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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD BROUGHT, AMONG, THE
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts*, xxi. 19, 20.

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THE RETURN OF THE KATIKIRO TO UGANDA.

1. Part of the crowd of Natives which went to meet the Katikiro (Apolo Kagwa) on his return from Europe. 2. Apolo saluting Mugwanya, his co-regent, on the Munyonyo Road. 3. The King of Uganda, seated in main entrance of the royal enclosure, receiving greetings from Apolo sent by messengers who kneel before the King. 4. Apolo greeting his master before the King.

(See page 51.)

THE
CHURCH MISSIONARY INTELLIGENCER.

THE OVERFLOW OF PRAYER.

A Missionary Bible Study on 1 and 2 Thessalonians.

By the Rev. HARRINGTON C. LEES, M.A.,

Vicar of St. John's, Kentworth.

"Praying exceedingly (*ὑπερπερισσὸν δεόμενοι*)."—1 Thess. iii. 10.

WHEN Isaiah saw the Lord "high and lifted up," the message which fell from the lips of the seraphs was this: "The fulness of the whole earth is God's glory" (Isa. vi. 3). When St. Paul saw Jesus the Lord in His risen and ascended Majesty, the lesson he learned was similar: "The fulness of His Church is Christ's glory" (cp. the thought of Eph. iii. 10-21). Empty Christians are a slur upon the Name of Jesus Christ: full ones are His glory. And as it is the Apostle's great delight to show how God takes him whom St. James calls an "empty man" (ii. 20), and makes him "a man full" (Acts vi. 5): this is especially noticeable in the epistles to Ephesus and Colosse. And as that vision of Divine Glory was the beginning of a new era for Isaiah and for Paul, let us also ask that this New Year may bring such a revelation of the inexhaustible riches of Christ as may make us no longer empty, but full.

But he does not rest content with this. Fulness is not a terminus, but a half-way house—the flower, not the fruit. He prays for the Romans (xv. 13), "The God of hope fill you . . . that ye may *overflow* (*εἰς τὸ περισσεύειν*)."¹ The full life is good; but, because it is more blessed to give than to receive, the overflowing life is better. And so we have that whole circle of radiant truth, which sparkles about the word "*περισσὸν*," and its cognates, with especial frequency in the epistles to and from Corinth (1 and 2 Corinthians, 1 and 2 Thessalonians, and Romans).

Nor does even this satisfy him. The Alp scaled is only the rest-house from which to climb one still higher: and the overflowing spring in the heart of the Christian (St. John iv. 14) may have at least three stages of further development:—an "extra overflow" (*περισσεύει μᾶλλον*, 1 Thess. iv. 1); an "extraordinary overflow" (*ὑπερπερισσεύειν*, 2 Cor. vii. 4); and a "very extraordinary overflow" (*ὑπερεκπερίσσει*), once used of the Divine supply (Eph. iii. 20), and twice of our transmission of it (1 Thess. iii. 10; v. 13).

St. Paul was evidently of the same mind as the child, in whose hearing some lukewarm Christian said airily, "I believe we ought to show moderation in all things," when the gentle reply, "Except ye love to Jesus," acted as a prompt extinguisher to the sophistry of half-heartedness. The Apostle knows of no moderation in the life of con-

2014

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Vicar of St. John's, Kenilworth.

“Praying exceedingly (*ὑπερεκπερισσοῦ δεόμενοι*).”—1 Thess. iii. 10.

WHEN Isaiah saw the Lord “high and lifted up,” the message which fell from the lips of the seraphs was this: “The fulness of the whole earth is God’s glory” (Isa. vi. 3). When St. Paul saw Jesus the Lord in His risen and ascended Majesty, the lesson he learned was similar: “The fulness of His Church is Christ’s glory” (cp. the thought of Eph. iii. 16-21). Empty Christians are a slur upon the Name of Jesus Christ: full ones are His glory. And so it is the Apostle’s great delight to show how God takes him whom St. James calls an “empty man” (ii. 20), and makes him “a man full” (Acts vi. 5): this is especially noticeable in the epistles to Ephesus and Colosse. And as that vision of Divine Glory was the beginning of a new era for Isaiah and for Paul, let us also ask that this New Year may bring such a revelation of the inexhaustible riches of Christ as may make us no longer empty, but full.

But he does not rest content with this. Fulness is not a terminus, but a half-way house—the flower, not the fruit. He prays for the Romans (xv. 13), “The God of hope fill you . . . that ye may *overflow* (*εἰς τὸ περισσεύειν*).” The full life is good; but, because it is more blessed to give than to receive, the overflowing life is better. And so we have that whole circle of radiant truth, which sparkles about the word “*περισσό*,” and its cognates, with especial frequency in the epistles to and from Corinth (1 and 2 Corinthians, 1 and 2 Thessalonians, and Romans).

Nor does even this satisfy him. The Alp scaled is only the rest-house from which to climb one still higher: and the overflowing spring in the heart of the Christian (St. John iv. 14) may have at least three stages of further development:—an “extra overflow” (*περισσεύειν μᾶλλον*, 1 Thess. iv. 1); an “extraordinary overflow” (*ὑπερπερισσεύεσθαι*, 2 Cor. vii. 4); and a “very extraordinary overflow” (*ὑπερεκπερισσοῦ*), once used of the Divine supply (Eph. iii. 20), and twice of our transmission of it (1 Thess. iii. 10; v. 13).

St. Paul was evidently of the same mind as the child, in whose hearing some lukewarm Christian said airily, “I believe we ought to show moderation in all things,” when the gentle reply, “Except in love to Jesus,” acted as a prompt extinguisher to the sophistry of half-heartedness. The Apostle knows of no moderation in the life of con-

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secrated overflow. The soul in vital contact with Him in Whom "dwells all the fulness of the Godhead in bodily fashion" (Col. ii. 9) will only begin to satisfy itself and Him when it is overflowing "very extraordinarily."

After this preface, then, we turn to examine the foundation text of this Bible-study, and notice at once that we have here, linked together, two words which express respectively the simplest form of petition to God (*δεόμενοι*, telling wants), and the very acme of spiritual service (*ὑπερεκπερισσού*). For the life of "very extraordinary overflow" will find part, at least, of its outlet along the channel of the most child-like communion with God. The subject is so deep and wide, that in this paper we must limit our attention to the two Thessalonian letters, the earliest of the epistles of St. Paul, written to one of the first mission stations planted in Europe, at a time when Asia was the evangelizer and Europe the evangelized; and since in the providence of God the conditions are to-day reversed, we turn with reverent attention to see what we may learn of the principles of missionary intercession from Paul and Silas and Timothy, that devout prayer-circle in the house of Aquila, the tent-maker at Corinth.

We find, then, including thanksgiving under the general term of "prayer," that as many as 24 verses out of 136, or rather less than one-fifth of these Thessalonian epistles, are either prayers or concerned with the subject of prayer. These fall naturally into five main groups, which almost suggest a Thursday afternoon gathering at Salisbury Square:—I. Praise for converts and their consistency. II. Prayer for the Native Church. III. Prayer for missionaries and their needs. IV. Prayer for the Word of God and its reception. V. Prayer for men to be sent forth into the field.

I. *Praise for converts and their consistency.* "We give thanks . . . remembering" (1 Thess. i. 2, 3). That "act of faith" which brought them one by one from darkness to light, that "labour of love" which every day witnessed, that "endurance born of hope" which "lives . . . looking" (Titus ii. 12, 13)—these are not forgotten by the apostolic trio. And herein is food for our meditation: for memory and praise go hand in hand. "Bless the Lord . . . and *forget not*" (Psa. ciii. 2). Often we do not "give thanks" because we do not "remember." The daring trust of stepping out of Heathenism, which few in England can appreciate, and which has cost many a bright convert his life after baptism,—the pathetic self-impoverishment for the sake of others,—the patient bearing of hardship, stimulated by the reality of the Advent Hope,—how seldom the home Church recollects them in praise!

Nor does he only dwell upon their past, he gives thanks for their present also. "We owe thanks . . . because your faith is growing apace, and your love to one another is expanding" (2 Thess. i. 3). Converts and native evangelists, the little trees which were the Lord's planting, not seldom become fruitful boughs, whose branches "run over the wall" (Gen. xlix. 23), and enrich with Christian sweetness the neighbouring compound. For all such, and they are many, *Te Deum laudamus*.

II. *Prayer for the Native Church.*—(a) For consecration: "that we may repair your shortcomings" (1 Thess. iii. 10). "The God of peace sanctify you wholly" (1 Thess. v. 23). That converts reared amid surroundings of obscenity, or fathomless deceit, may learn purity of imagination, and "truth in the inward parts" (Psa. li. 6) through the indwelling Spirit.

(b) For preservation: "Your whole spirit and soul and body be preserved" (1 Thess. v. 23) in a permanently maintained walk, which is only produced by abiding in Him.

(c) For consolation: "Our Lord . . . comfort your hearts, and make you firm" (2 Thess. ii. 17), so that those who are disheartened by harassing opposition may lean upon the arm of the Lord, to find there the support they need.

(d) For expansion: "Our God count you worthy of this calling, and fulfil all His good pleasure for (your) goodness" (2 Thess. i. 11); so that dwarfed minds may unfold in Divine sunshine, and grasp that for which they have been grasped by Him (Phil. iii. 12).

(e) For manifestation: "The Lord make you expand and overflow in your love to one another, and to all men" (1 Thess. iii. 12): that those who have learned to serve Christ may be filled with thirst for the souls of their unsaved brethren, and increasingly realize their family unity in Him.

For all this wealth of Divine life, the little group in the Corinthian chamber waits upon God: and He hears them, as He still will hearken to those who "stir up themselves to take hold of" Him (Isa. lxiv. 7).

III. *Prayer for missionaries and their needs:* "Brethren, pray for us." These pathetic words, twice repeated (1 Thess. v. 25; 2 Thess. iii. 1), plead that the manifold needs of the convert may not obscure the more complex needs of his spiritual guides. Spiritual foes can be overcome by no carnal weapons; therefore let us unite in repelling them, upon our knees. But the missionary has also to contend with human opponents, and of these the Apostle names two classes. First there are "unreasonable," "out-of-place" men (*ἄστοιχοι*, 2 Thess. iii. 2), who ought to be ranged on the side of Christ, but appear in the ranks of the Enemy. Such we may perhaps reckon the godless European—cause of so much stumbling; or the convert who has slipped back—a continual source of heart-ache. Then there are "wicked" men, who are not only "out-of-place," but in the way: "toil-raisers" (*πονηροί*) who, like their father the Evil One (*ὁ πονηρὸς*, 2 Thess. iii. 3), must ever be making mischief in a thousand ways that harass the devoted worker and double his toil. Can we do nothing to help? Yes: "brethren, pray for us."

And a very real labour the Apostle considers such prayer to be. The Romans, he says, though at a distance from Corinth, may "strive together in their prayers" (Rom. xv. 30), helping in the fight as though present: and again he assures the Colossians that Epaphras, though a thousand miles away, is still a labourer amongst them "in his prayers" (Col. iv. 12).

So we, though detained at home by the Captain Who chooses their

stations for all His soldiers, may still join the great campaign, and win our medals for distinguished service, by intelligent prayer. If the missionary who went forth so robust is laid low by dysentery, or fever, talk to God about him. If cheery spirits tell us the bright side only, hiding for Christ's sake the hardships, we know what must inevitably lie in the background, therefore we must pray for them. If heart-breaking idioms, and the monotonous treadmill of language-study be a somewhat galling restraint to ardent souls, we may lighten their toil, and assist their halting speech by earnest prayer: an Eastern missionary has told us of heaven-sent fluency at the very hour of a home prayer-meeting. If the spiritual forces of Heathendom gather around the worker like a howling tempest, the Master Who "muzzled" (St. Mark iv. 39, Gk.) the storm at the disciples' cry, is still neither deaf nor dumb, and will say "Peace!" Or if baffled powers sullenly entrench themselves behind earthworks of caste, or shelter in bastions of immemorial custom, the key to the position is in our hands: the shout which laid Jericho defenceless at the feet of the hosts of the Lord will still be audible and effective if we raise it.

How often has "Cycle-day" been a day of victory in a specific Mission! Not long ago it was related how a praying group at home remembered a certain missionary, all unknown to her, every Wednesday afternoon; and that day was always laughingly known as her "lucky day" by the comrades, who knew as little as she the far-off cause that brought blessing near. The Society's Annual Report read in small daily portions with our Bible study makes the use of the Prayer-Cycle an intense reality, and can easily be compassed in a year. During the late war many people had their maps and flags to mark the advance or retreat of the troops, and it is a great help to intelligent prayer to adopt a similar plan in following the warfare of the Cross: this was our custom at Ridley Hall, in the case of the mission-station of our own men.

IV. *Prayer for the Word of God and its reception*: "that the word of the Lord may run, and be glorified" (2 Thess. iii. 1). The "word" here doubtless meant, in the first instance, the spoken word; and no missionary prayer is complete which does not plead that the lips of speakers to converts or Heathen may be touched with the "tongue of fire." But there seems to be no reason which compels us to limit the application. The written word, the laborious manuscript, did, to an amazing extent, run, and was glorified in the sub-apostolic age: and how much greater is its facility in this age of books! For the written word is not only a weapon in the hands of a worker: it is itself an agent.

So St. Paul rejoiced that the word of God was "energetic" (1 Thess. ii. 13) in Thessalonica: and he asks prayer now, that it may be similarly successful elsewhere, "as it is with you." How forcefully these latter words speak to us, who have in every house one Bible, perhaps many! One solitary copy of a single gospel, without a missionary to expound it, has often, in the foreign field, been the evangelist of a whole region. Mr. Petch is able to record that the

heathen headman of a village near the borders of Nepal bought a New Testament at a *mela*, and, on his return, paid a Brahman to read every day in the verandah, to the members of his village and household, a chapter from the sacred pages. What wonder that the missionary, arriving during a course of itineration, is able to add, "Our work there was very easy"! "He sendeth forth His commandment on earth: His word runneth very swiftly" (Psa. cxlvii. 15). May the sacred Bible-thirst of an Uganda or a Toro be multiplied a thousandfold throughout the world!

V. *Prayer for men to be sent into the field*: "now God Himself . . . pilot (*κατευθύναι*) our way unto you" (1 Thess. iii. 11). Real missionary prayer cannot help remembering the gaps in the ranks, or the claims of extension, continually demanding new men. Nor did the trio in Corinth forget it. But we notice one striking fact: they did not pray about others offering, they prayed about *themselves*. The man who puts his craft into the hands of "the Pilot," prays for recruits, fully conscious that He must be *willing to answer His own prayer*. "The labourers are few: . . . pray ye therefore the Lord, that He would send forth labourers. . . . Behold, I send *you*" (St. Luke x 2, 3). Prayers for fresh labourers are often restrained, because we dare not yet pray, "The Lord pilot *our* way unto you."

Some of us knocked at this door, and He closed it lovingly against us: will no others take our places? Twelve clergy from all England and Ireland,—only two from Cambridge, Oxford, and Dublin respectively for the whole of the C.M.S. field! Are these adequate reinforcements for our army of the Cross in 1902? This is not only alarming: I venture to say it is a slur upon the knightly honour of us clergy, commissioned officers in the army of the King. Even a forlorn hope can always command volunteers, and this is no forlorn hope: it is certain triumph. Have we an honest reason (I will not say, excuse) which will stand in the searching light of the Day of Christ? He says, "Go": why do we hold back?

And this question has another important bearing. Christian fathers and mothers who pray for recruits with heartfelt earnestness often draw back when the offer comes from their own fireside. Is this consecration? It costs nothing to offer other people's heart-pangs upon the altar of God. "If any of my girls want to go," said a gentleman to me, "I shall not hinder them; for if I did, they would pray for the hindrance to be removed,—and *I don't want to be removed just yet*!" The half-jocular remark has a very solemn truth in it: we invite judgment when we offer prayers which we refuse to answer. Two cases known to me may illustrate this. A. was a student, young and enthusiastic, who became earnest on the missionary question in his University days. Writing to a Christian home-circle, he stated his desire to become a medical missionary, and instead of wise encouragement, cold water was systematically thrown upon the wish. He is to-day a professional man whose earthly prosperity is, apparently, a matter of the distant future, and his Christianity is dwarfed almost to extinction. B. was a lady, actually accepted for foreign work. At the last moment parental

consent was withdrawn for foreign, but given for home, work. Within three months she was dead, and I, for one, believe God asserted His right to the treasure lent by Him, and which had been refused for the work He had chosen, refused by Christian parents. Let Him only be our Pilot, and we, or our dear ones, shall come to the haven "of His desire" (Psa. cvii. 30. *θελήματος αὐτοῦ*, LXX., Swete). Where He wills, there let us be willing to be found.

And so the apostolic list of subjects for intercession draws to its close, but two further points invite brief attention. Thrice in these passages he speaks of prayer as "unceasing" (1 Thess. i. 3, ii. 13, v. 17). The word (*ἀδιάλειπτος*) and its adverb is only found six times in the New Testament, and always with reference to missionary prayer. It reminds us that as the work has no gaps, so the voice of the home Church must "rise like a fountain night and day" for the vast and ever-increasing needs of the flock of Christ, and of the sheep still out in the desert.

Then we notice that in these subjects for prayer there is one remarkable omission: there is no prayer for money to carry out the work. And yet this is a legitimate petition (Phil. iv. 6). We should infer, then, that money was readily forthcoming, and the frequent references elsewhere (see Rom. xv. 26; 2 Cor. viii. 1, 2) to Macedonian generosity confirm this. The Church that has caught the life-spirit of "very extraordinary overflow,"—that is constantly giving thanks for ascertained results in native churches,—that prays fervently for their upbuilding in the faith,—that remembers with tender grasp of detail the manifold trials of the men and women it has sent forth,—that prays for the Word and its reception out of a heart already enriched by the same heavenly food,—that pleads for reinforcements with a holy willingness to go or send its dearest for the sacred service,—such a Church *will* not, because it *cannot*, stint its giving, nor deny itself the joy of a princely generosity. It has given itself (2 Cor. viii. 5), and the purse has accompanied the person.

Two great and distinct needs are confronting us at the present time, and it may be the purpose of God to answer one through the fulfilling of the other. (i.) A large financial shortage faces the Society we love so well; and (ii.) we, conscious of spiritual deficiencies, are many of us uniting in that far-reaching circle of prayer which is daily asking for spiritual revival, and a great manifestation of the power of the Holy Ghost, in an awaking, but not yet awakened, Church.

I cannot but feel that when the historic Pentecost becomes a spiritual experience in the hearts of Christ's people, there will be now, as then, the ready outpouring not only of coins, but of lands, and deeds, and shares, for the urgent needs of to-day and to-morrow. *Morrow?* There may be no morrow. "*To-day* if ye will hear His voice, harden not your hearts." And as we pass through the portals of the New Year, and almost at once enter upon the commemoration of the Epiphany, shall it not find us, like the Gentiles of old, upon our knees before the, as yet, unacknowledged King, pouring out at His feet not only the frankincense of fervent prayer, but the bitter-fragrant myrrh of acceptable self-sacrifice, and the gold of a lavish generosity?

For there is also a solemn other side to this question: "Bring ye all the tithes, and prove Me if I will not open to you the windows of heaven" (Mal. iii. 10). It may be that the outpouring of the Spirit is being withheld until we as a Church have yielded to the Lord the needed wealth. God forbid that revival at home, or extension abroad, should ever be hindered by bolts of our fastening, or by silence of our making.

"Would ye His heart rejoice?
Pray, brethren, pray!"

THE HIGHER HINDUISM IN RELATION TO CHRISTIANITY.

The Higher Hinduism in Relation to Christianity. By T. E. Slater. With Introduction by Dr. John Henry Barrows, President of Oberlin College, United States. (London: Elliot Stock, Paternoster Row. 1902.)

SOME years ago a well-known Indian Christian gentleman, in lecturing in Madras on "The Attitude of Indian Students toward Christianity," gave the following estimate of the Hindu mind—a description that it is well to remember in dealing with Hindus and their religions:—

"The Hindu mind, dreamy, mystical and speculative, with the imaginative side more highly developed than the active, has always turned its attention to the ultra-mundane. No nation, no people under the sun has had the future after death so constantly before their minds, has been so little wedded to this life and so intent on their emancipation from it as the Indian. An element of other-worldliness is the predominant feature of Indian speculative thought. Those who are sent to India to bear witness to the truth of the Gospel of our Lord and Master would do well to bear this in mind. You have the spirit of other-worldliness deep down in the heart of the Indian, choked it may be by the materialistic influences at work in New India, but there it is, affording a congenial basis for the engrafting of a higher and a more definite religious experience." *

The religion of the early Vedas was a cult of ritual—works of the law, those performed by a man himself in his lifetime combined with those performed on his behalf after his decease. Side by side with this *exoteric* faith, which may be called the religion of the Brahmins, was an *esoteric* or secret belief which is supposed to have been the hereditary cult of the Kshatriya or warrior caste, between whom and the Brahmins there was long a struggle for pre-eminence. In course of time circumstances combined to bring these secret doctrines more to the front, and that, eventually, in a somewhat popular form. Signs are not wanting of comparatively early Hindu sages beginning to see the inconsistency of having various supreme beings, and of their trying to solve the problem by conceptions of a one supreme independent power, creator of the Universe, including the gods of the Pantheon, and whom amongst other names they called *Prajāpati* (lord of creatures). Eventually this led to the idea being evolved of one universal principle, variously called *Purusha* (soul), *Brahma* (devotion), &c.; and in this way theosophical

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speculations were initiated amongst the thinking few that tended to undermine belief in the old gods of earlier days.

The Brahmanical priesthood had, as we have seen, gradually elaborated a highly ritualistic system which served to their own aggrandizement; and sought to bind what may be called the laity to their chariot-wheels with bands of iron. During the passing on of centuries there gradually arose amongst thinking men a spirit of restlessness that resented the mental and spiritual bondage maintained by the dominant priesthood. Somewhere about 500 B.C., that is, about the time of the second Temple being built at Jerusalem, and the days of Esther, Ezra, and Nehemiah,—somewhere about that time this state of spiritual unrest began to take shape. It was a great though gradual waking up as an ever-increasing protest against the whole Brahmanical system with its ever-growing demands and burdens. It was something like the Protestant movement in Europe some two thousand years later against another phase of priestcraft; and there are, indeed, many aspects which the two movements present in common.

The period in question marks a great epoch, not only in India, but in the religious thought of mankind. About that time we have the Greek philosopher Pythagoras teaching Pantheism and Metempsychosis in Italy (born at Samos, 570 B.C.), and Zoroaster propounding in Persia his conceptions of the two great principles of good and evil—Ormuzd, and Ariman (born 589 B.C.). They were also the times of Confucius (born 551 B.C.) and Laotse (about 500 B.C.) in China, and the period when the Jews were captive in Babylon and in contact with the wisdom of the East as distinct from the religion of Jehovah. Things which, even in our own day, agitate the minds of the thoughtful, began more and more to form subjects for investigation and speculation—questions as to the nature of the supreme being and the phenomena of the universe, and the ulterior origin and destiny of man. Some of those puzzling queries which even intelligent children will sometimes propound with startling directness as to the origin of good and evil, joy and sorrow, pleasure and pain, and all the various inequalities of life which are so evident even to the least observant,—these and the like questions, in an acute form, began to claim attention and to become the subject of inquiry and profound study. It was as an outcome of this state of mental and spiritual awaking that we have the formulating and promulgating of those philosophies whose origin is said to be found, or at least explained, in the writings called the Upanishads, the latest accretions to the Vedas; and whose ideas are also taught in the Bhagavad-Gita or Divine song, a poem which is held in the highest veneration by Hindus.

The times called for the man, and in strict accord with all great social, political, and religious epochs, the man for the times appeared. Gautama Buddha (died 543 B.C.), a petty prince of Nepaul and of the Kshatriya caste, was the man for the times, and he founded the religion called Buddhism, which, it should be noted, is but an episode in the history of Hinduism. "It was not that Gautama originated the esoteric doctrines of the philosopher, he only focussed them and added to them, formulating and publishing for all what before was confined to the select few." The

reformed religion, like the oscillation of the pendulum, went to the opposite extreme and in reality denied every dogma of the Brahmins. This it did not openly, but it taught that morality secured salvation quite irrespective of Vedic knowledge, caste, cult, or asceticism. It denied a personal God, and in reality any God at all, but it affirmed that salvation was within the reach of all, as all were capable of a good life. It also preached that, practically, annihilation was salvation, or the highest possible good. This religion of negation was so suited to the times that it spread with great rapidity and soon threatened the very existence of Brahmanism. For some centuries from its inception these two religions went on side by side; but Buddhism drew to the front and reached its zenith in the century before and after the commencement of the Christian Era.

Brahmanism, however, never became quite extinct. The heart of the Hindu is essentially too religious to be satisfied for ever with a mere negation; and Brahmanism, adapting itself to the new state of things, gradually regained its lost power. It effected a kind of compromise by which the new opinions were incorporated into its own system; the two main conditions being the acceptance of the Veda, even nominally—the Upanishads being acknowledged as true Veda,—and the acknowledging of caste. This, it will be observed, insured the supremacy of the Brahman! Gautama was elevated to the position of the ninth incarnation of Vishnu, which astute stroke, so thoroughly Indian, completed the victory for orthodoxy. Buddhism was gradually pushed back more and more until, after some centuries of struggle, it was finally driven completely out of India proper.

For more than 1200 years this struggle had lasted, and deep and broad were the marks which Gautama's revolution left upon Hinduism; one outcome of it being the recognition of the *esoteric* teaching which forms Philosophic Hinduism. Hindu philosophy has been defined as *Rationalistic Brahmanism*. "The Buddhist was the freethinker who boldly acted up to his convictions and cared nothing for orthodoxy, whilst the Hindu philosopher was the freethinker who cautiously managed, whilst entertaining his advanced views, to keep within the pale."

The attempts to comprehend the mysteries of existence in course of time assumed shape, and eventually no less than *six* definite systems or schools were elaborated and six methodical treatises were composed, called *Darsanas*, each being the text-book of a system. It is only necessary here to mention one of these—the Vedanta, which may be called the chief in importance, seeing that the majority of thinking Hindus to-day are Vedantists. This school is most remarkable for its extreme pantheism—"The Universe exists, but merely as a form of the one eternal essence." For a fuller elucidation of these most difficult-to-comprehend phases of Hindu thought we would refer the reader to *Indian Wisdom*, by the late Sir M. Monier-Williams and a lecture on the Vedanta by the late Professor Max Müller, to the writings of whom and the like learned Orientalists we, with so many others, are indebted for light on such abstruse subjects.

This philosophic side of Hinduism is, as a matter of fact, a power

which more or less dominates the whole system in all its various and ever-varying ramifications. It is true that the middle and lower classes of the people know little or nothing of philosophy, as such ; nevertheless, pantheism and metempsychosis, or transmigration, which are the two chief elements in this esoteric side of the system, mingle, more or less perceptibly, in all the numerous streams which, sometimes in widely distant beds and again in more united volume, go eventually to form the broad river of what is known as Hinduism—a river the waters of which, as far as religious theory goes, refuse nothing that is poured into them. Hinduism, in short, seems capable of assimilating the most widely differing social and religious conceptions, provided there is no interference with the stability of the two high banks within which it flows—these banks being Caste and the supremacy of the Brahman. It is well, therefore, to know something of what lies at the base of the religious ideas of so many of India's millions ; and this more especially when we see so-called Christian men and women fascinated, or pretending to be fascinated, with the mysticism of the East. We trust this paper may serve somewhat to outline this study and point to where information in a reliable and readable form may be obtained, as well as warn against the folly of allowing oneself to be bewitched by the glamour of the occult, which, when taken seriously, can only lead to despair.

By way of concluding and emphasizing these prefatory remarks we will quote another passage from the lecture of Mr. Saththianadhan above alluded to :—

“Hinduism has many sides, but the philosophic and popular side claim our special attention. On the popular side Hinduism is idolatrous. On the philosophic side Hinduism is nothing but spiritual pantheism, that is a belief in the universal diffusion of an impersonal spirit as the only real existing essence, and its manifestation in mind, and in countless forces and forms which, after fulfilling their course, must ultimately be reabsorbed into the one impersonal essence, only to be again evolved in endless evolution or dissolution. The philosophic Indian looks upon life as only an apprenticeship to a progressive renunciation. Fortune, love, glory, honour, wealth, happiness, long life, are all delusions, everything that appeals to the senses bears the traces of decay and evanescence. The only real substance is the soul. It is Vedantism that has moulded and fashioned the inner life of the nation, besides leaving its mark on the outer life ; and the object of Vedantism is Soul-inquisitiveness. ‘Withdraw thyself,’ says the Vedantist, ‘into the sanctuary of thy inner consciousness, become once more point and atom, that thou mayest free thyself from space, time, matter, temptation, dispersion—that thou mayest escape thy very organs themselves and thine own life.’”

In a former number (March, 1900) we wrote on the study of Hinduism, and urged the importance of that study and the attaining of some knowledge of the religious thought and ways of the inhabitants of our great Indian Empire. We there said that such knowledge would, apart from its quickening our missionary zeal, help to draw hearts together by begetting a lively sympathy, and thus exercise good in the inter-relations between ourselves and our fellow-subjects. We here encourage that study for a further reason, and that especially in the higher phases of it we have already touched upon in this paper.

It is something surprising to find that these esoteric aspects of the religious thought of the East are beginning to have some influence upon Western minds—at least amongst certain sections who are

always craving for something new and ever pleased to philander with the occult. Several years ago a lecture was delivered in Madras by a learned Hindu gentleman on "Vedanta Philosophy as a Practical Guide in Life," and the chairman, another Hindu gentleman, a barrister-at-law, is reported in the local press as follows:*

"The chairman in a short and eloquent speech pointed out that it was a great source of encouragement to the Hindus that the Vedanta had been appreciated in the West. He was sure there would come a time when the grand truths of the Vedanta would spread all over the world. The Vedanta had no quarrel with any system of faith in the world so long as it taught the way to salvation. The Vedanta permeated every system of faith in the world, and its future was great and brilliant, as was seen from what had taken place recently in Chicago and other places. The very near future would disclose a great many more revolutions in the mode of thought of the Western people, as men had already gone from India who were preaching to the West the tenets of the Vedanta. The great and encouraging feature about it was the readiness with which the people of the West had given their minds to the study of Vedanta."

It was the visit to America of Swami Vivekananda which had so much to do with the creating a kind of fashion in Vedantism amongst certain classes of that country. Alluding to this, the *Indian Mirror*, another Indian newspaper, is quoted as having said in 1897 that the Swami "has created for the Hindu faith an interest for all time. . . . The tide of conversion seems to have rolled back from the East to the West." It is somewhat startling to read this. That much is being made of this subject, in America at least, is evident from the fact of a lady of that country having felt it necessary to write a book dealing with the matter. This small volume, with the somewhat strange title of *The Little Green God*,† has been sent to us for notice. The book is in narrative form, and we cannot but hope that, for the sake of Christianity and Church-life in America, it is somewhat overdrawn. Making allowance, however, for some hyperbole, there is little doubt as to its being called for by an existing state of things; and the fact of its having already reached a second edition shows it is read. The story itself is but loosely put together cords with which to form a lash for chastising the charlatans and simpletons who cheat, or suffer themselves to be cheated and made ridiculous, by such fraud and folly as is here depicted. In one of the chapters the writer describes an imaginary lecture on "The Message of the Orient to the Occident," and as it may serve to show the folly of such dabbling with Eastern cults we venture upon a somewhat lengthy quotation. The speaker, on a richly-carpeted dais encircled with palms, proceeds as follows:—

"The last vibration of the Seventh Eternity thrilled through Infinitude and forth issued the Secret of Secrets, the word of glory, the mystic Om!"

"I am He!" The words were uttered in a thrilling whisper as of deepest awe. "Is it not well named the word of glory, this word Om? And it is for every soul in this presence to realize that if you will but earnestly master the essentials of Yoga; if you will but exalt the mind above consciousness and sub-consciousness to the super-conscious state known in our philosophy as *Somali*, a state which is reached when we bring the vibrations of our souls into perfect harmony with the vibrations of the cosmic soul.

* *Madras Mail*, May 20th, 1896.

† *The Little Green God*. By Caroline Atwater Mason. (Fleming H. Revell Company, New York, Edinburgh, and London.)

"Jesus was no doubt born, as our revered Swami so often told you, with all the capacities and qualities of the perfect Yogi, and either by accident or the constant repetition of the word Om and the practice of other methods which we are about to consider, he learned how to realize the God within himself, and could with perfect truth declare: "I and the Father are one!" To the Hindu such an utterance means vastly more and vastly less than to the Christian. He has always been familiar with the thought; it is part of the fibre of his historic consciousness. It is nothing exceptional. He can confidently expect in time himself to become Christ in flesh and blood on this very earth. This will occur when all the vibrations of the body and the five great ethers which reside in the body, and constitute the universe, have become perfectly rhythmical; for there is, my friends, mark this, only one Being in the universe, and that is the universe itself.

"Ah, do not call yourselves sinners! Never was there a greater lie! Can you not hear the Swami speaking to you once again in never-to-be-forgotten accents: "Ye are the children of God, holy and perfect beings"? Does not the Hebrew Scripture itself declare, "Ye are gods"? Ye divinities on earth, sinners! It is a sin to call man so—a standing libel on human nature!" (Pp. 58-63.)

We have alluded to this the more readily because we think Mr. Slater's book is most opportune in view of such notions, which we fear are not confined to America; and we now turn to some examination of what we consider, especially at this juncture, to be a very valuable addition to our knowledge of that with which it deals. Mr. Slater is, perhaps, the best exponent of Higher Hinduism in South India, and he is confessedly most in touch, of all missionaries in that Presidency, with thoughtful Hindus of the upper and educated classes. The prospectus issued with the volume, *The Higher Hinduism in Relation to Christianity*, states that "it is eminently fitted for two classes of readers, for missionaries and others who wish to secure a thorough and intelligent grasp of the Higher Hinduism, both ancient and modern; and for educated young Hindus in India who, as a class, have but a vague idea of the religion and philosophy of their forefathers, and a still vaguer idea of the dividing-lines between Hinduism and Christianity and of the special doctrines by which they are respectively distinguished." With this statement we entirely agree, and though there are one or two points upon which we could wish for clearer expression, from the Christian point of view, and to which we may allude further on, we feel we cannot too highly recommend the book as a whole. One great charm of it, apart from its clear and scholarly setting forth of a most difficult subject, is the tone of sympathy pervading the whole production—a spirit which, we venture to think, should always characterize the missionary in his dealing with the souls' aspirations of those whom he hopes to influence, and which sympathy need not lead to any sacrifice of Christian truth. Most of the great Oriental scholars who have written on Hinduism have dealt with that subject solely, whilst our Author, in exhibiting the chief characteristics of what may be called classical Hinduism, compares it all along with Christianity. The sub-title of the book is, "Certain Aspects of Hindu Thought from the Christian Standpoint." It is a setting forth of Higher Hinduism from the point of view of a Christian missionary; and that of one who knows his subject well, and also, by personal contact, knows intimately the modes of thought of those with whose religion he is dealing.

We ought to mention that Mr. Slater is a well-known missionary of

the London Missionary Society, and that the present work, according to the Introduction, "was submitted in 1899 to the Saxon Missionary Conference at Leipzig in response to an invitation for 'a Missionary Prize Essay' on 'a presentation of the fundamental views of Hindus, religious and philosophical, according to the Vedas, Upanishads, and of the Brahmanic (especially the Vedanta) philosophy, and an estimate of the same from a Christian point of view.'"

In reading this volume, consisting of 292 pages, we marked numerous passages from which to select a few for quoting as serving to show its general character; our markings, however, are so numerous, and the book is so condensed, that we think it best to abstain from much quoting and give the chapter headings as, in themselves, clearly showing their contents. We hope that from this our readers will be the more induced to purchase the work and read it for themselves. We can truly say that every page is full of interest, and the price is by no means prohibitive. The following are the Contents:—

Chapter

- I. The general character of Modern Hinduism and of Indian Pantheism.
- II. The present Hindu Revival and the Modern Samajes.
- III. The successive periods of Hindu Literature from the Vedas down to the Puranas and Tantras.
- IV. Vedic Literature as it was and as contrasted with the Christian Scriptures.
- V. The Upanishads and the recoil from Vedic Sacrifices and Vedic Ritual. Christ the Fulfiller of Sacrifice.
- VI. The Vedanta as derived by San Karacharya from the Upanishads, and the modern revival of Vedantism.
- VII. Vedantism in more detail and the doctrine of Personality, both Indian and Christian.
- VIII. The practical results and tendencies of Vedantism. Christ the remedy for Idolatry.
- IX. The Bhagavad-Gita. Its doctrines, its eclecticism and methods of salvation contrasted with those of the Bible.
- X. The knowledge of God through the Upanishads, the Vedanta, and Christ.
- XI. Identity and Absorption in the Advaita system of India, with Transmigration and the corresponding doctrines of Christianity.
- XII. The doctrine of Karma contrasted with the doctrine of Redemption.
- XIII. The doctrine of Transmigration. Hindu Asceticism. Vedantism and Christianity.

There are, however, two opinions of the Vedanta quoted, that we may venture to reproduce as representing two widely different classes of writers; and the reading of them will serve to give some idea of the value of this much-vaunted philosophy. The first is that of a well-known European Orientalist, Colonel Jacob:—

"Some of the Upanishads, the chief source of the Vedanta doctrine, do *without any qualification* declare that sin and virtue are alike to one who knows Brahma; and the system is therefore rightly charged with immorality. But independently of such teaching as this, what moral results could possibly be expected from a system so devoid of motives for a life of true purity? The Supreme Being, Brahma, is a cold Impersonality, out of relation with the world, unconscious of its own existence and of ours, and devoid of all attributes and qualities. The so-called personal God, the first manifestation of the Impersonal, turns out on examination to be a myth; there is no God apart from ourselves, no Creator, no Holy Being, no Father, no Judge—no one, in a word, to adore, to love, or to fear. And as for ourselves, we are only unreal actors on the semblance of a stage! The goal is worthy of such a creed, being no less than the complete

extinction of all spiritual, mental, and bodily powers by absorption into the Impersonal.' " * (Pp. 260-1.)

The following also is quoted by Mr. Slater as a striking admission from one of the Brahminist papers as to the source of the idea of Prayer and of other elements of piety, and as affording a valuable Hindu estimate of Vedantism :—

"The third and last, but in many respects the most important, element of Brahmo devotion, namely, prayer, with its accompanying elements of piety—repentance and moral struggle—is pre-eminently a Christian element of piety. There is little or no prayer in Vedantism; it is pre-eminently a contemplative, and not an ethical, religion. Apart from a negative purity of mind which it cultivates as a preparation for deep and undisturbed meditation, it is almost as much dead to the moral interests of man as to his worldly interests. There is prayer in Vaishnavism, but it is not a very prominent feature in it. It would not be too much to say that it is from Christianity that Brahmos have learnt to pray, and prayer has been, and will continue to be, our salvation—the salvation of India. Vedantism, with its lofty Meditation, could not raise India. Vaishnavism, notwithstanding its high ideal of *Bhakti*, could not purify and reform India, though its services have been most valuable in some respects. For its exclusive attention to the emotional side of piety, for not giving prominence to the moral elements of religion, it failed to establish the Kingdom of God in the soul—the object it sought to attain. It is prayer, repentance, and moral struggle—elements which the Brahmo Samaj has inherited from Christianity—that have made the crude monotheism, which our Vedantic forefathers bequeathed to us, a religion of life. It is these Christian elements of piety that have saved us from that quietude and moral torpor to which Vedantic Meditation consigns the mind when it is cultivated to the exclusion of other elements of piety. It is these elements that have saved us from that spiritual voluptuousness and aversion to an active life which necessarily result from the exclusive emotionalism characteristic of Vaishnavism. It is the spirit of Christianity which has taught us that the service of man is the service of God, and that it is an integral, an indispensable part of true piety. True, Vaishnavism recognizes the "service of God" as a part of piety, but this "service" is not identical with the service of man; it is the service of images representing Vishnu. It is Christianity that has taught us the true meaning of the service of God. It is Christianity also which has taught us that the purification and reformation of our domestic and social life is an integral part of religion—a lesson which the best forms of Hinduism are ignorant of. It is the spirit of Christianity that gives life and energy to our social aims, aspirations, and efforts. We set our face against all Hindu revivals and all special movements on the part of Brahmos in favour of Hindu modes of spiritual culture, mainly because we are afraid that such movements will inevitably lead, as they are already leading, to a rejection of the Christian or ethical elements of religion: prayer, repentance, moral struggle, active philanthropy, and social reform—elements which are not congenial to the nature of the typical Hindu. But these constitute the very life of Brahmoism. Without Vedantic Meditation and the ecstatic *Bhakti* of Vaishnavism Brahmoism would be poor; but without the ethical and practical spirit of Christianity Brahmoism would die." † (Pp. 266-7.)

Although we have placed ourselves under a kind of self-denying ordinance as to quotation, we cannot refrain from two further extracts, since they give a glimpse of the Author's method of dealing with the difficulty as to the inequalities of life, which are a source of perplexity to so many—perplexity which lies at the base of so much of the effort to solve the mysteries of existence, as is the case with the doctrine of metempsychosis, or transmigration of souls. Mr. Slater says as to the positive arguments commonly adduced for transmigration :—

"It is said that only by this doctrine can we satisfactorily account for the

* *Hindu Pantheism*, pp. 129, 130.

† *The Indian Messenger* (Calcutta).

present mixture of good and evil among men, and for the inequalities in the distribution of happiness and misery in the present life, and that unless we suppose former stages of either virtuous or vicious existence, partiality and injustice must be ascribed to God.

"But the inequalities of condition around us are not as great as they seem. Happiness is the supreme thing that men desire; and wealth and high position do not always bring pleasure and peace, neither do poverty and sickness always make men sad. God is not unjust in setting one thing over against another, as when we see the poor peasant contented, and the wealthy monarch miserable.

"Then, again, happiness and misery are very largely the result of our own character and conduct, here and now. The idle, the imprudent, the intemperate, live in poverty and suffering; while the industrious and the virtuous, as a rule, enjoy prosperity and happiness. For happiness is not in *outward* surroundings; it is the possession of a good and tranquil heart. In being *what he is*, whether good or bad, every man has his reward. The reward is spiritual. An act of love will make the soul more loving; an act of dishonesty or impurity will make the soul more base. The real differences between men are in the men themselves, not in their fortunes. The good of being good is in being good, not in outward success; the evil of being evil is in being evil, although a man may be living in a palace and faring sumptuously every day. For we must not suppose that a wicked man, living in prosperity, is escaping justice. Justice is at work within, in the decay of character. A bad man, who is dead to goodness, loses the truest joy and wealth of life, even though he be unconscious of the loss, and though to all appearance he be a prosperous man. To be insensible of sin, to be morally degraded and not to know the degradation, is the greatest calamity that can befall a man—far greater than any mere physical deformity or loss. And this work of moral degradation—the destruction of virtue, a deepening depravity and decay, the ruin of the soul—is ever going on in the wicked man, and, if unarrested, will be consummated in the life to come." (Pp. 231-2.)

And again:—

"A great revolution was introduced into the religious world by the teaching and the sufferings of Christ. The thought, even in pious minds, had previously been: Let the wicked suffer in this world, and let the *righteous* prosper and rejoice. That was the common conception in the time of Job, and that is the thought, erroneous as Christians regard it, which underlies the Hindu doctrine of Karma. Because there is sin in the world, there must be suffering—that is perfectly true; but because there is suffering, Hindu philosophy concludes, with the ancients in Job's time, that there must have been sin—a totally different supposition.

"And the supreme value of the Book of Job is that it gives a new idea of God, and a new conception of suffering, which became fully revealed in the life and teaching of Christ. The calamities that so perplex us, the sufferings that have worked so many sorrows, are not necessarily penalties, neither are they accidents; there is a Divine purpose in them. What was confusion to Job is order to God. Man's suffering has a place in God's plan; it means that God is seeking man's good. The blameless man who suffers is a man whom God is using for the conquest of evil, which can only be overcome through painful obedience. If God permits evil to come to a good man—in the only form in which it can come to him, as calamity, loss, disease, suffering—He does so in order that He may make it a condition and a means of higher good, alike to the man himself and to others. If the good suffer, it is that they may be tried and tested; and the tried are the purified, and the moral helpers of the world." (P. 240.)

We mentioned above that there were one or two points to which we should refer later on, and although we do so with much diffidence, we now venture to refer to what we then had in mind. As we shall quote fairly fully from the passages in view, it will be left to our readers to form an opinion as to whether there is any real necessity for this caution. It is possible, nay, we believe probable, that we read into passages what the Author never intended, and we know how easy it is

to criticize the expression of ideas that are, from their very nature, difficult to formulate; still, bearing in mind for what class of readers the book is chiefly intended, we feel it is impossible to be too careful in matters of such a nature in order to avoid misconception. We refer, in the first instance, to what is said as to the monotheism of the Old Testament. Of course, due allowance must be given for the antithetical method employed in expressing what is meant, and we have no desire whatever to be censorious, still we cannot agree with what, on the surface, seems the general trend of the passages in question as to the God of the Old Testament. The Islamic ideas of the Old Testament to which reference is made are, we believe, formed chiefly on Talmudic interpretation; but in these days, when the Old Testament is handled as it is, we cannot be too careful in expressing ourselves. Our fear is that the Hindu or even the Christian reader may be led to think that, in spite of different methods of expressing abstract truth, down deep amongst the foundations of things there is not so very much difference between the Hindu and the Old Testament theology as regards the nature and attributes of the Supreme; or, at least, that they both err in common, though in different directions. We hasten to say that, from our knowledge of the Author, we do not believe this is at all his intention; and the words "in part" which we have put in italics in the quotation, lead us to think we should agree on the whole subject; but we trust that in a future edition the paragraphs may be so remodelled as to make the matter clearer and leave no place for misconception. Possibly by "in part" the Author means in parts of the Old Testament. We believe in a progressive revelation of God's nature and attributes; but, surely, no one with the Book of Psalms before him, not to mention other portions, should think of God being represented in the Old Testament as a Being far above and removed from men, dwelling in a cold, distant isolation. Our belief is that whilst in the New Testament we have a fuller and clearer expression of truth than in the Old, the one is not an introduction of new truths, but a fuller and more explicit setting forth of what, perhaps, in parts of the Old Testament is less clearly manifested. Again, we cannot be too clear in explaining that whilst we agree there is some element of truth in Pantheism, in so far as it sets forth the *immanence* of God, that is a totally different thing from *identity* which is the root-idea of the pantheism of the Vedanta. Having said this much we here give the quotation as fully as we dare venture:—

"It has been stated by the eminent French professor, M. Burnouf, in his *Science of Religions*—a scholar who, Professor Max Müller says, gave to Vedic and Buddhist literature, and to the Sanskrit studies of the last forty years, their first impulse—that the original tendency of the Aryan peoples is pantheistic, while monotheism proper is the constant doctrine of the leading Semitic races. These are the two beds in which flow the sacred streams of humanity. The Jews and the Arabs, the descendants of Abraham, observes M. Burnouf, represent the only races that ever conceived God as totally separate from the world, with a personal unity of His own; and Christian metaphysics sprang from the contact with, and the mingling of, the two great religious currents on which humanity is rafted—the Jewish and the Aryan.

"The Semitic or Old Testament conception of God is realistic, anthropomorphic, and monotheistic, and *removes* Him from the world of man. The Aryan

conception of God is philosophical and pantheistic, and thinks of Him as *immanent* in the world and man, and one with them. And it is worthy of the consideration of all thoughtful students of history and religion that *Christian* philosophy, rightly understood—chiefly through its realization of the idea of Incarnation—presents a new and consistent system of religious thought and life, in the mingling of these two great religious streams of the world—the Jewish and the Aryan.

"In the pre-Christian religions we see the germs of those conceptions of God and of His relation to the world which find their unity and explanation in the Christian faith. Those conceptions were one-sided, limited, and fragmentary; and so what the monotheistic and the pantheistic faiths of the ancient world were feeling after they failed to reach. Monotheistic systems are imperfect because they exclude the pantheistic element; pantheistic systems are imperfect because they exclude the monotheistic element. A religion that conceives of God as a great and powerful Ruler, exalted far *above* the world, may be morally sublime in its transcendence; but it lacks the element of completeness if it does not combine everything that is Divine, and if it fails to find God immanent *in* the world, pervading it with His thought and life and love. That is the weakness, *in part*, of the Old Testament conception, and wholly of Islam, its great offshoot. So, again, a religion that sees God *in* all things—the Reality behind all appearances—but has no place for the equally essential idea of His transcendence *above* the world, will of necessity disclose its weakness, in the loss of finite individuality and freedom, and in the consequent effacement of moral distinctions.

"The Christian faith at once comprehends and transcends these earlier religions, by embracing what is true in each, supplementing what is imperfect, and correcting what is false. In the Providence of God, which guides the evolutionary history of the world, it waited till both these conceptions had fully developed themselves, and shown their separate inadequacy; and then, correcting and adding, it fulfilled them both in a perfect synthesis.

"It believes in one God, the Father Almighty, Creator of the heavens and the earth, Who rules men according to a moral law: there is the truth in monotheism. But it also teaches that this Infinite Being is 'not far from each one of us; for *in Him* we live, and move, and have our being' (Acts xvii. 27, 28): there is the truth in pantheism. It teaches that 'God is Love; and he that abideth in love abideth in God, and God abideth in him' (1 John iv. 16): there, again, is the truth in pantheism, but expressed, not metaphysically, but in the highest ethical and spiritual manner." (Pp. 110-112.)

The other matter to which we think it right to allude is the Author's setting forth of the Atonement of Christ. We feel this is such a vital question that, especially in a book of the kind, it cannot be too clearly expressed. Here, too, we also believe that Mr. Slater would agree with ourselves in all the great truths included in this transcendental subject. We give three quotations, not taken consecutively, it should be known; but we think they express what we mean. We know how one may err as to a writer's meaning by giving disconnected quotations; but we have read the chapters carefully, and some portions several times over, to try and see the true inner meaning of the Author. We cannot but think, especially after reading the third paragraph here quoted, that, whilst he would agree with us in our full view of the Atonement, he allows himself, as a whole, to unduly emphasize one aspect of atoning love to the, on the surface, weakening of the importance of the other. The doctrine of Substitution is one that cannot be too definitely expressed or too definitely insisted upon; and we feel that this has not been done here. That is our impression, at least, and we mention it in the hope that in future editions this may be done. Possibly there has been a tendency on the part of some to emphasize the precious doctrine of the substitution—the Cross of Christ—to the

overshadowing of the aspect here insisted upon; but, we repeat, it cannot, of itself, be too clearly set forth. The quotations we select are as follows:—

"The glad tidings of the Gospel to be proclaimed to non-Christian lands—and preaching would never exist if there were not *good* news to proclaim: did one ever hear of a pessimist preaching?—the glad tidings is just this: that Christ is incarnated into the natural order and discipline we are under, and becomes the quickening life and central factor of it. So that it is not *what we do* that is the ground of our justification before God, but what Christ does *in us* and for us, in the perfect righteousness which He works out in our character—the moral power of His life passing into our lives, as the sap of the tree flows into the branches." (P. 215.)

"This new power to overcome evil is developed in us by the Divine grace of Forgiveness; and we see the all-important place that Forgiveness holds in the Christian system. In the presence of the Cross of Christ—the symbol of God's forgiving love—and revealing as nothing else could *what sin really is to God*—is generated by a genuine repentance for our sin, a godly energy that spurs us on to do all we can to amend the wrong, and to discharge the debt of evil consequences—the Karma—which our sin entails. The objective work of Christ must be subjectively realized by the soul. Forgiveness produces personal righteousness, through our moral fellowship with Christ, and among other results creates in us a forgiving spirit towards our fellow-men." (P. 217.)

"How different the doctrine of the Divine mercy as taught in the Gospels, and in the light of a Divine Fatherhood! The sweetest, strongest note of the Gospel is its promise of a cancelled past through atoning Love, by which the claims of justice and of mercy are alone and for ever reconciled, and it has such moral power that, whenever truly accepted, it proves a sure and complete remedy for sin. It ensures sincere repentance, as we have already seen, and thus effects the regeneration of our nature, and removes sin's moral consequences." (P. 250.)

The book, which we have read with the greatest pleasure and profit, concludes with a beautiful passage which, as we gather from its pages, and as we have reason to believe from personal knowledge, expresses the hopes and aspirations of the Author, in which we, too, heartily join:—

"It is no accident, but a Divine purpose, that has brought the East and the West together, so that each may recognize the other's strength, and understand and appreciate each other's best ideals. Just as the religion of Christ triumphed over the religions of Greece and Rome, not by destroying, but by absorbing from Greek philosophy and literature, and from Roman jurisprudence and government, all in them that was good and true, so will it be in India. Christ will yet satisfy the spiritual hunger and thirst to which the great religious ideas of the East only give expression; and India, while retaining and transmitting something of her idealistic and mystic passion and subtle thought, her desire to be liberated from her past and present *Karma* by entrance into a life that shall dispel the shadows, will surely find the enlightening revelation of the Gospel to be in *complete accord* with the best sentiments of her best minds, the true realization of the visions of her seers, the real fulfilment of the longings of her sages.

" 'God Himself is weaving,
Bringing out the world's dark mystery,
In the light of faith and history;
And as web and woof diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages.' "

J. E. PADFIELD.

THE DARWISH PROPAGANDA.

A STATEMENT made by the Rev. J. D. Aitken, of the Western Equatorial Africa Mission, in his annual letter, and recorded in the *C.M. Intelligencer* for May, 1902 (p. 353), seems to call for special notice. He says: "When I came out in 1898 there were very few Muhammadans to be seen below Iddah. Now they are everywhere, excepting below Abo, and at the present rate of progress there will scarcely be a heathen village on the river-banks by 1910. Then we shall begin to talk of Muhammadan Missions to these people, and any one who has worked in both heathen and Muhammadan towns knows what such a work means."

From independent researches into the extension of Muhammadan influence and into the growth of the modern propaganda of the great Darwish Orders, I have been led to exactly the same conclusion. We have, then, to realize the fact of the rapid conversion of heathen races in Africa to Islam, and to consider seriously the urgent call to win these people to Christianity before the Moslem gains them. It also suggests a strong additional plea for those African Missions which, though not primarily Muhammadan ones, can yet, by arresting its progress, render most effective service in the great conflict between the Crescent and the Cross. Certain portions of Africa form now, in military language, the "objective" and are the "strategical positions" of the great mission-field. Viewing the whole question from the standpoint of one who has studied the relationship of Islam to the Church, I venture to think that parts of Africa have, for the present, a pre-eminent claim on the attention of those Missionary Societies which are more or less connected with the regions in which the Moslem advance is imminent. The absorption of Pagan races into Islam is so rapid and continuous that in a few years' time some may be quite lost to us. I do not consider that the condition of affairs described by Mr. Aitken is peculiar to the region in which he works, and wherever the circumstances are similar it seems clear that our Missions should be strong and effective. There are times when it is very difficult to balance the competing claims of various parts of the mission-field. I see no difficulty now.

I believe the Church here has very little conception of the real state of the case. The missionary zeal of some of the Darwish Orders is extraordinary. The conversion of the Hausa people to Islam is comparatively modern. The propaganda in the Hinterlands of our West African possessions and in Nigeria is incessant and effective. So fanatical is the spirit of these men that little can be done amongst them till orderly rule and civilized government are well established and more liberal views pervade the people in British Protectorates and spheres of influence. But what can be done, and done at once, is to carry the Gospel to heathen races who have waited for it long, and waited in vain, and so win them for Christ before they become followers of Muhammad. In this way the onward march of this anti-Christian system may be arrested. Then the growth of Christian communities, with the advancing civilization which gathers round Christian peoples, will form a barrier, circumscribing and hemming in the Moslem pro-

paganda. Such Missions, by saving these tribes from falling into Muhammadanism, can render most valuable assistance in the wider and more difficult conflict between Christianity and Islam.

Passing by the many religious Orders which have worked in Africa, and taking only one, I find that the Sanusi Order is the most powerful, the most aggressive, and the most to be feared. For many years its headquarters were in Tripoli; but, as the success of the Sanusis in the region of Lake Chad has been very great, in the year 1894 the Shaikh, or Grand Master of the Order, removed to Al Istat, in the Kufra oasis. The inhabitants of the Wadai country and of the State of Ennedi are recent converts, and the chief of the latter is an ardent Sanusi. That region is now dominated by the Shaikh of the most fanatical body to be found in the Moslem world to-day. Sanusi Darwishes have been seen in Nigeria, and it is reported that their spies are there busy at work, seeking for information on which to base the further extension of their power and influence. The defeat of the Khalifa of Khartum, by removing a rival, has increased the prestige and power of the Sanusi Shaikh, who died a few months ago. It is also probable that many of the Nile Darwishes had joined him. Nearly a year ago the Sanusis were defeated by the French in the Lake Chad district. Hitherto it has been the policy of the Order to avoid political entanglements, thus gaining time for growth and consolidation. If that state is not yet reached, and if Al Istat proves untenable, the Sanusis may retire, so far as the headquarters are concerned, towards the east, and by their propaganda gather the British-Egyptian territory Moslems into an Order opposed to all Western civilization and orderly government. Apparently they would have full liberty not only to convert the Heathen, but to influence Muhammadans also. On the other hand, Christian missionaries, the result of whose labours would tend, as in India, to soften prejudices and to bring about a friendly feeling between Christians and Moslems, and, when, by God's blessing resting on their labours, converts were gathered in, to create a community of people progressive and loyal, may not as yet commence work among Muhammadans. From a purely political point of view, there seems to be an error of judgment.

In the early days of Islam, its armies, inspired with the zeal of a new religion and flushed with martial conquests, completely destroyed the Churches of Northern Africa, with the exception of the Copts. It has been said that North Africa possessed no Scriptures in the vernacular. "No African Church possessing the Scriptures in its own tongue has fallen wholly into Muhammadanism or Paganism." * This being so, it is clear that as soon as Pagan races are Christianized no time should be lost in giving them in their own tongue the Word of God as the best preservative against Islam.

The moral of the whole is that when the Khartum work commences, the Mission should be a strong one, that the existing African C.M.S. Missions should be strengthened without delay, and that the extension work of the Uganda Mission should be pushed on rapidly. Each year's delay in Africa renders the work more difficult and strengthens the hold which Islam is gaining in the Sudans and Nigeria.

* *Foreign Missions*, by Bishop Montgomery, p. 87.

The C.M.S. is the one British Society which most extensively deals with this great Muhammadan question. The call to immediate and more extended operations is loud and clear. The conscience of the Church needs rousing to the very serious condition of affairs. For many centuries it utterly neglected the Muhammadans. It has allowed Islam to gain a vantage ground in Africa. It is not, however, too late to save some of the as yet unoccupied territory. Soon it will be so. For work such as this, the C.M.S. possesses in these regions the nucleus of a great forward movement. It has three Bishops in the field, ready to welcome an army of workers. Clearly then on the C.M.S. lies the duty and the privilege of making all this known, of leading the way, of devising plans, and of so rearranging forces, if need be, that at once effective steps may be taken to carry out this much-needed and most urgent work. In this enterprise, this supreme effort to atone for the Church's negligence in the past, the C.M.S. has surely a strong claim on all members of the Anglican Communion.

EDWARD SELL.

INDIAN WORK IN VANCOUVER ISLAND.

LETTER FROM THE RIGHT REV. THE BISHOP OF COLUMBIA.

Victoria, British Columbia,

Nov. 11th, 1902.

I HAVE just returned from my annual visit to Alert Bay, and you will be thankful to know that I am able to present an encouraging report. The missionaries are all in good health, and as eager and devoted as ever in their work. If men could be spared there is room for two more, and certainly one ought to be sent into this field. The area is large, and there are eleven tribes scattered in small bands along the coast, numbering in all 1,400, speaking the same language, and with no other Christian body engaged in the work of evangelization. Two hundred only are baptized, so that here is a sphere of distinct work amongst the Heathen. At any time there may be a great ingathering, as all have heard the Gospel message. The old heathen customs are too strong, and they cannot break from them. The "potlatch," under which name is included the whole system of their traditions, has been declared illegal by the Government of Canada, and has been abolished amongst many of the tribes of Indians in British Columbia, but, alas! amongst ours it is still allowed. Cases have been brought before the courts, but unfortunately, through some legal quibble, they have been dismissed, and the effect upon the Indians has been disastrous. A firm hand would have made all the difference, as the younger

men are anxious to see it ended, but the older cling tenaciously to the past and are afraid that they would be neglected if a change were made. It is only a matter of time, but meanwhile the actual number of conversions remains comparatively small, and the work is beset with difficulties. The day may come, please God, when this Native Church shall be self-supporting, but at present there is no such prospect, and instead of any diminishing, there ought to be an increase in the body of workers. Our Diocesan Synod was so moved by the account given by Mr. Hall at its session last July, that a sum of \$200 a year was voted from our Mission Fund (the first grant that we have ever been able to make for this object), and \$100 has been given by the Canadian Board of Missions, so that we have hope. Best of all, a sum of \$50 was handed to me for this purpose as the result of a "sewing party" organized by Mrs. Hall and Mrs. Wilson amongst the Indians themselves at Alert Bay.

Last year you thought it well to print the details of my visit, so I give you a full account of my proceedings. I had hoped to spend Sunday, October 19th, at Alert Bay, and left Victoria on the Friday morning, but we were detained by a heavy fog, and I had to spend the day on the s.s. *Tees*. It was by no means wasted, as the captain was, as usual, more than willing that a

service should be held, and we had the cabin full of men, to whom it was a privilege to speak heart to heart, and afterwards there were opportunities for private talk. With the utterly false view which so many have of the Christian faith, and the caricature of the character of God, it is no wonder that they hold aloof; but deep down in all hearts there is still that seeking after the True and Living God, which can alone be satisfied in the revelation of Jesus Christ.

We arrived at Alert Bay at 2 a.m. on Monday morning, and Mr. Hall, roused from his slumbers by our whistle, was on the wharf to give me a hearty greeting. They had been looking for the steamer all day, and, although I never have cause to complain of the way in which I am received in the diocese, yet the Indians are perhaps the most cordial in their manner.

The next day we spent in visiting, and in the evening the schoolroom was crowded, when an address of welcome composed by the Indians was presented to me, and a short entertainment provided for my benefit. It was delightful to once more see the earnest faces of those who in this place remain steadfast and true, and to hear their prayers for a blessing upon my visit.

On Tuesday morning at six we started on the *Erangeline* for Gwya. Our party consisted of Mr. Hall, Mr. de Beck, the newly-appointed Indian agent as successor to our good friend Mr. Pidcock, who entered into rest after a painful illness in the hospital at Victoria. It was my privilege to minister to him throughout, and no death-bed could have been more full of calm Christian hope. The last food he received was the Holy Communion, and his last words were, "The Lord our Righteousness." He had been a most faithful and devoted friend to the Indians, and as a matter of fact his fatal illness was hurried on by a long exposure without food in a canoe, while doing his duty. May my last end be like his! In Mr. de Beck we have one, I am thankful to say, who will carry on the work. He has all the zeal and earnestness of a new-comer, although he has known the Indians intimately for many years in his previous work, and I am full of hope that he will firmly carry out the law, which in many cases is shamelessly broken, and see that the right men are punished who supply

whiskey to the Indians. Mr. de Beck is of our opinion that a fine in such cases is ridiculous. A few months in gaol would have a wonderful effect in putting an end to the iniquity; and the new Indian agent is determined that the infinitely more iniquitous practice of allowing the Indian women to go to Victoria, to return too often the saddest wrecks, shall be stopped. May God give him strength for his work! But this is a long digression. Mr. Corker, the Principal of the Boys' Industrial School, was able to come with us, and we had the "best of times." One of the boys was cook, and if all bishops and missionaries had as good meals as we had on the *Erangeline* there would be no room for grumbling.

We arrived at the mouth of the river about four o'clock, and were met by representatives of the little band of white settlers, who were eager for their mail and gave us a warm welcome. It was raining as it can rain in the inlets of British Columbia. (N.B.—At Victoria the rainfall is almost equal to that in England, and there are parts of the province where we only have three inches in the year.)

Mr. Bird, who is in charge of the Indians in this district, met us with a canoe, and with Mr. Hall and Mr. Corker we had a decidedly wet paddle up the river. However, our spirits were much too good to be damped by anything external, and we reached Gwya in about an hour. Mr. Bird at once called the Indians together to the schoolroom and we had an excellent service. The singing was most hearty, and there were about 100 present. Mr. Hall interpreted for me and gave a stirring address himself, while Mr. Corker was warmly welcomed by those amongst whom he had worked when first he came to the Mission.

It was eight o'clock before we had paid our visits to several of the Indians, and we certainly had a dark row down the river. Mr. Hall thought that the Indians would be afraid of the journey. Perhaps it was the fact that one of them was a Christian and had lost some of his fear of the ghosts and goblins, but at all events they raised no objection, and we were safely landed at the mouth of the river. We spent the night at Mr. Smith's ranche, and the next morning all the white settlers gathered, when I was allowed the privilege of baptizing Mrs. Smith's little

child and administering the Holy Communion. However great may be the help of beautifully-rendered services in grand churches, there is something intensely real in such gatherings as these, and the earnestness of the worshippers would put to shame many who at home have the privileges of the Church at their very doors.

We left at noon, and at 7 p.m. arrived at an island for which we had a mail, and the Indians who were there at once came together for a service. The whole company of about twenty were connected by marriage, and all were Christians. The grandfather has been a most earnest and steadfast man, and his good example is followed. They knew sufficient English to allow me to speak without an interpreter, and we read together Ephesians iv., and were able to sing and make melody in our hearts to the Lord and give thanks.

We reached Alert Bay a little after midnight, having been skilfully steered by our captain, Joseph Harris, a splendid specimen of a Christian convert, who in himself would answer the objections that are again and again made against mission work as doing no good. If all "white" captains were as sober, intelligent, and trustworthy as Joseph Harris, there would be fewer so-called accidents at sea.

On Wednesday morning I inspected Mrs. Hall's day-school, and found the children as well instructed as ever. After twenty years of mission work it seems as though Mrs. Hall ought to be spared this drudgery, but she has learnt to know that such drudgery is blessed, and the theory is true that the early teaching is of the first importance. I also visited the Girls' Home under the charge of Miss L. Edwards, assisted by Miss Humphreys. There is still the same difficulty as ever in persuading the parents to give us a hold over the girls, and five or six more could be taken in. The additions to the Home are a great improvement, and the tone and discipline of the girls are excellent.

Thursday was spent in visiting, and in the evening Mr. and Mrs. Hall invited the Christians to the mission-house, where, after a substantial meal, we thoroughly enjoyed ourselves. Games were the order of the day, including "ping-pong." The West is not, after all, so far from the East, nor Indians so very different from white people. We closed with a few words of prayer, which

was as natural as perhaps it would be forced in some such gatherings.

Friday I spent in a careful examination and inspection of the Industrial School, after having first assisted Mr. Halliday, the instructor, and the boys in pulling up a stump, by way of clearing the land in the neighbourhood of the school, by means of a capstan and wire rope. Stumps in British Columbia are serious matters with trees 100, 200, and 300 feet high.

It was a parable in itself, for all "lent a hand," and yet we could have done little without the machinery. Mr. Corker has been fortunate in getting a young teacher from Victoria, Mr. Tate, who has thrown himself heartily into the work, and the tone of the school is excellent, there being especially an absence of that shyness which has before been rather a trial for an examiner. We began with a Scripture lesson out of the life of David, and the answers were bright and intelligent. Thank God we are allowed to do this in an Indian industrial school: in all the other Government schools in the province all religious instruction is banished. "What shall we do in the end thereof?" An examination in arithmetic, grammar, and history followed, and the boys would have obtained high marks at the hands of any examiner. Their writing and drawing were particularly good. I wish that your readers could see the work, and I hope to show it to the authorities at Victoria.

In the afternoon we had a gathering for prayer of the missionaries themselves, and although I had intended to speak about the circular of the C.M.S., I found that Gal. vi. 1-9 was a more helpful subject on bearing "our own burden" and "one another's burden," and so fulfilling the Law of Christ. In our prayers we specially asked for God's guidance in the appointment of a successor to Bishop Ridley.

In the evening I was invited to the Industrial School and an address was presented to me, composed and written by the boys, and an entertainment provided entirely by themselves. There were songs, recitations, and several performances by the band. Mr. de Beck was present and congratulated the boys upon their performance. The good influence of Mrs. Corker upon the whole school is a matter of profound thankfulness, and no boys could be happier. It is a veritable "home."

Saturday morning was spent in visiting, and in the evening the schoolroom was crowded for the regular prayer-meeting. I had brought with me a few pictures of the cathedrals of England, and Westminster Abbey, which were enthusiastically received, Mr. Hall explaining the different features. Three or four sacred pictures led to the prayers, which were offered with intense earnestness, for God's blessing upon the work of the Sunday.

The prayers were answered, and at 11 a.m. six candidates were presented to me for confirmation. Mrs. Cook, one of the Native Christians, interpreted my address, and there was no doubt as to the earnestness of the candidates as one by one they made their profession of faith and then knelt to receive the gift of the Holy Spirit. All remained to the Holy Communion, when there were nearly forty communicants, the service being taken in their native tongue by Mr. Hall.

In the afternoon at three we met again to baptize seven adults, two being daughters of the chief of the tribe. Words fail to describe the solemn service; it was an outpouring of the Holy Spirit of God. May they be kept steadfast!

In the evening at seven we had our service in English, when the church was fairly full.

After this, in the schoolroom, the day was brought to a close by a prayer-meeting conducted by the Indians themselves.

On Monday afternoon a Bible-reading had been arranged for 3 p.m., but at 2.30 the whistle of the *Tees* was heard, and I had to take a hurried departure, my heart full of intense thankfulness to God for all His goodness and mercy. May He continue to give strength for the work and bind us all more and more closely together, for "in due season we shall reap, if we faint not."

IN THE KIEN-NING PREFECTURE.

LETTER FROM MRS. H. S. PHILLIPS.

Kien-ning, May 7th, 1902.

IN January my husband and I went up to Tsung-ang, a large walled city, the capital of the Tsung-ang county, the most north-westerly in our prefecture—one of those counties which, until a few months ago, had never been touched or evangelized in any way. We left here on a Wednesday, and got to Tsung-ang on the Saturday—I travelling by chair, my husband walking. Kien-ang is on the direct road, so we spent a night there, and were glad to escape the otherwise inevitable inn, in spite of its sign-board inviting us to "moderate food, peaceful rest, convenient, and profitable." The weather was splendid, hard frost and bright sunshine.

At Kien-ang Mrs. Diong joined us. She is a Mandarin-speaking Christian woman, and although not trained in a school, is able to help in work amongst the women. She has never really learnt our local dialects, and we felt that perhaps Tsung-ang (where a great deal of Mandarin is spoken) was the very place the Lord meant for her.

After a night in an inn (the next bedroom to ours was the pigsty) we came in sight of the marvellous Bohea

Hills. I could not describe them to you; they are so utterly unlike anything I had ever seen—huge rocks rising perpendicularly from the ground in all fantastic shapes. Our road led us under the shadow of one of the largest. The first few hundred feet would mean a stiff mountain climb, then a perfectly perpendicular rock perhaps seventy feet high, up which visitors must be either pulled by a rope fixed to a windlass at the top, or else trust themselves to a narrow bamboo ladder which is let into and fixed in the cleft of the rock. Above this the rock opens out, like a huge mushroom, and three of the richest families from Tsung-ang, who own the land, have built very nice houses and live there free from all disturbance. We hope to make a visit to the wonderful peaks at some time, and until then I will not try and describe what at present I have only seen from a distance. The most celebrated Chinese tea is grown on little terraces on these mighty rocks. It is sealed in boxes and sent direct to Peking for the Emperor's use.

As one neared the city the grand range of mountains dividing Fuh-Kien from Kiang-Si rose as a great jagged wall

against the western sky, peak after peak standing out in all its grandeur, dark against a brilliant sky, which soon changed into a mass of golden light. West and north of the city towered these mountains, and on the east were the rounded, thickly-wooded, more gentle slopes of another range.

We had some distance to go through the narrow, bustling little streets before we reached the small house we are at present renting as a church, and which for the next three and a half days was our home. Visitors arrived as soon as we, and, I may say, practically did not leave until we did. All day long they came in and out. I was very much struck with their friendly, nice behaviour and real interest in the Gospel message. They did not look upon me as a foreigner, but as one of themselves, and often asked did my parents live in Fuh-chow or nearer, were Mrs. Diong and I sisters, or of the same family, and were so surprised to hear that my country was far away. Certainly wearing native dress is a great help, and brings us much nearer to our Chinese sisters. We had a friendly visit from the mandarin, followed by a present, which included a ham, fifty or more eggs which had been buried for some months, fruits, cakes, and tea. We returned half, which is correct, and when we got home sent him a return present.

Our stay in Tsung-ang was far too short. The catechist, Mr. Ciu, who has been stationed there since last summer, is an earnest, good man, and we feel sure the Lord will bless his work. We are afraid the shoemaker, who invited us in the first place, is not turning out well, but we think he is not quite right in his head, and therefore not responsible for his actions. His little wife is a dear, earnest soul. What a help she was to me those days, always ready to witness, and with a heart hungry to learn! Mrs. Diong is staying on, and I trust she is proving a blessing. My husband is now on the road to Tsung-ang, and when he returns next week I shall get further news. It was strange to hear one inquirer say he thanked God's grace he could now wear a hat; before he knew about God he could not afford one!

Will you continue to pray especially for Mr. Ciu, the catechist, and his wife, and their work in that city? Will you try and realize there are only those two

workers for God in the whole county—as large as an English county,—that there are open doors everywhere, and that there is no foreign missionary in either that or three other counties of this prefecture? We need a man and his wife for Kien-yang, who will be able to visit Tsung-ang, and then how we shall need ladies for all that county! Do not pray for open doors; God *has* given them. Pray that *you* may enter in. Not that we missionaries may, but that you who are at home may hear the call and come.

Last July my husband and I went to Dong-iu, and had a very good time there. One of my husband's former students, Iong-gi, has become a catechist, and he and his wife are now at our little church of Dong-iu. My husband was there a few weeks ago; he admitted to the catechumenate a man whose history is interesting. A labouring man, who had never heard of Jesus or of His Salvation, came into that little church one Sunday some months ago. He was an opium-smoker, and had been for many years. On that Sunday for the first time he heard of a Saviour, and then and there settled to serve Him. On Monday, of his own accord, he decided to break off opium, he bought some anti-opium pills, and within a fortnight was cured of that awful habit. My husband, when at Dong-iu, overheard this man telling another who was asking about our religion: "I broke off opium, I ate the pills, but I had received Jesus, I had obtained Jesus, and *that* was why I had the strength to break it off." Praise God! He is now very much in earnest, and uses all his spare time in learning to read his Bible.

There was also a little girl of fourteen at Dong-iu, whom the catechist believed to be truly in earnest. Her mother and father are both wretched opium-smokers, but, so far, have not forbidden their little girl to come and learn. Pray that she may continue, and become a real Christian.

When at Suing-te lately, my husband met a Mr. Jia, a wealthy man. Two years ago he bought some of our Christian books and has been earnestly reading them. He told my husband he was now fully convinced of the truth of Christianity, but afraid to become a follower of Christ lest he should lose some of his ancestral property. He said he wanted his two sons to become

Christians. He was most friendly and interested. The seed is the Word. It has been sown in that heart. Pray now that it may not become unfruitful. Remember this rich Mr. Jia. Let your prayers for him prevail, and then when we come rejoicing bringing in the sheaves, you, too, will have a share.

During these last two months my husband has been itinerating, and, with the exception of Tsung-ang, visited all the stations in this large district. He has had the joy of admitting thirty-six catechumens, and one trusts that after six months of special preparation and teaching these thirty-six may be baptized. Some may need a longer testing, but before being admitted as catechumens all have been attending church regularly for at least three months, perhaps for a much longer time.

While my husband has been itinerating, I have had an itineration of a less congenial description—to Fuh-chow to see the doctor. While there, Miss F. L. Coleman arrived from England. She has just gone on now to Kien-yang, which, I am thankful to say, is her destination. She had to stay with me in Fuh-chow until I was allowed to return, and then we had a very nice journey up together. I will not weary you with details of our travel, but give you a glimpse of a very happy Sunday we had on the way up. We arrived at our little church at Hu-lu-suing late on Saturday afternoon. Standing back from the village street on the side of a hill, at the top of a few steps is the Chinese house used by us as a chapel. You enter a central room, which on Sundays and every evening is used for worship. Rooms opening out of this on either side are where the catechist and his wife, Mr. and Mrs. Deng, live; and opposite the colporteur, who makes Hu-lu-suing his headquarters when selling books at all the villages near. Unlike most houses, this one has an "upstairs," and thither Miss Coleman and I went. The room was dark—no windows or means of light except through the door, if open. There was room for a bed and tiny table, nothing else; but there was an empty room next to it, in which we put our baskets, so we were well off. I proposed putting the table in the little passage, as it was light there, it being open on one side, also bitterly cold, but by an extra coat or two we managed to keep warm, at

least not cold. (I was wearing five coats that day!)

I must tell you what the colporteur told me, and then what I saw and heard myself. From our little passage we looked across the village street, and saw there a large, gaudily-painted idol-temple. Every time we came up from Fuh-chow we had passed that temple, but never knew before that there was a poor old priest living there, dead in trespasses and sins truly, but with the possibility of *Life*, and now *Life* and *Salvation* were to be his. This earnest young bookseller had often looked in and found the two Buddhist priests repeating their prayers, and had tried to give them the message of salvation, but they had turned away unwilling to listen. Two days before we arrived the bookseller had been into the temple again. This time, he said, he felt the Lord gave him a message of judgment. It was a "message," and the priest had to listen. For two hours he listened, and then, trembling and crying like a child, again and again asked, "Who then can save me? who then can save me?"

I was sitting talking to some of the women before our service began on Sunday morning, when I heard sobs. In a little while I went into the central room: there were a number of men who had come for service; but there was one there who noticed no one, who cared not what any thought—a poor old man, sixty-three years old, his head shaven clean, his old priestly robes wrapped around him. There he stood, one who for twenty-four years had been a priest of Buddha; and how my heart rejoiced as I heard through his sobs, "My sins are so heavy, oh, who can save me? my sins are so heavy, who can save me?" Over and over again we told him, and made him read for himself what God has said. He went home for his meals, but spent the day with us; and at our evening service I saw a joy on that old face, and I think he knew Who could forgive his sins.

Now pray for him. He sees he must leave the temple and all his former life, and means to go to his house at Lu-ke, in the next prefecture, and support himself with the produce from his few fields. This was only a few weeks ago, and we have not heard from there since. He needs your prayers so much. The Devil will not easily let even one of his servants go free, and it will need the

strength of the conquering Saviour to keep the chains from being forced upon that soul again. Pray, then, for your brother, your *brother*, although he has been a Buddhist priest.

Leaving Hu-lu-suing early on Monday morning, we got to Yen-ping after a chair ride of about eight hours. I was not able to see Ruth and her daughter-in-law, but heard they were both getting on well. I want again to thank those friends who sent me money to keep the girl at school; it was very nice to get such a quick response, and to feel we have enough for three years' schooling.

And now I want to get your interest in another part of the work, and one which I think I have not told you much about before. Our Master when upon earth went about "teaching and preaching the Gospel of the Kingdom, and healing all manner of sickness." He has left us an example that *we* should follow.

In the early spring of 1890 Dr. Rigg began medical work in Nang-wa, which is six hours' journey from Kien-ning city. Slowly and cautiously the workers toiled, watching for an opening into Kien-ning city. About the spring of 1892 they were able to rent a little Chinese house in Doi-chiu, a suburb outside the city. Two Chinese students lived there, and in a very quiet way did what medical work they could. Dr. Rigg visiting them from Nang-wa about twice a week. Then a site was bought in that suburb, and masons and carpenters began preparations for building the hospital. The very night before the foundation-stones were to be laid, the Chinese quietly by night opened graves and deposited bones on the very site—this, of course, to stop the building, as graves would have to be respected. Dr. Rigg appealed to the mandarin to remove these bones; he refused, probably fearing the people. Dr. Rigg, thinking his presence would be a help to his students, arranged to stay for a few days, but his stay was cut short by a riot, and he had to fly for his life. It is nice to know that it was owing to help given him by a Heathen, who had been one of his patients, that he was able to escape and his life was saved. The outcome of this riot was that the work was stopped for a time, and then in compensation the mandarin and city elders gave a site for a new hospital here at "Seven Stars Bridge," nearly two miles out of the city. Inconvenient as it was to be

so far from the city, it was felt that the site must be accepted, and the hospital was built here without further trouble in 1894.

We are on the main road between this province and that of Kiang-Si, and one trusts that some of the many passers-by may hear the Everlasting Gospel. But think how a clergyman or worker at home would feel if two miles out of his parish, in a comparatively unfrequented neighbourhood, while a great dark city with its multitudes of human souls is waiting for the Light.

Still, God's time for Kien-ning city had not come, and the workers must plod on here for a while, visiting the city, sowing the seed, and praying for the open door. It came, it opened wide. Our beautiful church was built there, right in the heart of Kien-ning city, opened but a few months, and then destroyed in the riot of June, 1899; rebuilt, praise God, and now open indeed. But what of the medical work? Would it be right to forsake the hospital at Seven Stars Bridge and build in the city? Certainly not, without special guidance. And did the guidance come?

In June, 1900, a terrible flood came and practically washed away the hospital; but part of one mud wall still remains. "Ruins should ever make God's children think of repairs." The hospital was gone. The city is open. The doctor and students are here. Does God mean us at last to go in and possess the land? We believe that He does. For some months the work was carried on in the women's hospital here, but when the lady missionaries returned it was again needed for women's work. At the close of last year a house was rented temporarily in the city, and there was no difficulty or opposition, but the rent is high, the house too unsanitary for a hospital. Dr. Pakenham, now in charge of the Medical Mission, lives here two miles from his work, as there is no room for him and Mrs. Pakenham in the rented house.

It seems to us that God's time has come for a hospital to be built in Kien-ning city. In January of this year a splendid site was bought, again without the least difficulty. The plans of the hospital, doctor's house, students' rooms, &c., are all drawn out, and the estimate taken. They will cost altogether about £600. This is a small sum, but all will be simply built; it is only to have thirty-four beds at present.

There are five wards with six beds in each, and two smaller with one bed in each; a room for meetings, quarters for the married Chinese doctors, and, of course, a good number of small rooms for dispensary, kitchen, &c.

I want to add that our own house in Kien-ning city is getting on; we hope to move in at the end of the year. We are arranging, to save the expense of an extra building, that the medical and theological students should live together. The hospital site being near our house in the city, it will be easy

for the students to come over to my husband, or *vice versa*.

The Kien-ning dialect being quite different from that of Fuh-chow, we cannot send down students to be trained at the Fuh-chow Theological College, but my husband has a few here whom he teaches himself. When itinerating he often takes one of them with him. They are our future catechists, so I am sure you will see the importance of this work.

Keep on praying. God is blessing China.

AMONG THE RUWENZORI TRIBES.

LETTER FROM THE REV. T. B. JOHNSON.

Toro, Sept. 20th, 1902.

THE arrival at our station of Sir Harry Johnston's new book with its numerous interesting photographs—some of them being of our personal friends—makes me think that you may care for some brief account of my recent expedition to Mboga and through the forest of the Bwamba tribe, a district from which he has drawn so many of his admirable pictures.

The primary object of the expedition was to baptize twenty-five people who had completed their course of instruction—and four infants, besides marrying three couples. Mboga, our destination, is four days' march from here, being two days beyond the great Semliki River, and not much farther from Stanley's famous camp on the Albert Nyanza. It was one of the first places to be occupied by the native Baganda missionaries, whose coming in 1894 prepared the way for Bishop Tucker's pioneer visit to Toro, two years later, to leave Mr. Fisher as first European missionary.

Though Mboga itself has never been occupied by a European, nor been nearer to one than four days' march, it has ever since been a bright centre of Christian influence, and forty of the tribe gathered round the Lord's Table on my visit, whilst between two and three hundred assemble in church daily for instruction, and a congregation of 600 on Sunday.

Being on the borders of the Pygmy Forest, where are the thickly scattered villages also of the Bahuku, Bambuba, and neighbouring Balega tribes, just over the Belgian border, we are hoping for the time when, on the re-

moval of the present prohibition, our Mboga Christians may be able to penetrate as light-bearers into the darkness beyond.

Very striking is the contrast between these people of Mboga and their neighbours, with whom they must have been so closely allied in character and customs less than ten years ago—the contrast between their own courteous manners and oftentimes dignified bearing, and the Bahuku villagers, a couple of hours away, with their frailest of clothing, and their spears and quiver-shields with deadly stock of poisoned arrows. Spears have indeed been transformed into pruning-hooks, and the war-dance will soon have faded from their memory. The closeness of the untransformed to the transformed brings home, in a more striking way than one usually realizes, the mighty raising Power behind the Message.

The closeness of the two also painfully reveals a common failing, namely, lack of initiative when left to themselves, of most of our native teachers and Christians. No effort had been made to reach these people living so close at hand, who assured us that they did not know the name of Isa Masiya, and Nikodemo, the Mboga teacher with me, agreed to the truth of it.

The Thursday to Monday at Mboga passed all too quickly, the days beginning with our gathering at sunrise (six o'clock), according to their practice, 100 strong, for prayer. After breakfast we would come together again for an address and the learning of new hymns I had brought with me (bringing up our collection to twenty-seven).

Then I had to be off to the sites of church gardens at a distance, to inspect and measure out, and settle attendant disputes, not returning till after dark, and prevented from more than a handshake and "good-night" to the few who would linger to await our coming after their evening service at sunset.

It was with some regret that we parted from these warm-hearted, earnest-minded seekers, and descending the steep side of the plateau on the edge of which Mboga rests, plugged our way for two days across the broad plain, through stiff mud or unwholesome-looking water, the path leading through giant swamp-grass waving above our heads. As our return was to be, not direct, but through the stretch of forest of the Bwamba tribe on the far (west) side of Ruwenzori, and then across the mountain, to drop down on the other side opposite Kabarole, we had taken a less frequented path to strike the Semliki River several hours higher up, and hence the greater difficulty of the way. But we were fortunate in getting through as we did, favoured by the previous spell of dry weather—a young fellow who came in last week telling me how the water was then up to his armpits.

At the ferry where we camped the river is about seventy yards broad, with a strong current of between two and three miles an hour, the water reaching Cairo a couple of months later. The punter of our substantial dug-out tree-trunk showed some concern at a passing hippopotamus, and following in chase came a canoe, drifting down stream broadside on, packed with hunters. Though I brought down a book and sat in the canoe by the bank for a couple of hours afterwards, on the look-out for hippopotami and crocodiles, with which the stream swarms, none put in an appearance.

Leaving the Semliki and marching close up under the mountain, we spent the next three days in the forest, thickly dotted with villages of the Bwamba, whom I had come to visit, to prepare the way, if possible, for sending teachers. At present there was but one amongst them, though the number of the tribe, spread out all along the foot of the great ridge, has been estimated at 300,000. Since my return, however, the Church here has been able

to send another to join him, and a married teacher with younger helper to open up work near the ferry.

These Bwamba are a very simple, primitive folk, wearing the smallest particle of clothing (one to whom I offered cloth in exchange for his little elephant-tusk horn, answered, "Why do I want cloth? I am not a chief!"), fond of a liberal dressing of castor-oil for head and shoulders, and not objecting to a little stream down the hollow of the back—filing their teeth to a sharp point for ornament, and piercing their lips with small rings varying in number from a solitary one up to five in the upper and three in the lower, or even more—loading their arms and legs with skilfully-twisted rings of grass dressed with castor-oil (on one man's arm I counted a bunch of 250 rings). Though so rude and savage to look at, they are far from unintelligent or unindustrious, for besides cultivating gardens, hunting for elephants, pigs, and rats—of which latter they are very fond for food—they make fine solid plank doors to their houses out of adzed logs pierced and threaded together with grass, and they are known far away as potters, iron-forgers, carpenters, and wicker-workers. I should think that few tribes so utterly untouched by outside civilization as they, behind their great mountain barrier, can lay claim to so many industries.

But beside their ennobling industries is their degrading practice, so general, of excessive *marwa* (native beer) drinking, and the worship of *bacwezi* (evil spirits). In many of the villages are public drinking-houses, where at night the drum may be heard in accompaniment to their wild songs. Near the entrance to the villages are the little conical spirit-houses, varying in height from one foot to four; some are quite unfurnished, some contain their charms of horn or wood, and thither are brought the offerings of fowls or food, of which things the witch priests or doctors find no difficulty in disposing. The people seem ashamed of the practice, and assure you that they have merely erected the houses, that is all, and do not worship the *bacwezi*; but if you ask them to part with the charms, you get some evidence of the tenacity of the old belief. The worship, however, unlike Mohammedanism or Hinduism, will offer little

resistance to the Gospel, and they seem to be only waiting for its coming.

As we marched through the country we would gather up and lead on with us the men of the first village and second, with the assurance that we had brought very big words, "the words of God," and at the end of perhaps an hour we would arrive, with a gathered company of forty or fifty spearmen in single file, at a third village, and there halt for half an hour to tell them the "Old, Old Story," and sing a hymn, and kneel in prayer, and then, on leaving, ask them if they would like a teacher to tell them more, to which there would usually be but one reply.

One little adventure of a more exciting nature happened to us. At one village we found a state of consternation. They had been raided that morning and the morning before from another village a couple of hours away, and had only escaped by flight through getting wind of their foes. The cause of the enmity was the death of a visitor from the distant village, who, having drunk deeply of *marwa*, had fallen a prey to a leopard on his way home. His friends, not understanding, had suspected treachery, and came to take their revenge.

As I and my boy started off on a detour to effect a reconciliation, I think we might have been taken for the leaders of a very warlike expedition, gathering strength on the way, many of our men grasping two spears in their hands. As we climbed on to the steep ledge on which the offending village was perched very quietly, to effect a surprise, and I was leading to prevent misunderstanding, the eyes of the young warrior just behind me, as he reached the platform, fell upon a group of villagers seated by a stack of shields and spears. His old war-blood was up, and with a wild flourish of his spears he darted past at the foe, and for a moment it looked as though there must be trouble. Fortunately, they bolted in panic, and the moment spent over his capture of a shield gave an opportunity to a white umbrella to bring him to his senses and make him drop his spoil, and wave a threatening flourish to other excited friends. It was a long time before the startled villagers could be enticed back, and then, after explanation and a brief message about the "Prince of Peace" to the united congregation, the hidden

spoil was restored and we parted pleasantly, thankful, on our part, for the opportunity of service.

At the end of the third day's march through the forest we reached our solitary teacher, who had been holding the fort so bravely for nearly a year and a half, and spent the next day (Sunday) with him and his little flock. He was longing for a helper, and it will have been a great joy to him to have received one so soon after. There was a bright little company in the church of about fifty, and their hearty singing suggested a happy appreciation of what they had received. The next morning the teacher came with us for an hour on the road, and seemed a good deal cheered at the thought that he had not been forgotten.

We were now facing home, with only the ridge, rising 5,000 feet, before us to separate us from the Toro capital, whence we had set out. The way in which the porters scaled that steep mountain-side, going up close on 4,000 feet to our camping-place in three hours, after already a three hours' march to the foot, was really marvellous. And we got in only just in time, for half an hour after our arrival there burst such a storm as would have rendered the almost perpendicular slopes of sticky clay quite impracticable.

The villagers (Bakonjo, a fragment of another great tribe), perched up in their little eyrie, treated us most hospitably, bringing a sheep as a present, and prompting the party of porters and all to bless them as we feasted. They settled down, too, most heartily to learning the hymn, "Jesus loves me," and mastered part of it.

Next day we mounted the summit of the ridge, and dropped down on the other side; and the day after we entered Kabarole.

In pondering over this work amongst the Bwamba and at Mboga, you will perhaps have felt with us the need of praise to God for what He has enabled this young Church to accomplish, and for the witness amongst these newly-won converts to the power of the old Gospel. Will you also pray specially for further blessing upon the work at Mboga, so isolated and yet with such grand possibilities of extension to the "regions beyond," and amongst the great Bwamba tribe, which is only just being entered upon?

THE NIGER DELTA PASTORATE.

BISHOP JAMES JOHNSON'S CONFERENCE ADDRESS.

VENERABLE ARCHDEACON CROWTHER, Reverend Brethren, and Representative Lay Delegates from the different Churches of the Niger Delta Pastorate,—Permit me, in welcoming you to this Conference, this first representative gathering of the Niger Delta Pastorate since my consecration and election to the Episcopate in England in February, 1900, by His Grace the Archbishop of Canterbury, and since my appointment to the position and office of an Assistant Bishop in this district by the Right Rev. Bishop Tugwell, the Bishop of Western Equatorial Africa, of which this district is a part,—respectfully to tender to you all, and through you to the whole District Church also, my sincere and hearty congratulations. You have attained through that event what was known as the dying wish of the late Right Rev. Bishop Samuel Adjai Crowther of blessed memory, the first native African Bishop, and the first Bishop of the whole of the Niger Territory which included our district, and the founder of the Niger Mission and of that work here which has, through the blessing of Almighty God, issued in this Protectorate. You have attained thereby what has been no less your own wish, desire, and request, repeatedly laid before His Grace the Archbishop of Canterbury with the sympathetic aid of some earnest friends of Africa in England, and for which you have waited for about nine years. I congratulate you especially because in connexion with the appointment permission has been generously granted by His Grace the Archbishop and by the Right Rev. the Bishop of the diocese and the Church Missionary Society—who had all been instrumental under God in helping to bring about the attainment of your wish, the Society generously guaranteeing to provide for the present the pay for the Assistant Bishopric—for efforts to be made by us for raising the present subordinate position to an independent one, which is what the Church needs and what you desired and had originally asked for, and that this has resulted already in the establishment of a “West Africa Native Bishoprics’ Fund,” the income from which is to be applied to the maintenance of several independent Native Bishoprics in West Africa.

1. The consecration has, as far as I am aware, met with much warm sympathy and hearty welcome on the part of very many Christians in England, especially those who are deeply interested in the welfare of Native Christianity in foreign lands, and are anxious to see the development of independent and self-governed Native Churches; of the Native Christian communities both of Sierra Leone and Lagos, both of those connected like ourselves with the Anglican Communion and of those of other Protestant Communions. Addresses of congratulation and welcome have been presented to me by West Indian and West Coast Africans in England; by influential representative gatherings at Sierra Leone, my own birthplace, and the earliest scene of my ministerial labours; by the Committees of the general Lagos Church and the St. Paul’s Church, Breadfruit, where I have spent the longest period of my ministerial life; and by the general native community of Lagos, including Heathen and Mohammedans and native chiefs. Whilst at Sierra Leone, where the consecration has been regarded from a national and racial point of view, appeals for support to the “West Africa Native Bishoprics’ Fund” have met with a response from both native Churchmen and Nonconformists, ladies and gentlemen alike, that for heartiness, gladness, and liberality has been unprecedented throughout the religious history of that Colony, and which has raised the

Native Christian community generally there before all the other Christian communities on the coast as one whose noble example, especially in connexion with the Bishopricks' Fund, they should emulate.

Very many have been the prayers offered and the wishes expressed that much Divine blessing may rest upon our position and work here, which are expected to lead the way in the actual attainment of an independent African Bishopricks. The responsibility of the Niger Delta Pastorate in connexion with this position is a very serious and important one; but I have no doubt that if we realize and appreciate that responsibility, and earnestly desire and prayerfully endeavour to discharge it and make the effort we should, trusting the Lord Who has seen fit to call us to it, we shall not disappoint expectations.

Let us render devout, humble, and hearty thanks to God for all He has done for us in this Delta, and pray for power from Himself to answer to the responsibility connected with our position, while we express our grateful appreciation to those whom He has made His instruments to help directly or indirectly to bring about His purpose for us, and among them especially the Bishop of the diocese and the Church Missionary Society.

I should remark here that I have not given up my last pastorate, the Breadfruit Church in Lagos, to which I have been much and long attached, and whose work I have loved with a passionate love, without much hesitation, much reluctance, much pain and self-denial, and many prayers; and I would not have given it up for work in a strange place and among a people altogether new to me, and whose language I do not yet understand—a place where I am compelled to use the medium of interpretation to which I have never been wedded and which in Yoruba I had long dispensed with—but that it seemed to me as if God was calling me out to some work here for Him, and that He was placing before me an opportunity which none of the other Native Churches, the Lagos Church included, offered for some more direct work for promoting an immediate attainment of what had long been an ardent wish of my heart, namely, the establishment of an independent African Church* in communion with the Church of England. I hope I have read the indications of Providence aright in this matter. I thank both the Archdeacon and yourselves very heartily for the warm and cordial welcome you have accorded me, and I beg to ask for your prayers that I may be used of God for His work in this district.

2. I beg, dear brethren, to take this opportunity to express my heartfelt gratitude for your very kind and earnest sympathy and condolence with me over the severe bereavement which I sustained in the month of May last, when I was among you, by the death of my dear wife at Lagos. A very painful and distressing event has been made more so both by the suddenness with which the blow fell on me, and by the fact that it had been preceded by the death of her dear elder brother, the universally-esteemed and much-beloved Dr. Leigh-Sodiye, a month before, and has been followed since by that of the saintly mother, who has at last succumbed to the crushing weight of the heavy trials of her life. My wife had been to me a very valuable helper, and she had assisted me much, both by her prayers and kind and wise suggestions, to come to a decision in the matter of the Niger Delta Bishopricks, which had given me much anxiety. She had anxiously desired and looked forward with real interest to take an active part with me in the work connected with the position; and it has been said that on the very morning of the day she sustained the sudden attack

* Namely, a diocese or dioceses under African Bishops. See "Editorial Notes" in the *Intelligencer* for October, 1902, page 790.—ED.

that carried her off in five days she expressed repeatedly to some lady friends who had made a call on her how anxious she was to come over at once and join me in my work. The removal of such a helper from my side, and this, too, at a time when, humanly speaking, I needed her most, and the manner of it, are a mysterious and trying providence. But it is the Father Who has done it, and He does all things well. I humbly pray and hope that this dispensation may be very richly sanctified to my own soul and to the work entrusted to me.

3. The year 1901, the first in the New Century, closed its career with us with the abolition of the status of slavery by the British Government throughout the whole of the Southern Nigeria Protectorate, and the New Year opens with a proclamation from the Government prohibiting slave-dealing in any form and shape. We cannot but appreciate the action of the Government which has abolished and is seeking to destroy an institution and a trade which have been long ago abolished throughout every part of the West Coast that is connected directly or indirectly with a European Government, and which have been a curse to Africa and the Negro race, and have contributed much to make them lag so much behind other countries and nations in the race of life. We should rejoice over it and be thankful for it, though we know assuredly that some inconvenience to the country for some time would spring from it, because we are satisfied about its justice and that it is a benefit to the country, and also that it would do the Church much good. Let us with adoring gratitude praise the Lord for this fresh token of love and compassion for Africa, and continue to pray for the welfare of the Protectorate Government.

4. I have been able to visit in three journeys some of the important sections of the Niger Delta district, including those in which the principal churches and chapels connected with the pastorate are situated. In the first journey, undertaken last April, I was favoured with the company and valuable help of the Archdeacon, who introduced me to the congregations of almost all the principal churches. The second journey was undertaken in July last, when I travelled alone to Warri and Sapelle on the Benin River, and to Benin City, the capital of what is known as the Benin Territory, the seat of the British Resident who has charge of it; and on my return I visited Brass, in whose two sections, Tuwon and Nembe, the Church Missionary Society was still carrying on operations, and was worthily represented by such earnest and devoted European missionaries as the Rev. H. Proctor, Mr. J. C. R. Wilson, and their wives, and two other European ladies, Miss Bennett and Miss Martin, who were carrying on work in a home for the training of girls. Successors these are to such native workers as our Archdeacon, and the late Rev. Thomas Johnson, who, with others, under the direction of the late Bishop Crowther, founded that Mission, the Rev. D. J. Garrick, and the Rev. Pythias J. Williams—all being Natives of Sierra Leone, who worked it up most devotedly till about the year 1892, when the work, through the Society's arrangement, passed into the hands of European agents.

The district, roughly speaking, appears to extend from Akassa to the Opobo River and the Kwa River and Azumir on the south, and if we stretch the line on to include the upper interior and take in Benin and Bende, the capital of the Isuama Ibo country, and the Kwa River, it will cover an area of about 9,000 square miles. Within the coast sections are to be found no less than eleven different nationalities, speaking seven distinct languages or dialects, namely, the Isuama Ibo, the Andeni, the Ogoni, the Kwa, the Idso, which would include the peoples and languages

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of New Calabar, Okrika, Brass, and Bonny; the Benin, which with the Sekiri is related to the Yoruba language; and the Osobo.

It is not possible yet to estimate properly the population of this extensive district, made up as it is in the Ibo, New Calabar, Brass, and Benin River sections of separate large houses with their more or less numerous dependents, and in the Benin City of the usual size of native families in which what was known before as the free-born element predominates. But it is evidently a population embracing many hundreds of thousands of souls.

The native religion throughout this district is Paganism, with which have been connected from time immemorial the horrible customs of human sacrifices, twin infanticide, the expulsion from the town of women who have had the misfortune to give birth to twin children (they being regarded as defiled and unclean persons), and the immolation of fellow human beings at the graves of the rich dead, in the practice of which the Ibo and the Benin sections appear to carry the palm. Benin City is the only place as yet where Mohammedanism is seeking to plant itself. It is professed and practised there only by foreigners—Lagosians, Ilorins, and Hausas—and its work is yet one of a feeble character; but Mohammedanism is not a rival or a foe to be at any time thought lightly of.

Within this vast amount of Heathenism we have our Delta Pastorate with its six principal churches and about forty-nine market and plantation chapels, with about 4,000 persons who profess themselves Christians, of whom 869 are returned as communicants, and with eight week-day schools having 561 children in them, of whom only 162 are girls; there are also the churches at Brass with their united adherents of 420, of whom 51 are communicants, and with two week-day schools having 141 pupils, of whom only thirty-six are girls, and the Girls' Home, with only about five or six pupils at present. The children at school are mostly those that were hitherto known as free-born, book-learning being considered a privilege to which only they and not those hitherto known as slave children are entitled. The number of girls is so small because of the oppression and degradation which women suffer everywhere from Heathenism, and because it is generally thought that they are not worth educating.

The good work of the Girls' Home in Bonny, which had long been carried on by the excellent wife of our Archdeacon, has stood in abeyance now for over two years from the want of a suitable governess and a matron, notwithstanding the fact that the Protectorate Government has kindly voted a subsidy of about £64 yearly for it. We have never yet been able to claim more than a small portion of it.

The Delta Pastorate High School has, with the promise it had held out to us of training agents for the Native Church and its work, lost itself in the "Educational and Industrial Institute." This latter was established from the combined contributions of all the chiefs of houses throughout the entire district, and is the common property of chiefs and others, including the Government, the most important member of the roll and virtually the ruler and director.

There is one other school in the district which I should not omit mentioning, that is, the school for boys in Benin City, established by the Government through the chiefs of the country, and which had only had an existence of two and a half months when I saw it in July last with the fifty-one boys (all children of chiefs) whom it had enrolled, but which presented a rather promising and hopeful character. Besides, it is credibly reported that the Government proposes to establish very shortly a similar school at Sapelle for the Benin River Territory. We cannot but appreciate and be thankful for the efforts that the Protectorate Government is putting

forth to promote the education of the people, and this, too, upon a self-supporting basis, especially as this self-supporting character of the work cannot fail to lend its moral help to us who have to carry on work among the people on self-supporting lines.

But this effort on the part of the Government makes it all the more incumbent on the Church to exert itself earnestly and vigorously in the matter of the education of the youth of the country, especially as the education supplied by the Government eliminates the teaching of religion altogether from its curriculum, because it would not be regarded as favouring one form of religion above another; and this, too, in a country where the whole native and home education is based upon and saturated with religion. Youths educated in schools that are under the special and immediate control of the Government cannot help losing faith in the Heathenism of their own nation, or fail to lapse into indifference and unconcern—a moral condition far worse than that of the foulest and most degrading Heathenism,—unless the Church quickly provides the corrective of its own schools with ample religious teaching, and with no less ample and effective secular teaching also.

I have between April and December last confirmed altogether 250 persons, being 93 males and 157 females, contingents from the different pastorates.

I must here express my grateful appreciation of the valuable practical sympathy which the Bonny chiefs have manifested with the pastorate, and of the help they have given it through the Native Council year by year since 1897 in the shape of an annual contribution of £40. I thank them most heartily for it, and I hope the time is not distant when they will as converted Christians enroll themselves as members of the Christian Church, and individually take part with us in the work and in our deliberations for it.

I have been able, with the sympathy and hearty co-operation of the missionaries, to get the pastorate and school work of the Brass station placed on a self-supporting basis. This new year places the pastorate work there on the same footing with that of the other Delta Pastorate churches. The spiritual work here is a particularly difficult one now, although there was scarcely any of the Delta stations in which mission work progressed more rapidly and steadily than it did at Brass for some years from its commencement. There has been much backsliding from grace, much practical renunciation of Christianity and return to Heathenism.

The Delta Pastorate had, as you are aware, originally included Benin in its programme, but it has not yet been possible for it to do any work in any portion of the Benin Territory. However, on the occasion of my late visit to that territory, I organized two societies, one in the Benin City and another at Sapelle, from Native Christians from different parts of the Yoruba Country, Lagos, and Sierra Leone, residing temporarily in both places, two or three Natives of both places professing Christianity being included in the number. The societies were instructed to hold services regularly every Sunday morning and afternoon, and a Sunday-school for teaching reading, and to make definite efforts to bring in native-born Benins and Sekeris. The attempt met with the practical sympathy of the British Government, which gave us the free use, in the one case, of its schoolroom, and in the other, of the Native Council's Court Hall. But this was a sort of preparation against the time when, with the supply of agents and means, aggressive evangelistic work may be properly set on foot in the two districts.

5. We cannot think of the dark background to this work, and of the

cruel Heathenism and horrible superstition and other abominable practices from which the Delta Pastorate has, by God's blessing, been drawn out, without being very thankful to God for what has been achieved, and without expressing our grateful appreciation of the labours both of our predecessors and of those who have survived them. It is no small matter that Heathenism as such and cannibalism and twin infanticide exist no more in Bonny and Queenstown; and though at Opobo and in the New Calabar, Okrika, and Brass districts, Christianity has not been able to assert itself to the extent that it has done here, yet there are not wanting distinct evidences that it is gradually undermining the influences of that Heathenism which had held undisputed sway in the past. It is worthy of notice that in the town of Opobo, where the Heathen number several thousands and Christian adherents of all ages are only about 1,100, the house of human skulls devoted to "Ikuba," the great divinity of the Ibo Country, has been left to fall into decay since the death of its last official keeper, a priest, some time back, and that the public seem to have lost real interest in it.

But we must not shut our eyes to the serious drawbacks which the work presents. There is the very slow progress that has attended it. In spite of its thirty-five years of age, reckoning from the foundation of the Delta Mission, it has not travelled beyond the river coast and creek lines in the interior. Moreover, it cannot be said that it has had to contend with difficulties greater than other Missions have had more or less to contend with. On the contrary, it has had some distinct advantages, for members of the Christian Church carry on in large numbers their trading operations in the interior with the native heathen peoples who come down to them in large multitudes, and with whose languages very many of them are more or less familiar, and many of the towns and villages in the neighbouring interior are within easy reach for them. There is also the fact that not five per cent. of the professing Christians of the different pastorates are able either to read, or at any rate to read with intelligence, even in their own vernacular. The people manifest generally an apathy and an indifference in regard to the acquisition of the power of reading that are painfully disappointing and that I have not seen anywhere else.

All this stands in such striking contrast to what has been going on in the Jebuland in the Yoruba Country, a thirteen-years-old Mission, where the work has spread itself over a considerable portion of the country, where converts and inquirers are already about 15,000, and the desire to acquire the power of reading is lively and widespread, and where there are already 10,000 readers. It is no less in contrast with what is going on in Uganda in Central Africa, a twenty-five-years-old Mission, where in ten years the number of the baptized Christians has risen from 300 to 30,000, where there are about 10,000 communicants, where in ten years the number of native evangelists has risen from twenty to two thousand, where churches and schools are about 700 in number, and where also there are no less than twenty-four ordained native ministers and about 30,000 readers.

The Church as a whole is in too scattered a condition for it to be a strong Church, and this is due to the habit which the chiefs or heads of houses have of late years adopted of residing in their plantations across the river instead of in the town, most of their dependents doing the same, and to the practice adopted by the people who trade in the distant markets of residing in them for considerable periods in the year, and in many cases for several years together consecutively.

Their pastors cannot easily reach them, nor they their pastors, on account of the distance and the trouble connected with the crossing of creeks and rivers in canoes. This deprives very large numbers of the people of

opportunities of attending the weekly instruction-class meetings held in the towns, whilst they have no teachers themselves either in the plantations or in the markets. This, with the people's general inability to read for themselves and their general apathy and indifference in regard to the acquisition of the power of reading, leaves no room whatever for growth in the knowledge of the Christian religion and of the practice of the Christian life; whilst it enhances the difficulty of exercising discipline over them, and the market life particularly exposes them much to temptation. There is also no manner of doubt whatever that the Church's revenue suffers much from this state of things. These things do not make for an intelligent profession of Christianity or for a vigorous and promising Native Church or for its continuance.

I have not been surprised to learn that many of the men trading in the markets, and whose lives at home have generally been correct, indulge themselves in polygamy there, taking to themselves new wives from among the Heathen, whom they are expected to evangelize both by their teaching and by the example of their own lives; and indeed it has been said that this is a common practice. Country-born or native Ibo agents are scarcely to be found to engage themselves in Church or mission work. There are at present no more than five, whilst some who have been hitherto educated and trained for the work at the expense of the pastorate or of friends abroad have on the completion of their education preferred to give themselves over to either the Government or the mercantile service; and to-day the office and station of the late Rev. David Kopra, the first and the only native Ibo Christian minister, who was called away to his rest nearly a year ago, remain unoccupied. Either there is an indisposition on the part of Christian young men to offer themselves for the work, or else heads of houses and parents have been unwilling to allow those who may desire to offer themselves for it and in it serve their God and their country to do so, thinking it would be a loss to their houses and to themselves if they should encourage the desire, because in their opinion Church and Mission work is not a sufficiently lucrative service.

The Sierra Leone and Lagos Christian communities that have hitherto been so very helpful to us in the matter of the supply of agents cannot now so readily give us the aid they had been wont to render on account of the rapidly-growing demands of the work in their own respective spheres, and we have no institution of any kind in which men are being trained for either school, church, or Mission work. Thus it has come to pass that the Church has constantly had to reply to people in the interior asking for agents to work among them that she has none to give them; and we are not in a position to at once take advantage of the opportunity—long denied to us at Azumirin, an important market town in the interior, but conceded to us by both the king and chiefs on the occasion of the recent visit of the Rev. J. Boyle and myself—for a station site in the town itself.

In the matter of Bible and Prayer-book translation the Church has not yet been supplied with more than one Gospel and a portion of St. Matthew and three Epistles; and the Prayer-book in use is still without the Psalms, the Epistles and Gospels for the day, and some of the occasional services and the Articles of Religion. This hinders our church services, in the principal churches particularly, from being wholly vernacular. They are always a mixture of Ibo and English, though the latter is little understood, and the force of it can be felt only by a very few.

School education work has laboured everywhere under the serious difficulty created by the dislike and positive unwillingness on the part of chiefs and heads of houses and parents everywhere to have anything taught their

children except it be in the English language. The motive of this desire is that the children may be able to read and write for them in English for the conduct of their trading transactions with the European firms they deal with. To meet their wishes English is the medium of instruction in the schools. This desire of chiefs and parents has hitherto controlled the whole education work.

I have visited and examined every school in the district, and discovered that whilst there has been an adequate measure of ability to learn on the part of the children, and no lack of efforts on the part of the teachers to teach them, the education given has been generally one of a very feeble character. It has not touched and could not have touched the thinking faculty of the children. I have everywhere, as far as I have had opportunity for it, called the attention of teachers, chiefs, and parents to this serious weakness in the education work and the cause of it, and pointed out that the use of the vernacular in the school is an absolute necessity; and I am thankful to notice that the advice given has generally been received with appreciation and thankfulness.

But if vernacular teaching is to have that prominence given to it which it needs and justly claims to help to promote the proper education of the youth of the country, there should be an adequate provision of materials for it; up to now, however, there is absolutely no vernacular literature of any kind provided for the use of the schools. We have no such graduated series of Ibo primers and readers as are found in the schools of Lagos and the Yoruba Country generally in the Yoruba language. We have no local history of any kind, no geographical or other primers in the language daily spoken by the children. This is a matter that calls for immediate attention. There is no reason why we should not be able to do here what is done in Yoruba, at Accra, and Old Calabar, and in other Mission districts along the coast, and put our people in a position to read and write both in their own languages and in English.

Mission work as such by the Church has not yet had its distinct position accorded to it. It has been hitherto wrapped up too much in the pastorate work of the Church for it to draw out towards itself any particular interest on the part of the people. There are at present only one or two Mission stations proper at Ataba in the Andoni country along the river-side, and Ohambele and Akwete in the interior Ibo country. The chapels in the plantations are chapels built by and amongst professedly Christian people for their own use, and who have no heathen communities about them to deal with. Those in the interior markets have been similarly built by Christians mainly for their own use as well, and are, except in a very few cases, too far removed from the nearest native towns and villages with which they trade for these to regard them as built for them also.

The work, such as it is, has been maintained hitherto from contributions from friends in England who are anxious to encourage aggressive evangelistic work by Native Churches, and from native sympathizers in Sierra Leone. The Delta Pastorate as such has not yet contributed specially towards it. Aggressive Mission work by the Church amongst Heathen is an absolute necessity for its life, and for that life being maintained in health and vigour, and for the evangelization of the interior, with which the Church is both by birth and by language directly connected.

It has been said that one great cause of the utter failure of the great historic African Church was its non-aggressiveness, and this, too, evidently contributed amongst other causes to produce the utter collapse of the Churches established on the Congo, in Benin, and in Warri, by the Roman

Catholic Church of Portugal in the fourteenth and fifteenth centuries. We should not allow our own portion of the new African Church that is now springing up to be marked by such a fault and thus prepare for itself an early grave.

Bishop Tucker of Uganda accounts thus for the remarkably aggressive character manifested by the Uganda Church, to which is owed the marvellously rapid spread of the Gospel over that province, and which has been regarded by all Christendom with grateful astonishment and admiration:—"The Church of Uganda is a self-extending Church, because from the beginning the line which has been adopted has been that of laying upon each individual convert the responsibility of handing on the truth which he himself has received and which has made him wise unto salvation."

It is for us to see to it that each individual member and each individual pastorate and the whole Church together realize this responsibility and seek to discharge it both by prayers and by personal efforts and by liberal contributions to such a fund as the Church may establish henceforth for the spread of the Gospel, especially in the interior, which we believe will, after the close of the present British expeditions against the Aros and Abams, become far more open than ever for the spread of the Gospel.

I must conclude with expressing the hope that the Delta Pastorate will take up the work of supporting the "West Africa Native Bishopricks' Fund" with the heartiness, earnestness, and liberality exhibited by the Sierra Leone Church towards it, especially because it was this pastorate that first definitely asked for the appointment of a native Bishop, it promised in the first instance to provide the pay for such a Bishop, and the Delta Pastorate will be the first native bishopric to the support of which, as I have remarked already, the income from the fund will be applied; and I also pray that our deliberations at this Conference may be under the guidance and direction of the Holy Spirit and that much Divine blessing may rest upon our gathering for the consolidation of the Native Church and the extension of the Kingdom of our Lord and Saviour Jesus Christ.

C.M.S. LAY WORKERS' UNIONS.

LAY WORKERS' UNIONS, by the formation of the C.M.S. Lay Workers' Union for London in 1882, have the distinction of being the first of the modern series of C.M.S. Unions to be founded, the Younger Clergy Union, the Ladies' Union, and the Gleaners' Union having followed in the order given. The title was adopted only after much deliberation, and it has well stood the test of time. Similar Unions have sprung up in many other places, though in not nearly so many as could have been desired or even expected. When cities and towns so varying in characteristics as Liverpool, Manchester, Nottingham, Portsmouth, and Leamington have each their Lay Workers' Union, it is hard to understand why these have not been set on foot in more than the thirty or so provincial places in which, up to the present, they have been tried.

Objects.—The leading objects of a Lay Workers' Union may be said to be, shortly, to associate together in one bond laymen already interested in the C.M.S., to draw others within the circle of interest, and to stimulate work for the cause. It will be advisable to give, in a summarized form, the objects with which the first L.W.U. was started, from the original prospectus of the London Lay Workers' Union. They have been the invariable basis on

which all other Lay Workers' Unions have since been formed, and are as follows:—

- (a) To increase in London and neighbourhood the practical interest taken in the work of the Church Missionary Society, especially by enlisting the sympathy and co-operation of young men.
- (b) To unite in one common association for prayer and mutual help the lay friends of the Society, treasurers and secretaries of local associations, collectors, Sunday-school teachers, &c.
- (c) To afford opportunity to laymen engaged in Christian work at home to become acquainted with the trials and triumphs of modern Missions, so as to promote an active interest in the work among their friends, and among Sunday scholars and others with whom they have influence.
- (d) To give the members of the Union systematic and interesting information regarding the Society's work, to deepen their interest and prepare them for the more efficient advocacy of the Society's cause.

It will be noticed that young men were particularly thought of at the inception of this movement, and very many who joined as such in those early days are still in the ranks, exercising for the cause all the added influence of middle age.

Another body, yet largely consisting of the same class, which was particularly thought of at the commencement, was that of Sunday-school teachers, first, because they are representative of the largest and most earnest section of our Church workers, and, second, because they would form the link between the vast body of Sunday-school scholars and the C.M.S. A very large proportion of those associated as members with our Lay Workers' Unions are Sunday-school teachers, and it has been so from the first.

On Starting a Lay Workers' Union.—It is interesting to notice the starting point of many of the Lay Workers' Unions, or rather what led to their being called into existence. A suggestion made at a half-yearly Missionary Conference, a Missionary Mission to Men, a federation of several Missionary Bands in one district, a Missionary Exhibition, a member of one Union moving to another district, the active initiative of an Association Secretary, the T.Y.E. or Second Jubilee effort of the London L.W.U., the example of one town reacting on another,—all these causes have operated, and to some of them the starting of more than one L.W.U. may be traced.

Needless to say that to make a beginning a "moving spirit" is required, one who is himself in full sympathy both with the Society and with this form of furthering its interests. He consults others like-minded with himself, and a preliminary meeting to make arrangements for a start is held. At this the date, place, and speakers for the inaugural meeting, besides other details, are decided upon, including plans for organizing the meeting and making it known. The co-operation of representatives of each church in the district is aimed at, so that the matter may be brought to the notice, by card of invitation, of all the earnest Church workers, including the Sunday-school teachers, the young men, and other members of the congregation. It may be desirable to have the rules ready drafted, and certainly to have the names of those who are to hold office ready for nomination.

An initial difficulty is often experienced in securing a room in a suitable locality for the inaugural and the periodical meetings of the Union. This difficulty is sometimes got over by the use of a drawing-room. Men who will not go to an uninviting hall, however central, will not mind going a little out of the way to a friend's house. The principal speakers at the meeting should, we think, be two—one to explain the working of a Lay

Workers' Union, and the other to urge the cause of Missions from the spiritual aspect, or, what amounts to the same thing, to give a regular missionary address, and for this a missionary is preferable if available.

Constitution of a Lay Workers' Union.—This is not an unimportant matter. A great deal depends upon who are appointed leaders, though, as a rule, these are readily indicated. The President should be a layman—a leading Evangelical layman of the district. There can only be one President, but there will be others whose position will justify an invitation to become Vice-Presidents; the number of these, however, should be limited. The Committee should consist of representatives from all the C.M.S. churches in the district, *plus* any others who are likely to be able to be of special service. A working Treasurer is desirable. And the Secretary—what of him? He requires a great many qualities. He must not mind drudgery, nor shirk the task of attending punctually to correspondence and all the duties of his office. "Patient continuance in well-doing" should be his daily motto. A set-back in the work, or a discouragement, should not daunt him, but be the incentive to try again and try to do better. He should be always on the look-out, and be at the ready service of all the members, including the humblest.

The ordinary membership of a Lay Workers' Union is almost invariably restricted to laymen. This preserves the original idea and purpose with which the first Union was started—namely, to secure the active and personal interest of laymen in missionary work. Experience proves that generally for religious purposes you can only reach men through men and by aiming at them directly and solely—in other words, that a men's organization is requisite. It is a feature of the times—witness the Men's Services, now so common—which the C.M.S. was among the first to discern. Still, it is only fair to say that the few Unions which admit ladies claim that theirs is the better way, and they certainly are capable of doing good work. One Union, however, which had the "dual" membership has reverted to the membership of men only, and, we believe, finds that they can influence the men best by having a men's organization. The attitude of the clergy will generally be found to be one of sympathy, at all events after a time if not at the beginning. Their support should be sought as honorary members.

Members' Meetings.—Experience shows that considerable care is needed to make these successful, and that they are the rock on which more than any other a Lay Workers' Union may come to grief. If meetings are arranged, and only slackly attended, discouragement all round inevitably ensues. Many of the Unions which for a time were in danger of going on the rocks have been able to get out to sea again and try another tack with success, and are now doing good work. But others have foundered and become wrecks, to the great loss of the cause in their neighbourhoods.

The experience of the London L.W.U. is of little value, as being at Headquarters in Salisbury Square it has palpable advantages. The only suggestion that we can make is that the meetings should be understood to be subordinate to some main purpose and not the end in themselves. In this way, if there is an honest wish to, for instance, become acquainted with the "trials and triumphs" of any one of the C.M.S. Missions, Fuh-Kien, for instance, a member's paper on the subject will be attractive. So a paper on Educational or Medical Missions would be welcomed as illustrative of the methods adopted by the Church to win souls. The desire to bring the influence of the Union to bear upon Sunday-schools should ensure the success of a meeting called to consider the subject, say, of "Sunday-school Addresses." So with any practical subject possible to mention. The pages of the *Lay Workers' Monthly Paper* are full of suggestions for subjects.

Regular meetings will have sometimes to be intermitted, but when this is so, let irregular or special meetings be held when possible, advantage being taken, say, of the anticipated presence of a missionary in the neighbourhood or other attractive speaker. If experience proves that regular meetings are almost invariably "smothered" by other more engrossing events or engagements, then let meetings be held only when required, care being taken to maintain the organization and work, which is as important to the existence of the Union as it is to the cause. We consider that a year's programme, worthy of the members' hearty co-operation, could be profitably arranged on the following lines:—

Annual Meeting, or Annual Public Meeting, with one or two special speakers.

Conference on some practical aspect of the home operations.

Devotional gathering to solemnly consider the spiritual side of Missions.

One or more Drawing-room Meetings.

Summer Out-door Meeting.

It should be the aim to have every session some meetings to hear carefully-prepared papers by members on those portions of the mission-field allotted to them for their particular study.

All meetings should be spiritually helpful, and in proportion as this is so will the Union be strong. Hymn, Scripture, and prayer should form parts of every meeting, and a spiritual tone should prevail throughout. When men feel "it is good to have been here," their appreciation of the Union will show itself in regular attendance.

Methods for Realizing the Objects of a Lay Workers' Union.—

There is no end to the possibilities of a Lay Workers' Union, but it would perhaps be fatal to attempt them all at once or too soon. Go slowly and go surely. Local friends who for various reasons have not come within the "charmed circle" are apt to feel a reasonable jealousy of a new organization which, like a motor-car, requires custom and use, the products of time, to bring about a recognition of its right to have a position in life. Do not rush at things, but what is done let it be done thoroughly. The ground will then be more certain when opportunities for development come. It was not until nine years after its formation that the London L.W.U. attempted its first Missionary Mission to Men which ended in the great meeting of men only which literally filled Exeter Hall from end to end. But a steady, persistent growing work had been consistently pursued in these nine years which permitted, under God, that effort to be made. We do not say that nine years is wanted in all cases, or generally, before striking out—the incident is mentioned only to prove the principle.

Still, it seems to us that a careful statement of the various methods for realizing the objects of a Lay Workers' Union should demonstrate the desirability and attractiveness of these Unions in the great possibilities they present for furthering the cause of the Evangelization of the World. We believe it to be absolutely true that God has been pleased to use this distinctive form of missionary organization as a factor in that all-important cause. It is a fact that many men have been led by its means to go out to the Mission-field as heralds of the Glad Tidings, and that as a result the way of salvation has been made known among nations and souls rescued from Heathendom for Christ. Figures are not everything, but it is worth mentioning that a list could be made of hardly less than one hundred names of missionaries in whose cases the Lay Workers' Union and their associated Missionary Bands have been the human instrumentality of their becoming such. And we believe that God is willing and waiting to give a tenfold blessing if we will faithfully and with humble dependence upon Him advance further with

these Unions. And this matter of personal service in the Mission-field is only one result, though we must not stop to dilate upon the quickened interest amongst young and old which has resulted from the earnest efforts of the past. Many, too, of the keenest workers at home to-day can and do thank God that they were led to join a Lay Workers' Union as the starting point of their interest and activity in the cause.

(1) *Half-yearly Addresses in Sunday-schools, &c.*—The membership having consisted from the first, as we have stated, so largely of Sunday-school teachers, the relationship of Lay Workers' Unions with the Sunday-school cause has been a close one. As soon as the London Union was formed it decided to promote Simultaneous Sunday-school Addresses, which only a year or two before had been "invented" by Mr. Eugene Stock and been successfully attempted in Islington. Most of the Rural Deaneries of the great Metropolis have now these addresses half-yearly, which would not have been practicable if it had not been for the large number of lay workers who, by means of L.W.U. and the associated Missionary Bands, have become qualified as speakers; and besides these, a large number of addresses at children's services, Bands of Hope, and other juvenile gatherings are given every year. Sheffield, Preston, Bristol, Manchester, Liverpool have all "systematized" Sunday-school addresses, generally adopting the "simultaneous" form, and Bristol arranges quarterly addresses to Bible-classes as well. This suggests our mentioning that the promotion of missionary interest amongst youths is one of the best spheres of influence that a Union or Band can exercise, and when undertaken generally takes the form of "Boys' Bands." We only know, however, of two of such Bands—both in London.

(2) *Conferences and Meetings of Sunday-school Teachers.*—From the scholars to the teachers is a natural transition. The intelligent and heartfelt sympathy of the superintendent and teachers is essential if effective work is to be done amongst the scholars. Being a practical body, they are often more easily reached through a conference than by a meeting, but both methods have been found to answer. To initiate, arrange, and carry out such gatherings is a work which may very properly devolve upon a Lay Workers' Union, and it is safe to say that in a large number of places if such a Union is not at hand to do it, it will not be done at all.

(3) *Encouraging the Formation of Missionary Bands in Parishes.*—A Lay Workers' Union is frequently a Missionary Band in itself, as many of them hold regular meetings of the style usually adopted by Bands. It is not inconsistent in such cases for parochial Missionary Bands to exist side by side, but in practice this is seldom or never the case. But some Unions definitely state one of their objects to be to encourage the formation of such Bands, and if in a town containing several C.M.S. churches some of them had Missionary Bands of their own in loyal association or federation with the Union, the latter would often be stronger and be able to exercise a larger influence.

(4) *Drawing-Room and other Meetings for Men.*—Lay Workers must be "missionary missionaries" to their own class. "Buttonholing," that is, using their private intercourse with friends and acquaintances, will be one way. This, however, is individual work. The Union will work corporately and generally by the method of meetings. The parish hall or schoolroom, the Y.M.C.A., municipal buildings, or public hall, will often be found a suitable rendezvous, but just as often a drawing-room will be found more desirable. The object here will be to bring influence to bear on men who have not joined the Union, to give them missionary information, and to endeavour

to impress them as to their personal responsibility. These meetings will be the Union's recruiting-ground, for although several accessions to the membership seldom results, some of the more earnest will "come out." The lack of interest amongst our men is a byword in the Church. The L.W.U. has a definite responsibility to discharge in the matter. Bristol, amongst the provincial Unions, is doing excellent work in this way.

(5) *Public Meetings*.—With many of the Unions the annual public meeting is a regular event. Sheffield organizes very large gatherings of this kind to obtain the support of the leading men—clerical and lay—in the enterprise. We do not think they restrict themselves to one meeting a year, but hold them as opportunity makes it advisable. They take advantage of a prominent missionary being in the neighbourhood to have a meeting, with him as one of two leading speakers, and with the Archbishop of York or Bishop or Archdeacon of Sheffield in the chair. Medical Missions often secure the help of the Lay Workers' Union in the organization of the public meeting on their behalf, and a large Medical Mission Conversation has lately been organized by the Birmingham L.W.U. In these and other ways the local L.W.U. can influence public opinion very materially, and the meetings invariably get long reports in the local papers.

(6) *Assisting Local Missionary Effort*.—C.M.S. Lay Workers should always identify themselves as closely as possible with whatever local work is being done, and it would be a rare case where such co-operation would not be welcomed. Every Lay Worker should be known in his locality as a "C.M.S. man," and representative in his own person, in a measure, of the cause. His business experience fits him for such work. Being a parochial worker, he will discern opportunities for furthering the cause in his parish which he will be anxious to take advantage of. For instance, if a Branch of the Gleaners' Union did not exist in his parish, no Lay Worker would rest till he had done his best to get one formed. A member would take to heart the circulation of the missionary literature in his parish and use his influence in getting the best circulation possible of the *Intelligencer*, the *Gleaner*, *Awake*, and the *Round World*. The Union as a body can influence and help their members in such matters.

(7) *Supplying Speakers*.—A great deal of interest is left unaroused because speakers are not at hand to give the addresses. The scope for a Lay Workers' Union in this matter is infinite. Their meetings incite the desire to speak for the cause, and give opportunity for practising. The Union is then in a position to offer its services, and in time applications will be made to it. Sunday-schools, Gleaners' Unions, and ordinary parochial missionary meetings will require their services or accept them if offered. In nearly every provincial town there is scope for a band of workers in this way. Some Unions have their own lantern, and not only in the parishes of their towns, but in the surrounding villages, this help is availed of and welcomed. Slides, of course, can always be obtained easily from Salisbury Square, and are invariably most attractive.

We have laid stress on the power which a Lay Workers' Union can exercise if earnestly worked. If such a body could be called into existence in every town it would, under God, by its manifold activities, do much in many ways, direct and indirect, towards arousing the Church to her true missionary duty. It need not always be left to the laymen themselves to make the first move. Any friend of the Society to whom the idea comes—clerical or lay—can take the first step, and we pray that some at least may be led to do so as the result of reading this.

T. G. HUGHES.

INDIAN NOTES.

INDIA will hardly witness a more important political event during 1903 than the great function at Delhi with which the year is to begin. We have already stated our belief that the Darbâr is a legitimate object of State expenditure, and opinion both in India and England seems in the main to look the same way, though good men are not wanting who are "conscientious objectors." In one of his touching character-sketches, Ian Maclaren says, "We sin against our dearest, not because we do not love, but because we do not imagine," and adapting the phrase to a different sphere of thought, the administrator will often "sin" if he "does not imagine." It is a common charge brought against us Englishmen in our rule over India that we have too little imagination and in consequence too little sympathy—but the fault is mostly one of manner rather than of heart or thought: we are certainly liable to the mistake of not showing the sympathy we actually feel. With regard to the ceremonial at Delhi, we must consider the matter, not as it looks to us, but as it must appear to the Indian mind, which loves show and glitter—the "pomp and circumstance" of a splendid Court—and still has a traditional feeling of *lihâz* (there is no one English word which exactly expresses this; "regard" is too weak, "reverence" is too strong) for Delhi as the capital of the Mogul Empire. Among other things which show how the popular mind is working may be mentioned a *bazar* report that Lord Curzon has instituted extensive search for the traditional throne of Solomon, which, having been discovered, is to be brought to Delhi to be used for the present occasion!

The Report of the Universities' Commission is evidently a big nut for the Indian press to crack, and it is hardly fair yet to expect mature criticism. The utterances of those who aspire to lead public opinion are somewhat discordant: at the same time the impression is received that there is considerable disappointment as to the general issue of the inquiry, and such disappointment may prove justified by the facts. For the present, however, we think it sufficient to make two remarks: the first being that the Viceroy appears to be handling the problem of education in its political bearings, rather than in its connexion with social or moral reform. Lord Curzon might perhaps hold that the two things hang closely together—that in India all moral reform must be watched, and if necessary checked, with attention to its political effect. This, if pushed to an extreme, would lead to opportunism; yet it cannot be denied that in the present very undesirable state of things produced by a collocation of educational measures which have been set in operation without clear realization of their political tendency, the Government of India has a stern reason for subordinating the question of scholastic attainments to the broader one, "Does the position of mediocre students who, under present circumstances, must generally fail to secure Government employ, allow of their being loyal because contented citizens?"

The second remark which suggests itself is that, good as may be the policy of dealing broadly with Higher Education, the real problem before Government is the satisfactory development of popular education—how to secure the gradual and, as far as possible, uniform mental enfranchisement of the great masses of the Indian peoples. We can hardly believe that the Viceroy, who, whatever criticism he may incur, cannot be charged with want of thoroughness in the views he adopts or the measures he takes, can content himself with merely dealing with the smaller part of the national

system of education. By all means let due sympathy be shown with the higher intellectual aspirations of students, and assuredly let the danger be recognized of having a large hungry set of disappointed office-seekers; but still the great thing is to transform the masses of the people from illiterates into literates. Spread the power of reading over the low, wide-spread strata of those masses, and you have, we venture to say, a political insurance of the highest value. It is on the crass ignorance of millions who are unable to read, and therefore unable to appreciate the simplest facts, that panic-stricken terror and fatuous prejudice thrive and propagate themselves, with a chronic danger of local riots, if not of general rebellion.

As an instance of the extraordinary tendency to panic arising from ignorance, take the following:—Some years ago (certainly not more than sixteen) the Government of India, acting in the interests of scientific discovery, issued instructions to all district officers to take care that meteoric stones, whenever such fell, should not be disturbed from their position until the angle of incidence on the earth's surface could be noted by some competent scientific observer. In one district, where, on purpose to avoid any mistake, the order was carefully translated by the Deputy Commissioner himself, it was bruited about in several parts that the Government had given *orders for the stars to fall from heaven on a certain date*, and the issue of further notice to correct this impression was found advisable!

"Confusion becomes worse confounded" when a Hindu astrologer takes it upon himself to warn his countrymen against a coming earthquake! This was done last August in the South of India, and unfortunately for himself the man of science named the night on which the calamity would occur. To no purpose did the Government astronomer of Madras issue counter-notice that his instruments showed no indication of any approaching seismic disturbance, and that the probability against the accuracy of such a prediction was at least 1,000 to 1. In many parts of the country the people spent that night (which was rainy) in the fields, being afraid to sleep in their houses. Nothing, however, happened, at least of the kind predicted, and one paper states that Government intends to prosecute the unsuccessful prophet in the criminal court.

As has been previously urged in these pages, Christian missionaries working in India may rightly claim to have exercised great indirect influence on the mode in which the doctrines of Hinduism are publicly presented in the present day by orthodox Hindu teachers. In a Kanarese catechism published at Mysore by a Brahman we find the following:—

"Q. Who is God? A. He is the Blessed One Who transcends the three qualities. . . . Q. Are there distinctions in the Godhead? A. No. Q. How must we worship and praise God? A. We must worship Him with devotion and a concentrated mind. . . . Q. What is the place of man in God's creation? A. He is able to know God, and is possessed of knowledge. Q. Cannot other creatures possess the knowledge of God? A. They cannot. Q. To whom did God make other creatures subject? A. He made them subject to man. . . . Q. Among animals, which is of the greatest service to man, and worthy of worship (*pūja*)? A. The cow. Q. What kind of an animal is the cow? A. One that preserves the whole world like a mother. The worship of the cow is equivalent to the worship of the gods."

As the *Harvest Field* remarks on these and further quotations, "This is not the religion which has been popular in India for many centuries: it is a resuscitation of the monotheism that lies latent in Hinduism." The

attempt to justify the superstitious veneration for the cow by rationalistic utilitarianism is indeed pathetic. Such things must come first—like the long faint glimmer of light from the distant end of a railway tunnel, piercing fitfully the darkness of mid earth—before we can hope to reach the full sunshine of the Gospel.

“ Time appointed may be long,
But the vision must be sure.”

Readers of Maine's classic work on “Ancient Law” may remember his discriminating criticism of “Legal Fictions,” which he tolerates as being “at a particular stage of social progress invaluable expedients for overcoming the rigidity of law,” though he lays it down that as a general rule “it is unworthy of us to effect an undoubtedly beneficial object by so rude a device as a legal fiction.” We wonder how the great jurist would have applied these remarks to the question of property registered in Government documents in the name of an idol, who (or which?) is held to be a person and capable of holding lands. This apparently is the law of India. The Legal Remembrancer at Calcutta, on a reference made to him, states:—“That an idol is a ‘juridical’ person, capable of being endowed with and holding lands, has been held in numerous decisions of the High Court and the Privy Council. . . . Property dedicated to an idol belongs to the idol, and not to the Shebait or priest.” All this sounds funny, but it is sober earnest, and it suggests, as noted above, a grammatical question: Should the idol be called “he” as a person, or “it” as (really) nobody? The further legal problem arises, Is the nature of the property “real” or “personal”?

It is surely a sign of “a good time coming” when a Prince of the status of H.H. the Gaekwar of Baroda is able and willing to write an article for the press, as he recently has (in *East and West*), on “Education among the Backward Classes of India.” Its style is excellent and its spirit admirable. We quote one sentence which of itself speaks volumes:—“The educated members of the community . . . should no longer cherish the absurd prejudice that the lower classes, who are only the victims of harsh circumstances and antiquated social laws, were made inferior or impure by God.” Mr. Meredith Townsend's “Mental Seclusion of India” seems in danger of being rudely broken in upon when such an utterance as this can be publicly made by an Indian ruler. Is not India moving?

In discussing the merits of our soldiers and the military system which produces them, we sometimes forget or underrate the linguistic work done by them in various parts of the world visited in the service of their King. An interesting instance of such valuable work is found in a small book entitled, *Notes on the Bashgali or Káfir Language*, compiled by Colonel Davidson, C.B., who served for two years in Chitral, and published by that excellent friend of India, the Asiatic Society of Bengal, as an extra number of their journal. The difficulties of getting facts about Bashgali are great. Kafiristan is at present practically inaccessible to Europeans, and there are no Kafir books. The Bashgalis have a saying that “it is not good for men to read books. Priests should read, and no one else.” But in the face of this there is a popular legend that at one time they practised both reading and writing. Colonel Davidson appears to have taken great pains to ensure accuracy in the form of words and in their pronunciation; some of the Kafir sounds are said to be all but impossible for an Englishman to pronounce. In addition to the vocabulary of 1744 sentences which are

given, English and Bashgali alongside of each other, there is an interesting bibliography of important works which throw light on the obscure subject of the Kafiristan languages or dialects. We learn from this that Colonel Alexander Gardner, who visited Kafiristan in 1826 and again in 1829, was told that about 1770 A.D. two Roman Catholic missionaries (Europeans) had lived and died in Kafiristan. Sir G. S. Robertson is quoted as concluding, after inquiry, that the dominant races of Kafiristan are descended from the old original population of East Afghanistan who refused to accept the Mohammedan faith about 950 A.D. The Rev. Dr. Wolfe (about 1861) thinks the Kafirs belong to the "lost tribes" of Israel. "They call God 'Imrah,' and worship the figure of a fish called Dagon. They have on their mountains the Ten Commandments written in stone, and their women observed the law of purification." If Dr. Wolfe's information is accurate these details are indeed interesting.

It is hardly within the purpose of these Notes to chronicle the sad facts of missionary deaths. Hardly a month passes without leaving gaps in the thin ranks of the men and women who are in their own persons, and often at the cost of their lives, striving to discharge the responsibility of Christendom towards the non-Christians of India, and as a rule it seems well to leave to others the task of recording such losses. But there are special features in the life and death of Mrs. Innes Wright, of the Nepaul Mission, which are hard to read and not write of. Think of a family of seven sisters, five working as independent, self-supporting missionaries in China, one engaged in home mission work in Scotland, and the seventh, who has just died, working for nine years as an honorary missionary in India, on the borders of Nepaul! Years of happy work as evangelist and healer (for she had medical knowledge too), and now a sudden death brings her to her great reward of being with Him Whom she has served! Our deep sympathy rests with her bereaved husband, but he, too, cannot be unhappy. God will strengthen and uplift him in his loneliness. And so the work goes on, and the Advent of all Advents is brought nearer. Happy life, happy death!

Few more remarkable and suggestive utterances have of late appeared in the Indian press than an article in a non-Christian periodical, entitled, "The Religion of our Young Men," by An Observer. The writer starts by noting that "the average Hindu is admittedly a very religious being," and with this he contrasts the mind of the modern Indian student as showing "a total absence of all feeling of reverence for established religious institutions and ideals which shows itself in flippant talk and scoffing pleasantry when such subjects as the Divinity of Christ or the Inspiration of the Vedas are being discussed." He goes on to say:—

"I can cite examples of friends to whom the mention of a religious topic was either absolutely distasteful or furnished matter only for joking and light mirth. A shallow Voltaireism is the creed of most students; nothing inspires awe in their minds; they talk of God and Incarnation and Revelation as if these were so many problems in the Conics, all solved and ready to hand, to profess doubt and perplexity in the immediate solution of which would be the mark of a superstitious, unenlightened man."

He then proposes to inquire:—

1. What has produced the religious vacuum, so to speak, in the minds of our young men?
2. What measures have been recently adopted for removing it?
3. How have these measures worked, and how has their effectiveness been marred by other causes?
4. Is there any remedy for it? If so, what is it, and how is it to be applied?"

In answering the first three questions "Observer" refers to the "keen and unmerciful overhauling" of Hindu life which took place at "the advent of English education." What did Indians see "when they reflected on their native beliefs and practices? A selfish, degraded priesthood, an unmeaning allegiance to absurd rules and symbols, not intelligible even to those who paid unbounded deference to them—in short, all the dark, puerile, and debasing features of Puranic Hinduism which we have now, with wisdom and from necessity, disowned." But "the introduction of Christianity into the country was *not* the cause of engendering indifference to spiritual matters in the people. It merely diverted the earnest religiousness of the Hindu into another channel." "It was with the revival of Sanscrit learning that the Spirit of Scepticism or of impotent Nihilism in religion began to show the first indications of existence." "With this unearthing of a long-buried philosophy came a reaction, and the instinct of 'our own' gained undue predominance over the force that drew men to the *TRUE*."

He then discusses the Brahmo Somaj, and the Arya Somaj, and Theosophy, but finds them all unsatisfactory :—

"Does all the cant about ancient India lead to any serious conviction? Does it engender in any mind that moral thoughtfulness, that constant prayerful attitude of the mind, that consciousness of sin and need of salvation, which are the first essentials of a religious frame of mind? I hold that all these movements serve only to inflate that false pride, which is a stumbling-block to many, and which leaves many an intelligent student talking glibly of Vedanta, and Gita, and the wisdom of the Aryans, and all the hollow make-believe which disfigures the conversation of our young students on religious topics."

He goes on to remark :—

"When the late Bishop of Calcutta proposed to the Government of India that the Bible should be taught as a class-book in all schools, the whole press at once levelled its artillery of abuse and invective against his devoted head. And great was the joy of the entire 'patriotic' community when the proposal met with scant courtesy at the hands of the Government. Now I should think that, without incurring any danger of joining the fold of the Christian Church, our students will gain one important advantage from the introduction of the Bible in their curriculum of studies; they will be made more earnest, more thoughtful, and morally better men. It is a fact which nobody can deny that the students of mission colleges are more conscientious, more regardful of the demands of truth and honesty in all their dealings, and in every respect better-behaved men than the students of other institutions."

Coming to the fourth question of his article, the writer suggests two remedies: first, the introduction of the Bible as a class-book in all primary and high schools. He says :—

"I am not a Christian, but I think the more Christ-like we become the better for us and our land. And towards securing this happy end, nothing can be more effective than the practice of placing before the minds of our students, daily and repeatedly, the ideal of love, self-abnegation, and suffering for others' sake that is presented to us in the pages of the Gospels? What figure in the ancient history of India impresses us with greater reverence, except it be Raja Ram Chundra? But the narrative describing the life and deeds of the latter is marred with gross inconsistencies, and its value as a testimony is much diminished. How simple, how direct, how unadorned is the Gospel narrative? Truth is stamped on it; it carries its proof along with it. No external evidence is needed. Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the *slokas* of the Puranas or the *mantras* of the Rig-Veda."

The second remedy proposed is "the establishment of societies for the purpose of disseminating religious literature and opinions."

Few remarks of ours are needed on this deeply interesting, courageous, and pathetic utterance. The sincerity of the writer is manifest, and though

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not a Christian he is not far from the Kingdom of God. What better prayer can our readers offer for him than this, that the God of all Truth, Who has breathed into his soul such an evident desire after truth, may graciously bring him, our brother, into possession of peace derived from full knowledge of the truth as it is in Christ Jesus?

The North India Medical School for Christian Women was opened in Ludhiana in the autumn of 1894. It is governed by a Committee in India, which has on it representatives of nine different Societies. "Only educated girls" (we quote from a printed account of the School, written by Miss Edith Brown, M.D.), "who are believed to be truly converted and to be fitted for the work, are received," and since the institution started, thirty-two medical students have entered to be trained for various Societies, or on school scholarships. Of these, eight have passed their final professional examinations and are now at work in connexion with five different Societies; four were sent away after probation as not suited for the work; two had to leave on account of weak health, and eighteen are still in training. Five compounders, trained at the School, are now engaged in mission dispensaries, and ten staff nurses are at work in various mission hospitals. After the School had been opened for two years it was recognized by Government as a medical school, and the examination for the title of hospital assistant was opened to its students. But the hope and desire of the Committee is to affiliate the school to the University of Lahore, for which, however, certain conditions have to be fulfilled; among others, there must be eight members on the teaching staff, and a considerable enlargement and equipment of buildings. The aims and objects of such an institution are as admirable as they are bold; among the many philanthropic and missionary schemes before the Christian public we know of none more deserving of encouragement than this. In fact, in some ways, both in conception and practical management, the work is unique, and must surely bring to all concerned in it the blessing desired by our Lord for His own people, the unity of heart and sympathies which must ever mark the growing corporate life of believers.

If you have any doubt as to the vitality of England, look at the life and helpfulness of her Colonies. If your heart is faint amid the dust and din of ecclesiastical controversy at home, and the question rises unbidden and unwelcome as to the reality of spiritual life in the Church, then look abroad again at the ever-blessed recurring miracles of new birth and sustained life in the mission-field in the darkest places, and from the lowest races of the earth. And so to compare great things with small (not so small either) within the past few months, says the *Indian Witness*, English Church papers have thrown out hints

"That the C.M.S. was departing from its well-defined policy, becoming less evangelical, and actually purposing to amalgamate with the S.P.G.! Strange that not even the slightest indication of any of these things should be noticed in India. . . . It is safe to say that the good old C.M.S. ship is to-day as firmly moored to her thorough-going evangelical principles as ever in the past. C.M.S. missionaries, throughout India at least, have the well-deserved reputation of being among the soundest in the faith of any. Their loyalty to Christ and truly Catholic spirit have won for them the admiration and affection of their missionary brethren of other Missions and Churches. . . . Of C.M.S. Mission work in this land we have often spoken admiringly. In thoroughness and statesmanlike grappling with the self-support and other problems it stands second to none, and God is vouchsafing it large success."

R. M.

THE RETURN OF THE KATIKIRO TO UGANDA.

OUR frontispiece this month gives a series of scenes which occurred on the Katikiro's return to Uganda after his visit to England to attend the Coronation of King Edward. The pictures are taken from photographs by Mr. K. E. Borup, now in England on furlough, and well illustrate the following extracts from a letter from Miss E. M. Brewer, dated Namirembe, Mengo, September 17th :—

This has been a great day with us, for Mr. Millar and the Katikiro and Ham have arrived. This morning we went to school as usual, but had no afternoon teaching, so we had a cup of tea at 12.50, and then Miss Bird, Miss Dallison, and I started off on our bicycles for Munyonyo, which is our nearest harbour, eight miles away. We had been told that they were due there at 2 p.m., but about a mile from the Lake we saw loads coming and found they had arrived. There was great excitement everywhere, crowds of Natives in little groups all down the roads waiting to see and greet the travellers.

Ham got off his horse delighted to see us, and the Katikiro shook hands. Miss Bird and I then rode on to the King's palace. There we found little King Daudi sitting in state with the Queen-sister seated on the ground by his side. All round him were seated the chiefs, and the women behind him, but in front a good wide road was kept free, lined by chiefs and Baganda soldiers and a native band of drums and flutes.

We went up and greeted the King and were offered chairs, so we gladly sat down. Both the King and the Katikiro had 200 messengers each. These were sent out continually; every half-minute the King sent a batch to greet the Katikiro, and every half-minute he sent a batch to greet the King. Down they dropped on their knees a good forty yards away from the King, simply panting and dripping with perspiration, and all called out in a clear voice, "The Katikiro has sent me to see you." The man acting as Prime Minister then answered, "How is he?" or simply, "The King has heard." Then another batch would arrive and such questions as these would be asked of the messengers: "How far is he?" "Where did you leave him on the road?"

As the Katikiro drew very near the messengers ran in crowds. . . . At last the Katikiro really came into sight surrounded by a large crowd of people. Ham and the Katikiro headed the procession and walked up to the King; little Daudi got off his chair and went a little way to meet him. The Katikiro then knelt on the ground and fell on his neck, according to the Buganda custom, and then he just took little Daudi up in his arms and carried him to his chair; it was

such a pretty sight. Ham then went up to the King, carefully avoiding treading on the leopard-skin (only royalty may tread on this); then there were a great many greetings, and the drums and bands played, and the soldiers saluted, and there was a huge noise. All at once there was perfect silence, instantly at the word of command, and Apolo (the Katikiro) told us something of what he had seen on his travels. He spoke of his audience with King Edward VII. When he saw the King he had no interpreter with him: Captain Hubbard went in with him. Apolo made a little speech, saying how glad he was to see the King was better, and how he had prayed to God for him, and asked Captain Hubbard to translate for him; but to Apolo's dismay he only said about three words. (He did not understand Luganda.) Then Apolo said that the King said something to him, to which he replied, and the King himself showed him various things. What most struck him were the looking-glasses. He said, "I saw my face and I saw my back, and I saw all parts of me."

The next day there was a Thanksgiving Service at 8 a.m. in the new cathedral, to return thanks for their safe arrival. There was a large congregation; the Katikiro came in with about 800 people, all dressed in white; he himself wore his black dress embroidered with gold. Ham also came in with him.

Directly the service was over there was a reception for the Katikiro at Kampala, the Government station in Mengo, in the new hall there—Coronation Hall. It was simply packed. Only chiefs, or rather important people, were let in. The little King was seated on a splendid gilt chair on the platform. Apolo and Ham sat on cane chairs just below the platform, the other Katikiro and big chiefs had chairs by the wall, and we Europeans sat on chairs on the other side of the hall. Mr. Wilson read a speech of welcome, which Archdeacon Walker translated into Luganda; then three Luganda speeches were made, one by the Roman Catholic regent, the next by Samwili, who had been acting as regent for Apolo during his absence, and the third by Kisingiri, the third regent. Then Apolo was called upon, and for eighty minutes he held forth on his travels.

THE MISSION-FIELD.

Western Equatorial Africa.

IN a letter to her friends at home, Miss J. J. Thomas, who is supported by the Kersal C.M.S. Association, speaks of definite spiritual results from the work in the dispensary at Oyo, in the Interior Yoruba country. She wrote on September 23rd:—

Two heathen boys, patients of Miss Palmer's last year, have come definitely out of Heathenism and are now living in the Mission. I wish you could all see their bright, happy faces; it is indeed a joy for us to see them standing together in the choir on Sundays. They are both giving satisfaction to Mr. Owen, with whom they are living. Last week, another boy about the same age (fifteen, I fancy) began to go regularly to school; he was a patient in the dispensary last year, and has returned lately. We feel sure he is really earnest in seeking the truth: his mother told us the other day he will never buy or sell on Sunday now. He comes regularly to church and Sunday-school. We feel so thankful for these first-fruits. Our numbers are not large in the dispensary, but we know each one so well now. I like the work very much, though the

anxiety it entails is great at times; but strength and wisdom is always given. Do pray much for the women patients; they understand the truth so well, but it is difficult to make them realize in any way the sinfulness of sin and the need of giving it up. A young Mohammedan woman has been coming to me for many weeks now. Her husband brought her the first time, with a dreadful ulcer on her foot. He told me he left her in my charge, as he had to go to a large town some distance away. I hope, when he returns, I shall be able to hand over my charge quite cured bodily, and, I earnestly trust, *our* Prophet, Priest, and King reigning in her heart, instead of the False Prophet. We feel sure the truths she has heard while coming to us have taken some root in her heart.

Among the first-fruits of Modakeke, a recently-opened out-station of Ilesa, in the Yoruba country, is a young man named Adeyefa. Mr. E. A. Kayode, who is in charge of the work, says this young man has given himself up for the work of God among his countrymen. He is being trained at Oshogbo as an evangelist. Mr. Kayode continues: "He needs the prayers of God's people that he may be a faithful servant, a vessel chosen by God Himself to win souls for Christ." Notwithstanding open doors, there is one great cause for anxiety just now. Mohammedanism is on the increase. Its followers are more numerous and its missionaries more earnest than ever. They have got a foothold at Ile-Ife, a town which adjoins Modakeke, where formerly their entrance was forbidden. Mr. Kayode says: "This they have obtained by stating to the authorities that their religion and that of the Christians is really one and the same. They have secured land which they have fenced round, and they are firmly established in the country. The Church of Christ is still in its infancy, and already their teaching threatens its eclipse."

Bishop James Johnson was at Brass, on the Niger, from August 29th to October 13th. His visit, the Rev. H. Proctor says, was the means of much blessing. He held special missions at Tuwon and Nembe with great success; over one hundred adults professed conversion, amongst whom were many backsliders and several polygamists.

Uganda.

At the request of H.M.'s Commissioner, a census has been taken of all the C.M.S. churches and schools in the Uganda Protectorate. This census has furnished the C.M.S. Secretary in Mengo with the name of each church, its seating capacity, and the average Sunday attendance, and has revealed the remarkable facts that there are 1,070 church buildings, with capacity for seating

126,851, and that the average Sunday attendance is 52,471. All this in a country where the first baptism took place only twenty years ago.

Apolo Kagwa (the Katikiro), Ham Mukasa, and the Rev. E. Millar, reached Mengo on their return from England on September 17th. An account of their reception will be found on p. 51. The Rev. H. W. Weatherhead, who had been acting as Mr. Millar's *locum tenens*, and had charge of the work of training teachers, has returned to his work on the Islands in the Victoria Nyanza.

The Editor of *Uganda Notes* says:—

We should like to remind friends and advertisers who send circular letters to the native clergy and others, that they do not understand English. It was amusing to hear the native chiefs express their sense of the kindness of a certain firm of soap-makers

who recently sent out samples of soap. Several of the chiefs wrote from their country places to ask that we would thank the kind donors. They evidently could not easily understand such a charitable form of advertising!

The Rev. W. Chadwick, having been seriously ill at Budaka, in Bukedi, was taken to Mengo early in September. Though he somewhat recovered, it was thought advisable to send him home for a time to regain his health, and he and Mr. K. E. Borup, who has come to England on furlough, reached London on November 15th. In consequence of Mr. Chadwick having been ordered home, the station at Budaka has for the present been given up, and his colleague, the Rev. T. R. Buckley, has gone temporarily to Jinja, in Busoga, near the Ripon Falls, where Mr. Innes was for a time located.

Of a recent itineration in the Bulega country the Rev. H. W. Tegart writes:—

Across Lake Albert is the Bulega country, which extends from the River Semliki north to Kuboka, and inland for perhaps twenty miles. Till now no attempt has been made to evangelize it. From this district I have recently returned. It is well populated by an agricultural people, but at present it is very unsettled, owing to the high-handed action of the Belgian soldiers.

The language will be the great hindrance to the spread of the Gospel; it is altogether different from Luganda. Any Baganda I met confessed that it was too much for them. However, I left two teachers with two chiefs, but I am afraid that they will be sent back from one place, Wampigwa's, because he had never before seen a white man, and is very much afraid of sorcery.

Palestine.

In *St. Bartholomew's Hospital Medical Missionary Society's News*, Dr. E. W. G. Masterman, F.R.C.S., a missionary of the London Jews' Society labouring at Jerusalem, gives a graphic description of a holiday tour undertaken last spring, in which he visited several of the C.M.S. stations. Of the Medical Mission at Nablus he writes:—

Nablus, the ancient Shechem, is a ride of about eleven hours, over the roughest of "roads," from Jerusalem. When I first visited Nablus, nine years ago, the C.M.S. doctor, Dr. Bailey, had only a dispensary, and was contending with no end of opposition in his work. The next visit I found he had rented a native house wherein to make a temporary hospital. Some four years later I found this house a hospital under the care of one of our Bart.'s men, Mr. Gaskoin Wright, but though wonders were being done in the cramped and insanitary surroundings, it was evident that state of things could not continue. Judge my satisfaction and pleasure

then, on this visit, to find a splendid newly-built hospital of over forty beds, in a site second to none for convenience and healthiness. Remembering the old, how delightful it was to see all that had in the interval been done: the wards, the operating theatre, the out-patient department, the nurses' home, the doctor's house, all so convenient and so practical, in full use. My day here showed me clearly that Wright is in Nablus maintaining our Bart.'s reputation for surgery, for it seemed to me ninety per cent. of his cases were surgical. I was requisitioned to give ether for an amputation of the leg, and for a cataract needling. I found Wright

full of the success he had had with intra-spinal injections of cocaine as a local anæsthetic. The local government had recently handed over to his care, from the gaol, two robbers and murderers. This is but a slight indication of what I found everywhere, as we do in Jerusalem, that in spite of these mission hospitals being Christian institutions, where the Gospel is daily preached, and where the first object is to proclaim by *deed* and *word* (notice the order) the claims of Jesus Christ, yet in almost every case the Moslem governors are most friendly to the

Medical Mission, and will frequently go much out of their way to help and favour them. Many stories might be told how in one place after another opposition has melted away through the officials needing, and in the hour of need receiving, help for themselves or sick members of their families. Mr. Wright has a native assistant, fully trained and qualified, and, as may be supposed, both have their hands well filled. This is specially the case just now, when there is no clergyman at Nablus, and the doctor has to supervise the educational work as well.

Persia.

Bishop Stuart and the party of missionaries for Persia, who left London on October 3rd, reached Enzelli, a port on the Caspian Sea, on October 18th. The party being too many for the available means of conveyance was there divided. Mrs. Stileman, Dr. Summerhayes (returning to the Punjab *via* Persia), and the Misses Biggs and Thorpe, escorted by the Rev. C. H. Stileman, reached Julfa on November 8th; and Bishop and Miss Stuart, Dr. Winifred Westlake, and Miss Skirrow arrived two days later.

Bengal.

A telegram from Calcutta received on November 25th informed us of the death of Mrs. Charlton, wife of the Rev. I. W. Charlton and daughter of the late Rev. T. Richardson, founder of the Bible and Prayer Union. Mrs. Charlton had been a devoted and ardent missionary, working with her husband in Bengal since 1889, and her loss will be deeply felt.

The Rev. Tushtu Chunder Tarafdar, of Ratnapore, in the Nadiya district, died on October 7th. He was highly respected for his quiet consistent Christian life and for his faithful work as a pastor. He was ordained deacon in 1890 and priest in the following year. His first charge was that of Joginda.

The United Provinces.

At an ordination in the Cathedral at Allahabad on October 26th, the Bishop of Lucknow ordained Mr. J. S. C. Bannerjee, B.A. and Mr. Hari Narayan, to Deacons' Orders. Mr. Bannerjee will assist the Rev. J. F. Pemberton at Aligarh.

The *Punjab Mission News* says it was gratifying to notice the number of Indian Christians (seven men and one lady) who received the degree of B.A. at the Convocation of the University of Allahabad, held on November 7th. The Lieut.-Governor of the United Provinces (Sir Jas. Digges La Touche, K.C.S.I.), who is also Chancellor of the University, presided.

With reference to Native Christian servants, Miss M. S. Landon, of Meerut, now at home on furlough, says in her annual letter:—

I should like to acknowledge the help and comfort it is to have faithful Christian servants as one moves about the villages. One feels they are with one

in one's efforts, and that their influence is exercised and witness given for Christ to all who come into contact with us in camp.

The work of evangelization has gone on very slowly in the Bhil Mission, in the Central Provinces. In 1900, after twenty years' work, the Society's Annual Report showed only fourteen baptized and fifteen catechumens. The Rev. C. S. Thompson, the pioneer missionary, did a great deal to allay the suspicions of the timid Bhils by love and care until he died in the midst of the people in 1900. Since then

the missionaries have been brought very close to them through the fearful times of famine. Relief works were opened and grain distributed. The missionaries walked in and out among the people; services were held daily for them; thousands of children attended the schools, and in this way the Bhils have learned that the desire of the missionaries is only to help them, so that now they are welcomed wherever they go. The Rev. W. Hodgkinson reports the baptism on September 28th of fifteen boys and two men from amongst these people at Bilaria. The service was a very simple one. There is no church and the service was held in the verandah of the bungalow: a small table was brought and covered with white muslin, and on this water was placed. There were some forty outsiders present, thirty of whom are inquirers. Mr. Hodgkinson says:—"I shall never forget the joy I felt in thus being permitted to admit these souls into the Church: truly, the work of a minister of the Gospel, and especially so of a missionary, is the noblest work on earth."

Western India.

On September 6th the Bishop of Madras visited Aurungabad. There were 73 confirmation candidates (42 males and 31 females). Most of them were young people, as the older candidates from the districts could not get to Aurungabad because of the rain. The Rev. W. C. Whiteside says:—

A blind youth attracted specially the Bishop's attention and warm sympathy. This boy is in the Industrial School, was baptized only a year and a half ago, and has learned to read Marathi Braille characters for the blind thoroughly. Now he longs for a Gospel in the characters, but alas! these are not yet ready. Later the Bishop gave an informal address to the agents assembled in the church, dwelling with much sym-

pathy on the value of their work among their heathen fellow-countrymen. He singled out several of our oldest helpers, and spoke to these in a loving way which touched all hearts. . . . Next his Lordship visited our Industrial School, and examined the work, which he was pleased to commend very highly, strongly commending the effort as of immense value to the Native Church.

South India.

At an ordination at Palamcottah on October 12th, the Bishop of Tinnevely and Madura admitted to Deacons' Orders Mr. John Devanayagam Gnanayutham (for Arumuganeri) and Mr. Samuel Gnanayutham Maduranayagam, B.A. (for Virudupatti), and the Revs. S. N. Devadas (of Palamcottah), A. Devadas (of Sankaranainarcoil), A. Manikam (of Asirvathapuram), S. Vethamanikam (of Arumuganeri), and Luke John (of Dohnavur), to Priests' Orders.

We regret to have to report the death on November 3rd of the Rev. Daniel Amirthanayagam, pastor of Sandhapuram, in the Surandai Circle, Tinnevely. He was ordained deacon in 1888, and took Priests' Orders in 1892. He worked at Pulavanur, Panayadipatti, Pottalpatti, and finally at Sandhapuram.

While in Tinnevely on tour at the end of October, Lord Ampthill, Lieut-Governor of Madras, visited the Sarah Tucker College, and the Deaf and Dumb School. He was greatly interested in the work. He also received an address from the Native Christians. Referring to this the *Times* of November 19th says:—

Replying to an address of welcome presented to him by local missionaries, Lord Ampthill spoke in highly appreciative terms of the wonderful educational work which had been achieved by Christian missionaries in Southern India. They had cause to be thankful that missionary work in India has been so peaceful and prosperous, and that

the people had shown themselves so appreciative of the educational system which the missionaries had wisely and rightly made one of their first cares. It was a remarkable testimony to the patient tact and forbearance of the missionaries, and to their loyal support of the solemn pledges of the British Government, that they had not in any

conspicuous instance provoked animosities in a country where religious feelings often run high, a result contributed to by the natural toleration of the Indian masses. It was gratify-

ing to see the many different sects of Protestants and Roman Catholics working harmoniously side by side, communicating light, imparting instruction, and giving relief.

South China.

Plague is endemic in some Chinese cities in which our missionaries are working; cholera has recently been very severe in Hang-chow, and now we hear of famine in Southern China. Dr. Hill, of Pakhoi, wrote on October 24th:—

To-day I hear that from 300 to 500 beggars from the interior are permitted to beg here for a few days, in order to get money and rice to sustain them till the famine ceases. They have been eating grass and dead leaves, selling their women and children, and casting out the sick and infirm to perish

in the open, in order to keep food for their own sustenance. What the state of things will be before the famine can come to an end (next March or later) I cannot foretell. Even sweet potatoes, which formerly were 3 and 4 cash a pound, are now 46 and 50 cash.

Dr. Mabel Poulter wrote from Hok-chiang city, in the Fuh-Kien Mission, on September 30th:—

You will be interested to hear that four of our patients were baptized the other day—two women and two children. The two women were Lang Dong Buie So and Cheng-seng. The former came in over a year ago with a bad leg of ten years' standing. She was miserable, thin, and extremely cantankerous—according to her own account, badly treated at home because of her illness, her people more than half suspecting she was a leper. To-day she is healed, fat, and well. I can't call her exactly a woman of a happy disposition, that I am afraid she will never be; but I believe she is truly converted. She has been to my sister's station class for three months, and can read fairly well, and now she is staying on in hospital to draw "water and look after our blind baby." Her prayers at the prayer-meeting for women on Tuesday are very real, and in hospital she is trying to teach new-comers what she herself has learnt.

Cheng-seng is a younger woman, from a half-Christian home, her husband and mother-in-law not being believers, though other relatives were, and she would not have been prevented had she wished. However, she was very careless and flippant for a long while, but

gradually she has changed, and last Sunday fortnight she was baptized, and I believe really in earnest as she made the vow. She went to my sister's school, but had to leave because of the illness of her husband; he has died since, and we hope now she will be able to go to school for two years, and afterwards—if she prove fit—either teach a school or become a Bible-woman.

At the same time we took our two little blind children, Sa-sa-muoi (aged two) and Ai-giang (aged eight). We had not intended to take Ai-giang, but the child begged so hard, saying, "You let Sa-sa-muoi be baptized, why won't you let me?" The child knew as much as the other candidates, and I believe is a Christian; certainly the change in her since she came to us is very great. So we let her come, and the child looked genuinely in earnest as she stood up with the other candidates and answered up well. My wee Sa-sa-muoi was dressed by the patients in new red clothes for the occasion, and looked very sweet as she lay quite trustfully in the native clergyman's arms. Every one was most interested in the two blind little ones. God grant that they and the other two who came forward with them may prove true servants of Christ, faithful unto their lives' end!

"In Lieng-kong just lately," Miss A. E. H. Burton, of Deng-doi, wrote on October 20th, "a placard was put up by the mandarin outside the Yamen advising the people not to join either the 'Jesus Doctrine' or the Roman Catholics, as they are the cause of the drought and sickness this year." Notwithstanding this, when Miss Burton spent a Sunday in the city, four or five men, one old woman, and four children were baptized. Of one of these converts she writes:—
"It was a real joy to me to see this old woman come forward for baptism. She

had been carefully taught by the pastor's wife. About two years ago she was very hard and opposed to the doctrine; now, by God's grace, she is willing to confess the faith which once she destroyed." Of the terrible superstitions of the people, Miss Burton gives the following instance:—

One of the saddest sights I have seen in China was in Lieng-kong city last June. The Bible-woman and I had arrived by boat from one of the distant villages, intending to spend Sunday in the city. We heard a young woman was just going to hang herself, and at the foot of the bridge were all the preparations. On the bridge we met the procession. There were men carrying flags, others beating gongs, all wild with excitement. In the procession was a young woman of twenty-one being carried in the mandarin's chair, dressed in bright red garments with a large wreath of flowers on her head. In her hand she held a newly-made wooden tablet with her dead husband's name carved on it. She tossed her head to and fro as she rode along, and tried to look very happy. Her husband had died a few days before, and she decided at his death to hang herself.

It is considered a very honourable thing by the Heathen for a young widow to hang herself after her husband's death. One of the former

emperors encouraged it, and until quite lately it was the custom for the mandarin to follow the widow's chair and worship her as she hung; but, thank God, the mandarins try to persuade the people not to do it now in most places. When a widow decides to hang herself the people are always willing to help with all the preparations. A great feast is given to all the friends.

We met the procession on the bridge, which being under repair it was very difficult to pass. The people were so noisy and rough. One man said, "Foreign child, have you come to see?" The whole sight turned one sick, and I realized as never before the awful power of the Enemy in this land. If only we had known the day before, it is just possible we might have been able to persuade her not to do it, though we were told she was most determined to do it, and her own father was on the spot to tighten the rope. Truly, "the dark places of the earth are full of the habitations of cruelty."

Mid China.

At the Mid China Conference on October 6th, Bishop Moule read some interesting memoranda of a year's work, in which he enumerated seven excursions on episcopal duty which (excluding a journey of nineteen days, four of which were spent in a visit to one of his sons) covered eighty-four days, and nearly 2,500 miles of wayfaring, chiefly by water. Another journey was accomplished in September, "but it was in no sense," he writes, "an official journey, and so its 2,000 miles and sixteen days are not included in the figures of the year." During the twelve months the Bishop ordained one deacon and four priests, and confirmed 122 candidates. Amongst his other many duties he completed the final revision of the first volume of the Prayer-book in classical Chinese (ordered by the Synod in 1897). To attend the conference, Bishop Moule left Hang-chow on September 30th, and reaching Ningpo at daybreak on October 3rd, he was almost immediately escorted by the Ningpo missionaries and many Chinese pastors and other clergy and agents to Ling-ts'eng, a village at the foot of the Western Hills, some twelve miles from the city. Here he addressed a full but orderly congregation, and proceeded to dedicate and commit to the pastor the upper chamber intended for the church, as well as the whole building, which includes pastor's and school-master's rooms, a schoolroom, and other rooms intended to accommodate Christians; and at the close of the dedication service the Bishop confirmed eight candidates. The native congregation originally hoped to find funds for the whole building, schools as well as church, but the enterprise proved too great for them, and it was only by the timely help of some C.M.S. friends at Streatham that the building was opened free of debt.

The "Chinese Church Missionary Society" (see *Intelligencer* for May last, p. 362)

has, with the cordial sanction of the Conference, undertaken the evangelization of the left bank of the Hang-chow River, with Fu-yang as a base, where there are at present no Christians, nor is any other missionary agency at work there. At the same conference it was decided to hand over to the Chinese C.M.S. a good and capable catechist, Tsong Tsae-seng, son of the Chinese clergyman of Shaou-hing, to be their evangelist, but to work, while a layman, under the direction of a C.M.S. missionary. The Chinese C.M.S. hopes to associate with Tsong an earnest labourer, and to meet the salary and expenses of both out of its own funds.

In a recent letter from Dr. Main he mentions that Mrs. Main had been obliged to leave Hang-chow for a few days' rest. "The cholera strain," he says, "was too much, coming as it did during the very hottest weather, when simple existence is a hard task for most people." We are glad to say, however, that Mrs. Main, who wrote from Shanghai by the same mail, said she already felt better for her short change, and was looking forward to returning to the women's hospital, which was, during her absence, left in charge of a Chinese girl only twenty years of age. Dr. Main closes his letter with the following appeal:—

I do wish that some of the young Christian medical men at home could realize how much their services are needed in the foreign field. Oh! that I could describe the presence and operation of evil all around us, the blackness and darkness of Heathenism, the sin and the suffering, the disease

and death that *daily press* upon us. Surely there would be greater desire to come and help us, greater earnestness in prayer, greater giving and sending, greater desire to be the media of communicating Christ's eternal salvation to lost souls. The harvest is plenteous. Where are the labourers?

Mr. and Mrs. R. Grierson, of the China Inland Mission in Cheh-Kiang, before coming home on furlough last spring, visited the C.M.S. hospital at Hang-chow. In a published account, in which he asks all their home friends to hold up Dr. Duncan Main's "hands in fervent prayer, and send him all encouragement," Mr. Grierson writes:—

It was a dull day, but our first impression on entering the big gate was: "What a splendid place! Seems as if all the Church Missionary Society work must be here—a really beautiful place." We were wrong. All this immense compound is occupied with the doctor's various departments of work. Well, we had a right royal welcome; and, after a wash-up, got down in time for breakfast—8 a.m. By nine o'clock we started with the doctor and his good wife, on an inspection of the men's hospital, women's hospital, preaching hall for waiting patients, dispensary, students' class-room, operation room, then over to the beautiful opium refuge. We had a look at the schoolroom (with bedrooms attached) for the high-grade Chinese school (under the charge of young Mr. Gaunt, who lives with the doctor). The whole place leaves a strong impression on the mind of three things: massiveness, order, and thoroughness. To one who knows how contrary to Chinese ways these three things are, and what an immense amount of pains must have been taken to *train* the hospital assistants to this

high order of efficiency, the doctor and his wife seem to the manner born; rule and order seem to flow along here like deep streams moving between the banks of the river where Bunyan's Christian so enjoyed himself. You remember the flowers, the trees, and the singing of the birds; well, you have them all here. You can see that the whole heart and soul of the doctor and his helpmeet are in their so Christ-like work; and, to an extraordinary degree, they have their reward in the affection and appreciation of the Chinese. The doctor has a way all his own with them, and they quite understand it. Great firmness is needed, but it is exercised with true gentleness.

In the afternoon we went to see the "Main Estate," an immense place with a Chinese pagoda in good preservation, and of immense age, also a temple, now used as a summer bungalow. The doctor has made a nice place about it; his is the master-hand that changes all it touches into beauty, order, and health. Here we have the women's convalescent home (Mrs. Main's special care) also the men's convalescent home,

and at the foot of the hill is the most pathetic portion of this Great-heart's work for God, the lepers' home. Some of them were on their knees praying as we drew near, and by-and-by they sang us a hymn. It brought tears to our eyes to look into these poor, disease-torn faces; and at the same time, our

hearts were full of thankfulness to see how the knowledge of Jesus had transfigured, beautiful with peace and joy, the happy faces of these men. We shall not readily forget the sight. Our visit was an unmixed pleasure, and we trust we learned one or two lessons which may serve us in good stead.

Four men were baptized, on September 14th, in the temporary church in the city of Chu-ki. The Rev. J. B. Ost wrote on October 15th:—

Thank God for this first ingathering to our city congregation since the troubles of 1900. May this prove the earnest of a rich harvest of precious souls! The service was a deeply

solemn one for all. I thank God with a full heart for thus enabling me to witness this early fruit after the bitter persecution, and destruction of mission property of two years ago.

West China.

Our latest news from the disturbed parts of the Si-Chuan province are contained in a letter from Mr. E. A. J. Thomas, written on October 10th from Chentu (the capital), to which city the missionaries from Sintu had been compelled to retreat. He says:—

This Boxer movement is still very serious indeed. During the last three months hundreds (some say thousands) of Native Christians have been cruelly done to death. The French Roman Catholics have suffered the most, and lost much property and many lives.

The great triennial examinations took place here in September. The crisis was then acute; nearly 20,000 students entered the examination halls, and they and their chair-bearers and coolies made the city very full indeed. You will be glad to know that each student received a portion of God's Word upon leaving the examination. This was due to the energy of Mr. James Murray (of the Scottish Bible Society), who came up from Chung-king for the purpose.

A new viceroy, Ts'en by name, has just arrived from Peking; great things are expected of him by Europeans and Natives alike. The out-going viceroy had a handsome tablet given him by the Emperor with the single character "Fu" (happiness) inscribed upon it. At a fire in his Yamen

(official resident) this precious board got destroyed, and the superstitious Chinese immediately said, "His luck has departed from him now!" Shortly after this incident he was recalled and Ts'en sent in his place.

The Boxers pretend to possess occult power, and they mesmerize youths in country villages, making them imagine they can resist bullets, live without food, jump over walls, and other equally absurd and impossible things. Unfortunately the Chinese Imperial troops sent to suppress the Boxers too often believe in their supernatural powers, and are afraid to attack them in earnest and so put an end to this terrible state of unrest and lawlessness that nearly the whole of the province of Si-Chuan is in.

P.S. The Protestant missionaries in Chentu sent a respectful letter of welcome to the new viceroy (Andrews and I signed it also), and he has sent each of us who signed one of his visiting cards and a very nice letter in reply. In this letter he refers to Christianity as "The Save the World Religion."

Japan.

The Whidborne Mission Hall, on the busy Ginza thoroughfare of Tokyo, is a splendid centre for evangelistic work. The Rev. H. J. Hamilton (Canadian C.M.S.), the Acting Secretary during the Rev. W. P. Buncombe's absence, writes:—

It is a two-storied building with a frontage of about forty feet, flush with the sidewalks: the downstairs room is cement paved, seated with benches, well lighted, and has a raised pulpit on the far side; the upstairs room is covered

with Japanese mats, has no seats but a number of tiny tables in rows with a Bible on each, and along one side book-cases well stocked with Christian books, both Japanese and English.

All the day through this place

stands, with its signboards and its invitations for all to come in, as a silent witness to Christianity, and then at night (Tuesday night alone excepted) there are not only the silent invitations, but voices of workers as well, persuading the passers-by to come in. I have occasionally taken count, and have found even on a cold winter night as many as 1,200 people passing our doors in an hour. Most of these hear our invitation and pass on; quite a number enter at one door, listen for a few minutes to the simple Gospel address, and then go out at the other, while some will sit down on the benches and listen to the end. Those who come in are all quiet and orderly, most of them taking off their hats as they enter. Even those who do not come in bow politely, as a general rule, to the one who invites them, although some pass by with a haughty stare, and occasionally—very occasionally, though—one will rather shout at you, “Ysokyo ga kirai desu, dai kirai” (“I dislike Christianity, I dislike it very much”).

The hour's talk is over, and the speaker invites all who will to come upstairs to a Bible-reading to be given by the missionary (if he happens to be there), or by one of the catechists (in the missionary's absence). Those who do not wish to stay clatter out, and the others, leaving sandals, clogs, or shoes at the foot of the staircase, go up to the hall above. Sometimes as many as thirty of the downstairs listeners will find their way up to the after-meeting, sometimes not more than two or three; but while in the early days of this work, at many a meeting none at all came upstairs, now it is very, very exceptional that none do so.

All sit down at the little tables and open the Bibles at the page mentioned by the leader. It would be meaning-

less to most of them to say, John iii. 16 or 1 Tim. i. 15; they have most of them never touched a Bible before, but page 605 brings them all to 1 Tim. ii. 4, and then verse after verse is explained, “the oneness of God,” “His longing for man's salvation,” “Christ's atonement and what it cost,” and the listeners not only hear the Gospel message, but have before their eyes those little crabbed characters, so heart-breaking to the foreign student, so full of meaning to Japanese and Chinese. The exposition begins with short prayer for guidance, and in half an hour it ends with prayer that it may lead to faith on the part of those who hear.

All are invited to remain longer to ask questions, if they wish to inquire so that they may understand, and to understand in order that they may believe and be saved now. By the time the invitation has been given the workers present will have seated themselves by the side of individuals and begun to speak to them personally as to their perplexities and difficulties.

The meetings are much more like evangelistic meetings at home than any others I have seen in Japan, and almost every night there will be some who will give in their name and address as professing to decide to be Christians. The three catechists working here visit those whose names are given in; one of them is always at hand in the mission-hall to receive inquiries; and every evening before the evangelistic meeting there is held a class for Bible-study in preparation for baptism. The number baptized up to the present, as a result of this work, is very small compared with the number of earnest listeners, but these come from all parts of the city, and, in fact, from all parts of Japan, so the seed sown in our hall may bring forth fruit in many other places.

Of another mission-hall in Tokyo, we read in the *Japan Quarterly*:—

Fukagawa mission-hall would make almost as good a place for every night meetings as the Whidborne Hall. The quality of the passers-by is very different it is true, but their number is almost as great. Instead of the students and the well-dressed clerks, and occasional gentleman and lady, or smiling “geisha,” seen on the Ginza, Fukagawa has mechanics and labourers, hard-working men and women, out on the street for

the cool evening air, or to buy from the many little shops or the stalls that each evening throng the roadside in the wider places, while the middle of the narrow way has, instead of the horse trams of the wide Ginza carrying multitudes everywhere, a string of jinrikshas, going perhaps to or from the shrine of Hachiman farther up the street, or, more likely, to one of Tokyo's “nightless cities.”

Archdeacon H. McC. E. Price, of Osaka, writes :—

By the kind gift of £100 from a friend of the work in England it was possible to arrange for a C.M.S. Japanese Workers' Convention of the South Tokyo, Osaka, and Kiu-shiu Missions. This took place at Maiko, near Kobe, on July 2nd and following days. About ninety workers attended the convention, including Bishop Foss and some of the S.P.G. brethren from the Kobe district. The programme was arranged on the same lines as were found successful last year. The daily

round of service and meetings included early morning prayer, a Bible Study from 8 to 9, an address from 9.15 followed by discussion when time allowed; a free afternoon for rest, recreation, devotional and other gatherings as occasion offered; and an evening meeting with address and discussion. The writer of this note does not remember to have heard more hearty expressions of satisfaction with the convention as a whole on any previous occasion.

North-West Canada.

After returning from visiting a few of the more distant Indian Missions, Archdeacon Phair, of Rupert's Land, wrote from Winnipeg on October 25th :—

There are many signs of encouragement at Shoal River; the Indians have begun to learn that accepting the Gospel means accepting service and some self-denial for Christ's sake. The question of extensive repairs badly needed at their own church came up at a large meeting of Christian Indians, and I was pleased to find that the old idea of looking to white Christians for all or nearly all the help they require is a thing of the past; and the question before the meeting was, how best to do the bulk of the work themselves, hoping for assistance only in those things beyond their ability. It is cheering to find these people, who are usually so slow, beginning to grasp the situation and realize that they must

take a share in the great march of aggressive work, which is the infallible sign of real life in a mission church. They are learning to give of their means and, some of them, to practice self-denial to do so; but we long for the time when more of them will give not their means merely but themselves for the grand work of extending and upbuilding the Master's Kingdom in this land. I love to bring before them the example of the Church in Uganda and other places, where a harvest is being reaped, although the seed was sown in comparatively recent days; and I believe it does our slow-going Indians good to hear of the rapid strides that are made in other lands.

Mr. E. W. Greenshield, of Blacklead Island, Cumberland Sound, spent part of last year among the Eskimo at Kikkerton Station. In a recent letter he thus refers to a movement among the people :—

A man at Kikkerton, evidently having studied to some extent the Gospels, propounded a new religion or theory, consisting partly of Christianity, partly of the old traditions. He represented that he had received a revelation from Sedna, the chief goddess of the Eskimo, who is supposed to dwell beneath the sea. This revelation was to the effect that old fastings, and various customs observed at births, deaths, certain periods of life, and on the capture of various animals, were to be entirely done away, and that the curse and sentence of death no longer hung over those who failed to observe these customs. Amongst other things, also, he taught that all food was to be shared, that the poor and infirm were to be helped and provided for, that those who had wronged others were to confess and then to be forgiven. His

theory, however, embraced a great deal of immorality, exchange of women and so forth, which spoilt his other teachings. This state of things soon caused quite a revolution amongst the Eskimo, some holding to the old traditions, many embracing the new theory.

While we were still at Kikkerton some Eskimo reached our people at Blacklead with news of the new order of things, and exhortations to adopt it. The Blacklead people held a meeting as to what should be done, and they came to the conclusion that some of it, as regards severance from old heathen customs was good, but that some of it, according to the books they possessed and the teaching they had received, was very bad, and therefore they decided to follow more closely the Christian teaching, and to have done with all old heathen customs and observances.

In the annual report of the Calgary Diocese, the following comment on the results of Missions among the Red Indians is quoted from the last report of the Deputy Superintendent-General of Indian Affairs:—

Although a matter with which the Government has not been directly concerned, it should be pointed out that there has probably been no more potent factor in the elevation of the Indians than the religious instruction afforded

them by the missionaries of the various churches, who are devotedly working to inculcate the principles of Christianity amongst these people, and who, moreover, largely co-operate in the work of their secular instruction.

CHRISTIAN TEACHING FOR MOSLEM GIRLS.

[We commend the following Appeal to our readers. Miss Bird is about to come to England to plead for the object therein set forth, and Miss M. C. Gollock, who is at present making a stay in Cairo, will also soon be at home and ready to help in advocating the same cause. Friends able to arrange meetings should communicate with the Lady Secretaries, Women's Department, Salisbury Square.—ED.]

IN the name of our Master we earnestly appeal to the friends of Christian Missions in Moslem lands for prayer and practical support on behalf of C.M.S. girls' school work in Egypt.

No part of our evangelistic work in Egypt is of more importance, for thus only can Moslem girls be reached, and by this means alone are we likely to influence to any great extent the women of Egypt, ninety-nine per cent. of whom are still unable to read.

Up to the present the work among girls has been confined to a small boarding and day school in Cairo and a day-school in Old Cairo, but it has long been felt that much more ought to be done. Nothing, however, in the way of advance could be attempted without a trained and experienced worker; but at last, in 1901, in answer to earnest prayer, Miss Bird, the head governess and lady superintendent of St. Mary's Hall, Cheltenham, a Training College for Mistresses, offered herself as a missionary to the Society, and the Committee were led to send her out to Egypt to investigate and report upon the condition of educational work among girls in Egypt and the possibility of improving and extending the existing C.M.S. schools.

Her report, which has been accepted by the Committee, states that she visited over thirty schools in Cairo, Alexandria, Assiut, and Luxor, comprising the best schools of the American Presbyterians, Copts, Roman Catholics, Armenians, and Jews, besides those of the Government, with an aggregate attendance of 5,500 scholars. She was therefore able to form a good opinion of what was being done for girls in Egypt by others, and to duly appreciate the very limited efforts of the C.M.S.

Miss Bird found (1) that there was an increasing willingness among Moslem parents to have their girls educated, and even to allow their children to come under Christian influence in order to obtain an English education. (2) That the elaborately-equipped Government schools and the best of the other schools were thoroughly efficient and well organized, and that from the secular point of view the C.M.S. schools could not be compared with them. (3) That only in the best American Presbyterian schools was a high standard of efficiency combined with a Protestant Christian training, the Government schools including the teaching of Islam in their regular course. (4) That from a missionary point of view the C.M.S. girls' schools (especially the boarding-school) had been decidedly successful, and that there was also urgent need of such schools for the

training of native (Egyptian) helpers as school-teachers, hospital assistants, and Bible-women.

Miss Bird therefore made the following proposals, which were endorsed by the Egypt Missionary Conference:—(1) That two efficient and well-equipped day-schools for girls should be established in Moslem quarters of Cairo, and that the existing schools should be brought up to the required standard. (2) That paying boarders or suitable orphans should be drafted from these schools to supply the boarding-school. (3) That a continuation boarding-school should be started in connexion with the existing boarding-school, for elder girls drawn from all the schools to be trained as C.M.S. workers. It is hoped that by this means some 300 or 400 girls will be brought under definite Christian training in C.M.S. schools, instead of about ninety girls as at present.

But such a scheme cannot, of course, be carried out without adequate means. Two more trained educational lady missionaries are needed, and altogether about £1,000 will be required to start the work and carry it on for two years.

We are aware of the many and heavy claims on the means of members of the Church of Christ in England, yet even in the face of this we venture to urge this special claim at the present time, since the work, if it is to be done at all, must be done at once. There is a multitude of young souls and lives about us and within our reach, untouched, alas! by any Christian influence. We feel deeply the responsibility of doing so little for them, and we have come to a point where we cannot do more without substantial assistance. Will you help us to bring the love of Christ into the dark hearts and narrow lives of the Moslem girls of Egypt? We ask for your interest and prayers, and we ask for gifts for His sake Who died for these Moslem girls "that they might live to Him."

FRED. F. ADENEY,
Secretary, Egypt Mission.

NOTES ON OTHER MISSIONS.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL is making some important changes in its publications. The *Mission Field*, the Society's official organ, which has been hitherto issued at 2d. monthly, is, with this month's issue, considerably enlarged and the price at the same time reduced to 1d.; while the *Gospel Missionary* is discontinued. A new eight-page illustrated monthly paper, with the title *The Church Abroad*, for insertion in parochial magazines and distribution among box-holders, &c., also appears this month. And lastly, the Society sets the example of publishing a Missionary Quarterly Review with the title—approximating very closely to that of an existing Indian monthly—*The East and the West*, at the price of 1s. net.

THE MISSION TO LEPERS IN INDIA AND THE EAST has issued an interesting booklet, "Concerning Lepers." We gather therefrom that there are now about 2,550 lepers in the mission asylums, and 3,300 are aided in others. In the homes there are 570 untainted children, and the rescue of these from physical and moral danger is an important part of the Society's work. The Christian lepers in the mission asylums number 1,610, and those in aided asylums 741. There are 67 stations in India, Burmah, Ceylon, China, Japan, and Sumatra, with 29 asylums or hospitals, 15 homes for untainted children, 17 asylums receiving grants, and 14 places open to Christian teaching. The Mission works in co-operation with Protestant missionary societies of all denominations, and of many nationalities. Many of its asylums may be said to be wholly Christian. In these the lepers, with great eagerness, take part in the regular services. As yet, however, there are but a comparatively small number of lepers in the homes, while thousands

are dying without receiving any pity or care, and without ever having heard of a Saviour's love.

The *Bible Society Monthly Reporter* announces the completion of the translation of the Bible for the Eskimo in Greenland. Hans Egede, who began work in Greenland as far back as 1721, commenced the first translation of the New Testament. This was completed by his son. Another and improved version by Fabricius appeared in 1799. Later on, the New Testament, revised by Moravian missionaries, was printed by the B. & F.B.S. in 1826. The chief translator of the Old Testament was another Moravian missionary, Klemschmidt. Now the whole Bible is at last complete, and an edition has been printed at the expense of the Danish Government.

It should not, however, be forgotten that for the Eskimo, at least four versions are necessary. By 1871 the B. & F.B.S. had published the whole Bible in the dialect spoken by the Eskimo of Labrador. It also issues St. Luke's Gospel in syllabic character for Eskimo on Great and Little Whale Rivers on the east shore of Hudson's Bay. Besides these a version of the Four Gospels in the dialect spoken by the Eskimo of Cumberland Sound was prepared in 1897 by our own C.M.S. missionary, the Rev. E. J. Peck.

In the December *Missionary Record*, of the United Free Church of Scotland, there is a somewhat remarkable map. It has been reproduced by photography from that of the British Government survey of India, and represents a region to the north and west of Calcutta, ninety miles long by sixty broad, being about a three-hundredth part of the total area of India. Each small dot shows a village with an average population of 363. In the original survey-map every village is named. There are in all India no fewer than 716,718 such villages. In addition to these, there are 1,831 large towns, with an average population of 14,625. Even of these towns very many are not yet occupied by any missionary. Certain larger circles, not in the original map, are inserted to show the mission stations of all Protestant denominations at work in this section. There do not appear to be more than ten or eleven. Yet many sections of India are not nearly so well supplied with missionaries as that here shown. The lesson is obvious.

In consequence of a general union of various Wesleyan bodies, the plan of which was suggested at the Adelaide General Conference in 1894, and which is now happily consummated, the "Australian Wesleyan Methodist Church" has now changed its designation to that of the "Methodist Church of Australasia." The newly-named Church starts upon its career with over 1,000 ordained ministers, 120,000 members, and about 750,000 adherents. During the present year the proposed new Mission to the Solomon Islands is likely to take shape. It is suggested that the headquarters should be in New Georgia, a place where dwell the most degraded of the people, but where it is hoped that within a short time the triumphs of the Gospel in New Guinea will be repeated.

The Reports of the various Societies are always tempting reading, and it is a matter for regret that our space constrains curtailment. Not the least interesting among these annual stories of the year is that of the "Brethren's Unity," better known as the MORAVIAN CHURCH. It opens with a note of gratitude for the good work done by its missionary colleges. The preparatory one at Ebersdorf has now completed its first year, and the new curriculum has worked well. Special mention is also made of the schools for the missionaries' children. On this department of the work the Lord's blessing seems to have rested in a marked manner.

The statistical sheet is somewhat voluminous in detail. We gather therefrom that there are 137 stations and 71 out-stations. The ordained European missionaries number 168, the unordained 35, missionaries' wives 179, unmarried ladies 20; total 402. The baptized membership of the congregation is given as 92,075. The day-schools number 134, with 23,528 scholars; the Sunday-schools 130, with 17,388.

J. A. P.

EDITORIAL NOTES.

WHAT record shall this New Year of grace unfold as regards the perception of the Divine will by the Church and her obedience thereto? What experience is in store for the C.M.S.? The two first years of the New Century have not marked a decided advance in missionaries sent out. On the contrary, as we pointed out last September, there has been for several years past a halt with a slight tendency to recede; and, in consequence, as we stated last month, our expenditure is likewise at a standstill. If in view of a long succession of financial deficits we, or our friends, are tempted to regard this state of things with equanimity and even with satisfaction, let us recall our mandate. Surely there is, as has been said, "an element of immediacy" about our Lord's command that has never adequately possessed any but a very few of His followers. Let those "four colossal *alle*" of St. Matthew xxviii. 18-20, be pondered—all power, all nations, all commands, and all times—and our timidity and inertness will be reproached and abashed. Let 1903 be a year of fervent, importunate prayer for more labourers. And let prayer be not only earnest but definite. Let each reader have regard to his own immediate circle, beginning at the centre! No one is authorized to say to another, "It is your duty to go," but parents in the home circle and the clergy in a much larger sphere have opportunities of pressing upon young Christians the duty of not choosing their own place of service, but of putting themselves at the Master's disposal, ready to go whithersoever He may appoint. If confirmation candidates and communicants are solemnly and frequently reminded of this primary and universal claim which Christ makes, and of the privilege and blessedness of recognizing it, there can be little doubt that a forward movement will result.

THE grave illness of the Archbishop of Canterbury fills the whole nation with anxiety as we go to press—necessarily several days earlier than usual in consequence of the Christmas holidays. We can only say, May it please God to raise him up, if it be His will, and to use him a while longer to stir His people to discharge their missionary obligations. The fervent letter which he and the Archbishop of York put forth a few weeks ago commending the observance of the Day of Intercession, and entreating the clergy "to spare no energy in pressing on their people that God is calling on us, and that our answer must be such as befits men who value His commands and recognize His love," is specially a summons for "resolute forward action." The Archbishops say:—

"That great call has been plainly repeated in these our own days by the sudden and wonderful changes that have been brought about by God's Providence in the new relations which now prevail between the different parts of the great Human Family. During the last hundred years the world has become suddenly smaller. The barriers which have kept nations apart have been broken down. We know our fellow-creatures as we never knew them before. We can reach one another with an ease which a hundred years ago would have been pronounced miraculous. Their laws, their traditions, their customs, their superstitions, have been laid open to our study. And while our intercourse is thus facilitated, the superiority which the Christian nations possess in knowledge and in power arms us with most powerful weapons for fighting the Lord's battle against ignorance and unbelief. Medical science can be used, and is now increasingly used, as miracles were once used, to prove to those to whom we are sent that we have in our hands a gift from God which may be made a blessing to man.

"We shall be blind indeed to the lessons thus plainly written in the events our own eyes behold if we cannot read here a signal from the Ruler of all human affairs that the time has come for resolute forward action, and that as the last

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century has been the century of preparation the century now begun ought to be the century of entirely new devotion."

ANY changes affecting the Secretaries of the Society and their spheres of work at Salisbury Square would naturally be noticed in the Society's official organ, more especially will *Intelligencer* readers expect to be informed of a change affecting the editorship of this magazine. Since the first number appeared in May, 1849, there have only been three editors. The first was the Rev. Joseph Ridgeway, father of the present Bishop of Kensington, who edited for twenty-two years. The second was the Rev. George Knox, father of the Bishop of Coventry, who held the office for seven years, 1871 to 1878. Neither of these was in daily attendance at the C.M. House. Mr. Ridgeway for a considerable portion of his period held an incumbency at Tunbridge Wells, and Mr. Knox, for the whole of his tenure of the office, was Rector of Exton in Rutlandshire. In 1873 Mr. Eugene Stock was invited to Salisbury Square by the Committee, at the instance of Henry Wright, who had just succeeded Henry Venn as Honorary Clerical Secretary, with a view to the issue of a new monthly paper of a more popular and attractive kind than anything that had so far been attempted, the *C.M. Gleaner*, which appeared on January 1st, 1874. That year Mr. Stock took also the editorship of the old *C.M.S. Record*, which was a separate publication. In January, 1876, the *Intelligencer* and *Record* were united, but under separate editors until the end of 1878. Since January, 1879, with occasional intervals when he was absent in Australia and Canada, or engaged in writing the History of the Society, or suffering from ill-health, Mr. Stock has been the editor. He has now felt it his duty, in deference to medical advice, to vacate the editorial chair, and the Committee's minute and arrangements consequent thereon will be found under "Selections" on page 78. By a happy accident it befell that the Bishop of Durham entered the Committee Room while this matter was under debate, and in response to the Chairman's request he commended in prayer, with thanksgiving, the one retiring from the editorial work and the one succeeding to his labours.

A COMPARISON of the *Intelligencer* and *Record* of 1879 with the *Intelligencer* (the *Record* dropped out of the title in 1891) of to-day shows at a glance a considerable growth in bulk; the page is larger, and there are eighty in lieu of sixty-four in each month's number. Several internal changes also are noticeable. Then under the heading of "The Month" were given items of recent intelligence, most of which would now be given under "The Mission-Field," a feature which was commenced in Jan., 1890, when the size of the *Intelligencer* was increased, and which now forms one of the most interesting features of our monthly contents. Some of "The Month" paragraphs were such as would now appear in "Editorial Notes," which were introduced in 1891. The most valuable series of "Notes," namely, "African Notes," "Indian Notes," and "Far-Eastern Notes," which keep *Intelligencer* readers *au fait* with contemporaneous events in our mission-fields of geographical, social, and political import, and point out their bearing on missionary work, was gradually introduced from 1890, and frequent testimony is received of the value attached to them. The Society is greatly indebted to Mr. Victor Buxton, Mr. R. Maconachie, and the Rev. G. H. Pole for this labour of love.

It would be an instructive compilation if the articles which Mr. Stock has himself contributed to the magazine were enumerated as showing the

variety of subjects which he has elucidated. Happily, however, we may hope that the list is as yet far from complete, as the relief which his relinquishment of editorial responsibilities confers will, we trust, be used not seldom for the edification of *Intelligencer* readers. But his unique knowledge of the Society's history, and his singular readiness with apt precedents bearing upon questions of present moment render his help not less valuable in the Committee Room; while his living touch with home movements enable him to press the claims of Missions with unique effect. There is more reason, therefore, to fear that Mr. Stock will be again tempted to overstrain his powers than that he will find himself embarrassed with too much leisure.

WE are thankful to say that the Committee have appointed the Rev. C. D. Snell to be Assistant Editorial Secretary. Few men could be found who have for many years past studied so closely the Society's publications, and few outside the Editorial Department have contributed so largely to their number. Besides a considerable number of occasional papers, he has edited from its commencement in 1897 the terminal Paper for Schoolboys. He also wrote the Annual Reports for 1898-99 and 1899-1900—the only occasions that this task has been committed to one outside the Secretariat. Mr. Snell has had many years' experience in deputational work, and as a member of the Home Deputation Staff for conducting Missionary Missions, &c. Latterly he has largely devoted his time to organizing and taking part in meetings in public and private schools, and his energy and tact have succeeded in securing a recognized place for the subject of Foreign Missions in most of the large Public Schools, and many others throughout the country. We ask that the whole of the Editorial Staff may be upheld in prayer, and, in order that there may be more intelligent prayer for the Work, that friends will do their utmost to make the publications known.

NEVER was prayer more needed than at the present time. The use of the Cycle of Prayer, which has long ceased to be a novelty, has, we believe and know, come with many to be a habit. But we think there are many more of the Society's warm and true friends who do not use it or use it fitfully and without method. The commencement of a new year may well suggest, among other reforms, that of regular systematic prayer for missionary work. A leaflet issued monthly by the Islington C.M. Association would be found a great help in recalling to memory, day by day, the topics gleaned mainly, but not exclusively, from C.M.S. publications, arranged according to the Cycle Scheme and with a view to definite prayer. Those who desire to have these forwarded in large or small quantities should apply for order form with terms to Mr. W. R. H. Everett, 16, Alwyne Square, Canonbury, London, N.

It is not often, perhaps, that a missionary labouring in one country presents a strong appeal for reinforcements to be sent to another country, even at the risk of his own field suffering somewhat in consequence. Yet that is what Canon Sell has done in the short article from his pen which we publish this month. He sees that the spread of Mohammedanism among Pagan people renders ten-fold harder the evangelization of those whom it has won as adherents to its fold. Just now the West African Protectorates of the European Powers are the objective apparently of a systematic Mohammedan aggression, and especially so are the tribes whose lands are drained by the Niger River. Consequently the present is a critical time, and the Society's Missions in Yorubaland and on the Niger should be made strong

and kept strong in order to stem the danger. A writer in the *Morning Post* the other day expressed the opinion that the precedent set by Lord Kitchener in his College at Khartoum should be followed in West Africa. The same writer would probably not object to the precedent being followed still further by the exclusion of Christian missionaries, as he writes of "the scum of West Coast Negrodom, smeared over with a thin veneer of Christianity, which seems to increase, instead of restrain, their tendency to lie, steal, and oppress." Whether the inference is just or not, the "veneer of Christianity" must, we fear, be thin indeed in the case of one who would encourage the spread of Mohammedanism over territories where the influence of its followers has proved so desolating.

It is a pity the Colonial Secretary when he called at Mombasa on his way to South Africa, and went up the railway line to within a few miles of its western terminus, could not extend his journey to Uganda. It would be a distinct advantage that a Minister of the Crown should see with his own eyes what successive Commissioners have reported of the blessings which the Gospel confers, and of the potent help it affords to governors who have the weal of the people at heart. The sight of the Nile starting at Ripon Falls upon its northward journey would naturally have led his thoughts to Khartoum, and from such a standpoint the problems of government in its relation to religion might have presented a different aspect from that which occurs to the anxious and, as we think, over-timorous official mind at Downing Street or on the Nile itself. Of what avail can it be that through British skill and British capital the resources and prosperity of the Nile Valley be enhanced if the hand that restrains the waters of the river in order that they may inundate and fertilize a larger area, restrains at the same time the flow of the stream of divine knowledge, not to economize its distribution, but to perpetuate the spiritual sterility of that desert land? The Lord's remembrancers should be instant in prayer that this reproach may not be long continued. There is danger of our getting used to an evil and forgetting how it dishonours our country and hinders the Kingdom of Christ.

THE Mengo hospital which Sir Harry Johnston opened in the spring of 1900 was destroyed by lightning on November 29th. The news reached us on December 4th, and the cablegram added an assurance which was most welcome that the patients were all safe. On December 5th the Medical Auxiliary Committee had their monthly meeting, and a grant of £500 was cabled out that same day, and the suggestion was made that the new hospital should be built of brick. Unfortunately, as it seems to our limited vision, Mr. Borup, the architect and builder of the former hospital and of the cathedral, is now in this country and about to visit Canada. But perhaps the necessities of the case will develop the resourcefulness of others on the spot, and will afford proof of native powers on the part of those whom Mr. Borup has trained which in his presence would scarcely have been disclosed.

AN interesting story about Bishop Tucker, which the Honorary Clerical Secretary told at the Toronto S.V.M.U. Convention last spring, was in some respects misunderstood by the reporters of the local press and consequently was produced inaccurately, and the same inaccuracies have been reproduced again and again in English newspapers and magazines. We do not suppose that anything we can say will stay the flight of these misstatements—which make the Bishop to have laboured five years at Salisbury Square before his missionary call,—but as they continue to be

repeated we think it well to give our readers the story as Mr. Fox told it, so that they at all events may know the facts. The story, too, is well worthy of being recorded in our pages. According to the official report of the Convention (*World-Wide Evangelisation*, pages 83 and 84) Mr. Fox said:—

“Five-and-twenty years ago a young artist was engaged in painting a picture, which he hoped would find a place in the Academy. It was the figure of a lonely woman struggling up a street in a wild, stormy night, the sleet driven by the wind into her face, a little baby at her bosom. And doors and windows were shut in her face. The picture was called ‘Homeless.’ As the man painted it and the artist’s imagination filled his soul, it seemed to come to him as a living reality, and he put his brush down and said, ‘God help me! Why don’t I go to lost people themselves instead of painting pictures of them?’ Then and there he consecrated himself to God. He went to Oxford University, and in due course he entered the ministry. He went to work in the slums of one of our great western cities and fought the devil and drink, as few men have done, for two years. Then there came a change in the ministry of the Church. I heard of him and asked him to come and work with me. Never had a man a better brother-worker than I had for five years in him. But the first thing he said when he came was: ‘I am not going to stop with you very long. I want to go to that part of the world where men seem to be most lost. I have come to the conclusion that East Africa is the place where I am most wanted.’ There were reasons which delayed him for the time, and which were doubtless of God’s ordering. One day there came a message from the Secretary of the Church Missionary Society, asking whether he would be willing to be the leader of a party that was to go to Uganda. The hindrances to his going were removed. He was consecrated Bishop of Uganda in succession to the devoted Hannington and Parker. He went out, and for ten years he has filled that important post and brought to it not only an enthusiastic love for souls, but also rare gifts of administration, a statesman-like ability and spiritual forces which are moulding the Church of Uganda on strong and healthy lines.”

Of the three episcopal appointments which have been made since our last issue went to press—the Rev. A. M. Knight to Rangoon, the Rev. M. R. Neligan to Auckland, and the Rev. Eyre Chatterton to Nagpur—two have a special interest to the C.M.S. Mr. Neligan, a son of a warm supporter of the Society’s Hibernian Auxiliary, has been chosen by the Synod to occupy the see of Auckland in succession to the late Bishop Cowie, and he will have under his episcopal care the congregations which cluster round the Bay of Islands, where the Society was privileged to see some of the early triumphs of the Cross won under its auspices. When the first Bishop—Selwyn—went out he expressed his profound thankfulness for the evidences he witnessed of the Gospel’s power. Many trials have beset the work during the intervening sixty years, and it may be feared that in many things both pastors and people may be found to come short of the good hopes which might be entertained of their spiritual state. When it is remembered that in the northern district of the Auckland Diocese there are only some thirteen Maori clergymen to minister to two hundred settlements, in all of which services are held every Sunday, it will be realized to how great an extent they are dependent on the ministrations of voluntary lay readers, many of them probably more or less illiterate. It is a matter for thankfulness that so missionary-hearted a leader as Mr. Neligan, who has been one of the moving spirits of the S.P.G. Junior Clergy Union since it was formed in 1891, has been found to take the reins just now when the Society is handing over to the Colonial Church its pecuniary liabilities for this work. We wish him heartily God-speed in all his efforts for the spiritual good of his Colonial and Maori charge.

MR. EYRE CHATTERTON’S is a Crown appointment, and he goes out

to preside over a new diocese formed out of that of Calcutta, and consisting of the Central Provinces and Rajputana, together with certain "assigned districts" of Haiderabad. The city of Nagpur gives its title to the diocese. A dozen or thereabouts of chaplains, and the C.M.S. missionaries and native pastors engaged at Jabalpur and among the Gonds and Bhils, are at present the only clergy of the Church of England in this vast territory. As regards part of his diocese, the new Bishop will have only consensual jurisdiction, like that which Bishop Clifford has over most of his diocese and the Bishop of Tinnevely and Madura over the whole of his; but there are portions which were not in British territory when the Act established the Calcutta Diocese but are so now, in respect of which the jurisdiction will have legal validity. Mr. Eyre Chatterton was for nine years the head of the Dublin University Chota Nagpur Mission, affiliated to the S.P.G., so his consecration will make a sixth former missionary among the nine Bishops presiding over Indian dioceses. The Committee had the pleasure of an interview with him on Tuesday, December 16th.

The Ceylon Bishopric, in which the Society's interest is perhaps even greater than in either of the above, yet awaits an appointment. The illness of the Archbishop of Canterbury, it may be feared, will occasion further delay. But our friends should remember that diocese also in their prayers, and ask that a man after God's own heart may be chosen.

THE death of Mrs. Sandys removes one whose activities in the cause of the Church's Foreign Missions have been excelled by very few. In 1853 she accompanied her brother, Bishop Stuart of Persia, to Calcutta, and laboured with him, though not on the Society's staff of missionaries, for several years. Then she married the Rev. T. Sandys, who had gone out to Bengal in 1830. Since her husband's death in 1871 she has had an important share in the counsels first of the old I.F.N.S. and then (since 1880) of the C.E.Z.M.S. She has also been a regular member of the C.M.S. Ladies' Candidates Committee since it was formed in 1887. A son of Mrs. Sandys is on the Bengal staff of C.M.S. missionaries, and a daughter labours under the C.E.Z.M.S. Under "The Mission-Field" the death of Mrs. I. W. Charlton is noticed. She was a daughter of the late Rev. T. Richardson, founder of the Bible and Prayer Union, and since her death Mrs. Charlton's sister, who went out with Mr. and Mrs. Charlton on their last return to India, has been summoned to her rest. And lastly we have to record the decease of the Rev. E. B. Beauchamp, one of the little band who work the Pakhoi Mission in South China. He died on December 14th, while at home on furlough, after a somewhat long and painful illness, borne with exemplary patience.

THE article by the Honorary Secretary of the London Lay Workers' Union, Mr. T. G. Hughes, on the history and manifold operations of that body, will be read with much interest. Few of our friends have any idea of the good work that goes on night after night throughout the winter months at the C.M. House after it is supposed to be closed, all the work of volunteers. This article will serve to enlighten them. We must also mention a Preparation Class which is held every Thursday evening by the Rev. E. K. Botwood, under the joint auspices of the Lay Workers' and the Home Preparation Unions. The lectures are intended to promote a thorough elementary acquaintance with the Bible and its teaching, historical and doctrinal. A new series of lectures will commence on January 8th, and any who contemplate offering

as missionary candidates will be very welcome. They should communicate by letter with the Hon. Secretary of the Class at the C.M. House.

WE have received a letter from India, signed "A Church Missionary," which we cannot print because the writer does not observe the usual rule of enclosing his name. He comments on the remarks on the Religious Census of India in our July number, and thinks we have over-stated the number of Native Christians connected with the Church of England. He appends calculations of his own which result in a lower estimate. As will be seen by a reference to our article, the number is uncertain, owing to the vague way in which some returns have been made; but we do not understand the basis of our correspondent's calculations, and though it is quite possible that our own estimate was too high, we are sure his is too low. However, in a few months the independent decennial statistics of the Missions will be out, and we shall then be able to compare them with the Government returns. Meanwhile, if our correspondent will give us his name, we shall be glad to write to him.

THE Committee have accepted the following offers of service since our last issue:—The Rev. Albert Norman MacTier, M.A., Trinity College, Dublin, Curate of St. Luke's, Wolverhampton; the Rev. James Edward Meopham Hannington, B.A., Pembroke College and Ridley Hall, Cambridge, Curate of Jesmond, Newcastle-on-Tyne, a son of the martyred Bishop Hannington; Dr. Percy Ward Brigstocke, M.B. London; Miss Mabel Louise Hanington, M.D., Trinity College, Toronto, of New Brunswick; and Miss Marion Ostler, of Hull, who has been trained at the Olives. Messrs. James Parker and Robert Hawking Cooper, Islington College men, who are now taking a short course of medical training at Livingstone College, have also been accepted; and the Committee have accepted a re-offer of service from the Rev. A. E. Richardson, formerly of the Hausaland Mission, with a view to temporary work at Khartoum. It is hoped that Mr. Cooper will, in due course, join one of the Associated Bands of Evangelists in India. Mr. MacTier will (D.V.) go to evangelistic work in Tinnevely, and Dr. Mabel Hanington has been located to the Fuh-Kien Mission.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for a spiritual revival and a great manifestation of the power of the Holy Ghost in the Church. (Pp. 1—7, 65.)

Prayer that it may soon be possible to strengthen those of the Society's Missions which come in contact with Mohammedanism, especially in West Africa. (Pp. 19—21, 67.)

Thanksgiving (with prayer) for the work in Alert Bay. (Pp. 21—24.)

Thanksgiving for open doors in the Fuh-Kien Province of China; prayer for more workers. (Pp. 24—28.)

Thanksgiving for the missionary spirit of the Church in Toro; prayer for a blessing on those engaged in evangelizing the Ruwenzori tribes. (Pp. 28—30.)

Prayer (with thanksgiving) for the Native Church on the West Coast of Africa. (Pp. 31—39.)

Thanksgiving for the Lay Workers' Unions; prayer for an extension of their numbers and usefulness. (Pp. 39—44, 70.)

Thanksgiving (with prayer) for recent converts in the Bhl Mission (p. 54), in Fuh-Kien (p. 56), in Mid China (p. 59), in Blacklead Island (p. 61).

Thanksgiving for independent testimonies to the value of Medical Missions; prayer for more labourers. (Pp. 53, 58.)

Prayer for the Chinese Church Missionary Society. (P. 57.)

Continued prayer for the disturbed districts in West China. (P. 59.)

HOME DEPARTMENT.

Notes and Comments.

IN the conduct of Gleaners' Union meetings it is desirable that there should be as much variety as possible, and the method adopted at Reading in July is worthy of record as setting an example which some may like to follow. The half-yearly meeting was preceded by a missionary portrait competition, notice of which had been given to the members when the meeting was announced. Portraits of nearly fifty missionaries, who were more or less well known, some having been formerly connected with Reading, or having visited it as deputations, were hung round the room, each one being numbered. About thirty members went in for the competition, and to each was given a ruled and numbered paper, with a space opposite the number to be filled in with the name of the missionary. The chairman, the Rev. J. Consterdine, afterwards read out the names of the missionaries represented by the portraits, and the members compared them with those they had entered on their papers. The highest number entered correctly was twenty-three, and to the member who had obtained this was awarded the book, *Missionaries in the Witness-box*. Great interest was excited in the portraits, and we may hope that more definite prayer for the missionaries represented will be the result.

There are many medical men who find it impossible to avoid doing a certain amount of work on Sundays. A friend not long since expressed his opinion that perhaps some of them might put the fees earned on that day in their missionary-box, devoting the amount to Medical Missions, and so avoid the feeling that they were in any way using the Lord's Day for their own pecuniary benefit.

There is far more diocesan recognition of the primary duty of the Church than in old days, and it is pleasing to hear that every Friday at 3.30 p.m. intercession for the missionary work of the Church is offered in Ely Cathedral. The following Missions are specially pleaded for in turn :—

First week : S.P.G., C.M.S., the Women's Association of the S.P.G.

Second week : India, Delhi, Calcutta.

Third week : Africa, Y.M.C.A., Maritzburg, Blömfontein.

Fourth week : Corea, Assyrian Christians, New Guinea.

Fifth week : S.P.C.K., Borneo, China, Japan, N. America, Australia.

Reports received from the Committees which in certain towns deal with work among the young, especially those of the upper classes, show that much good is being accomplished. The Cheltenham Committee organized an overflowing meeting of these children, and also one of the Sunday-school children at the time of their anniversary, and four successful gatherings have been held under the auspices of the Gloucester Committee. These and similar efforts prove conclusively that with care it is possible to reach the young people who do not attend ordinary Sunday-schools.

C. D. S.

Church Missionary House.

UNDER the title of "Bazaar-preaching in North India," the Rev. H. B. Durrant gave an account of the Society's work in Agra before the members of the Ladies' C.M. Union for London on November 20th, 1902.

On Friday, November 21st, the Ladies' C.M. Union for London entertained about 160 Sunday-school teachers at a social gathering, when the Rev. F. G.

Macartney gave an address on the Society's work in Western India, illustrated by lantern views. The Rev. G. B. Durrant presided, and spoke some most helpful words.

"The Finances and the Financial Position of the C.M.S." was the subject considered at the London L.W.U. meeting on December 9th. Mr. W. Cash, F.C.A., Auditor of the L.B. & S.C.R., gave the opening paper, followed by the Rev. J. E. Padfield, the Metropolitan Association Secretary. A useful discussion ensued after the papers of the appointed speakers.

The Annual New Year's Communion Service for members of the Committee and friends is arranged to be held at St. Bride's Church, Fleet Street, E.C., on Tuesday, January 6th, at 10.30 a.m. At the subsequent meeting of the Committee a number of returning missionaries are to be taken leave of, and their presence at the service will add an additional interest to the occasion. The Rev. Canon McCormick, Rector of St. James's, Piccadilly, will give the address.

The Clergy Union.

AS was announced in the December number, the C.M.S. Clergy Union has arranged a Conference of Clergy on Monday, January 12th (the day preceding the Ilington Clerical Conference), in order to bring the clergy into closer touch with the working of the Society. The Conference will take place in the Committee-room, C.M. House, Salisbury Square, from 5 to 6 p.m. The speakers will be the Rev. Prebendary Fox, on "The Supply of Missionary Candidates and the Conditions of their Training and Acceptance," and the Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, on "Missionaries and Native Churches." Chairman, the Rev. S. A. Johnston, President of London Y.C.U. There will be tea in the old committee-room at 4.30 p.m. All clergy will be welcome.

Two papers on India occupied the attention of the members of the Black Country Clergy Union at their meeting on October 31st. The first paper, read by the Rev. J. W. Dixon, Vicar of St. Paul's, Walsall, dealt with the early history of India, referring to the successive conquests by northern tribes, to the domination by the Aryan peoples, and to the subsequent living side by side of the different races. The second paper, dealing with the people and languages, was read by the Rev. A. C. Howell, Vicar of St. Matthew's, Wolverhampton. Mr. Howell, taking a somewhat similar line to his fellow-reader, pointed out the survival of the distinct and repugnant religious systems to be found in India to-day.

At the meeting held at St. James's Vicarage, Wolverhampton, on November 22nd, three papers were read on the Religions of India. The Rev. H. H. Podmore dealt with Mohammedanism, the Rev. W. T. Milligan with Buddhism, and the Rev. C. W. Thorne with Hinduism. The Rev. J. Nickless presided on both occasions.

On November 24th, the members of the Liverpool Branch met in the Common Hall, Hackins Hey, under the presidency of Bishop Royston. The subject of "Medical Missions" was brought forward in an able address by the Rev. J. Smith, Organizing Secretary of the Medical Mission Auxiliary for the North of England.

At the monthly meeting of the London Branch on November 17th, the Rev. G. T. Manley spoke on the subject of work among the Indian students resident in England. Mr. Manley detailed the important facts to be borne in mind in dealing with these men, and gave an idea as to how they can best be reached. Arising out of the subsequent discussion, the chairman (the Rev. S. A. Johnston) undertook to consider a scheme for inducing parochial clergy to interest themselves socially in the Indian students.

Women's Work.

AN address was given by the diocesan secretary of the Liverpool Ladies' C.M. Union in a school at Prenton, near Birkenhead, on November 17th. The girls were much interested and hope to have a small sale of work in the spring, and the Terminal Letter will be circulated.

A meeting of the Liverpool Ladies' C.M. Union was held on November 21st, preceded by a short devotional one conducted by Mrs. Herbert Campbell. The President, Mrs. Chavasse, took the chair at the general meeting, and a most interesting address on the work in Toro was given by Mrs. H. E. Maddox.

On November 16th, the diocesan secretary of the Liverpool Ladies' C. M. Union gave a missionary address to between two and three hundred boys and girls at Emmanuel Church Sunday-schools, Everton; on the 19th conducted a drawing-room meeting of the Aintree Branch of the Union; and on the 22nd spoke to the members of the Sowers' Band meeting at the Misses Mather's, Bootle. All these meetings were encouraging.

W. J. L.

Local Associations and Unions.

THE anniversary was kept in Yarmouth on November 1st, 2nd, and 3rd. The Rev. Canon Cole, of Santalia, the Rev. G. C. Niven, of Japan, and the Rev. G. F. Grace formed the deputation. We began with an intercession service on Saturday in the Parish Church, when a good number attended and Canon Cole gave a helpful address. On Sunday sermons were preached in every church in the town, and it is encouraging to know that on the whole the offertories were better than last year. On Monday there were two meetings in the Town Hall, at 3.30 and 8 o'clock. Reports were read by the hon. sec., the Rev. W. R. Parr, financial secretary, Mr. Stuart, "O.O.M." secretary, the Rev. J. Green, Gleaners' secretary, Miss Hammant. The sum sent up to the C.M.S. was not so great as last year, but this falling off was accounted for by a balance last year carried forward from the previous year. There was also a special offertory in the height of the summer season, which was not given this year. Notice was given that the Rev. W. Booth had been selected as "Our Own Missionary" to take the place of the Rev. C. T. Wilson. The Rev. W. Booth was well known to all in Yarmouth, having worked for five years at St. James's Church. The Gleaners' Union report was especially encouraging, and the secretary promised an interesting programme for the winter session. The evening meeting, over which Dr. James Ryley presided, was the most successful we have had for several years. Both Canon Cole and Mr. Niven were at their best, and the hall was full. The accounts of the work being carried on in Japan and Santalia were listened to with close attention, and we believe that as a result of that meeting many will be led to take a greater interest in the work of Christ's Church abroad.

Z.

A very successful anniversary was held at Ipswich on November 10th. The meetings were more largely attended than for some time past, the Monday evening meeting in the Public Hall being the largest and most important of all. The address of the Rev. E. Grose Hodge, which was practically an appeal for the consideration of the question of personal service abroad, was most valuable and left a deep impression. For the children's meeting on Monday night, held in a hall which only holds 700, there were 1,340 applications for tickets, while at the adult lantern lecture there must have been 500 or 600 people present. The afternoon meeting in the Council Chamber of the Town Hall was presided over by Sir Charles Dalrymple, and the deputation included the Rev. Ll. Lloyd, of the Fuh-Kien Mission, and the Rev. B. Baring-Gould, one of the Society's Secretaries. The report, read by the Rev. W. J. L. Sheppard, stated that in the whole of Ipswich there were 308 subscribers and 351 holders of missionary-boxes, so that, allowing for those who were both subscribers and box-holders, it would be true to say that less than 600 people were regular and systematic supporters of the work. The total income showed an advance of £80 on last year.

Sermons were preached in all the Peterborough churches on Sunday, November 16th, Bishop Fyson occupying the pulpit at the morning service in the Cathedral. On Monday afternoon the Rev. R. F. Gould presided over a well-attended children's meeting, when Bishop Fyson and the Rev. J. J. Caleb spoke. The annual meeting, held in the Fitzwilliam Assembly Rooms, was well attended, the Dean of Peterborough presiding. Following after the treasurer's report, which showed total receipts to the amount of £259, the chairman, in an able address, put before his hearers the present position of the Society and its needs. At this time, said the Dean, there was, as regards missionary work, a pause. The actual number of

labourers in the field, or on their way thither, was rather less than a year ago. As there had been a continual advance since 1872, it was necessary now to ask why there should be ever so slight a reduction. The Centenary of the Society was a very important occasion, and it had been hoped that from that time onward the affairs of the Society would go forward in a very steady and real way. The South African War, however, had occupied the attention of the nation for the last three years, and the resources of all people had been heavily taxed, and a considerable deficit in the Society's funds had to be faced. Efforts had been made to clear off this deficit, but again people's attention was diverted by the King's illness, and a considerable sum was still needed to meet this accumulated adverse balance. Proceeding, the Dean begged his hearers not to be discouraged, but to take heart, believing in the presence of a living Saviour and a glorified Lord, and having this faith use all economies possible, and press forward into further effort, consecration, and prayer. Addresses were also given by Bishop Fyson of Hokkaido, Japan, the Rev. F. N. Askwith, and the Rev. J. J. Caleb.

The winter meeting of the Worcestershire C.M. County Union was held at the Guildhall, Worcester, on Friday, November 21st. The morning meeting was a business one. Canon Newton presided, and the clerical secretary, the Rev. Ed. Brewer, read the report and proposed a revision of the rules of the Union with a view to its expansion and development. The members present discussed the scheme, and it was decided to print and circulate the amended rules for suggestions or modifications. The meeting concluded with a devotional address by the Rev. C. W. Thorne, based on Heb. xii. 2. The afternoon meeting was opened with prayer and the reading of Scripture by the Rev. F. W. Davenport, of Great Malvern, after which the chairman, Canon Newton, gave a short opening address. The Rev. J. S. Flynn followed, on the need of developing interest in the work of the Society, and asked for more prayer and effort to that end. The Rev. Ed. Brewer then spoke on the prospects of our Union, and in particular emphasized the need of a localized *Gleaner* for Worcestershire. At 4.30 p.m. tea was provided by the kindness of Canon Newton for the clergy assembled for conference in connexion with C.M.S. The Bishop of Worcester presided, and there were about thirty clergy present. Addresses were delivered by the Bishop and Mr. Flynn.

C. W. T.

The annual united social gathering in connexion with the Gleaners' Union and the helpers of C.M.S. in the six parishes supporting Newport's "Own Missionaries" (Miss E. C. Vines, and Miss Amy Burton partly), took place in the Town Hall, Newport, Mon., on November 21st. A special interest attached to the meeting this year, as Miss Vines was sailing (after furlough) a few days later for her new field of work in Ceylon. The chair was taken by the Vicar of St. Woolos', the Rev. B. Lloyd. Statements as to the "O.O.M." fund were made by Mr. G. F. Colborne (hon. secretary) and Colonel Wallis (G.U. secretary). A deeply-impressive address was given by the Archdeacon of Monmouth. After Miss Vines had spoken, the newly-elected Mayor of Newport asked to be allowed to express his sympathy with the work. About 300 were present, including about fifteen clergy from the town and neighbourhood. This annual meeting of the joint parishes has proved most useful in bringing in some who do not attend ordinary C.M.S. parochial meetings, but who are interested in "Our Own Missionary."

L. D.

The winter meeting of the Gloucestershire C.M. Union was held on Wednesday, November 26th, at Cheltenham. The morning meeting was held in the Queen's Hotel, at which the Rector of Cheltenham, Canon Roxby, presided. The meeting was opened with prayer by Canon Griffiths, after which General Lewis, the secretary of the Union, read his report. The next business was the election of officers for the ensuing year, and Canon Roxby was unanimously re-elected president of the Union. Arrangements were made with regard to the localized *Gleaner*, and the Hon. District Secretaries reported on the work of their respective deaneries. Canon Lyon, of Wickwar, was able to announce an increase in his district, and some of the other secretaries were equally sanguine. Canon James, of Gloucester, read a much-appreciated devotional paper on Ephesians iii. 1-10, and the Central Secretary, the Rev. J. S. Flynn, gave a stirring address on the work of the Society.

After luncheon, at which about 100 clergy and friends were present, the members adjourned to St. James's Parish-room, when a well-attended and inspiring meeting was held. Canon Roxby again presided, and addresses were given by the Central Secretary, the Association Secretary, Miss Luce, Miss Barclay, and others. The day closed with a special Gleaners' service at St. Matthew's Church, when Mr. Flynn preached to a splendid congregation. Thus, in answer to the prayers of His people, God made the whole day a time of blessing and encouragement.

C. W. T.

For several years past successful C.M.S. meetings have been held at Barnstaple, under the management of the Rev. W. Richards, Vicar of Newport. At his request, however, the existing organization for the town meeting has now been amalgamated with the new Archdeaconry arrangements, with the result, on December 1st, of a very encouraging and well-attended gathering in the Parish Room, in spite of inclement weather. The chair was taken by the Rev. Prebendary M. D. Dimond-Churchward, who in his opening remarks said they all united in wishing the Archbishop of Canterbury many happy returns of his eighty-first birthday. He could not help thinking of the contrast between the position of affairs now and a hundred years ago, when the Archbishop of the day was not *con amore* a helper of foreign missionary work. It was true that at the present moment there perhaps were some signs of discouragement. It seemed as if the wave of interest which had been passing over the people had somewhat slackened in intensity. But, on the other hand, the barriers that had formed a hindrance in times past had now been removed, so that there was nothing coming from outside to prevent expansion in the foreign mission-field. The work had wonderfully grown in Africa, especially in Uganda, and now the great want was more men to go forth. Increased funds were also needed for the rapidly-developing work. The chairman urged, in conclusion, the duty of being up and doing. The Rev. J. W. Hall (Deputation) gave a very interesting account of his labours and experiences during twenty-one years as a missionary in the United Provinces of Agra and Oudh, India. Colonel Charles Russell, of Westward Ho! in proposing a vote of thanks to the speaker and those who had provided the opportunity of hearing him, uttered a warning lest missionary interest should end with attending a meeting and a few conventional tokens of easy sympathy. The Rev. W. Richards, in seconding the vote of thanks, pointed to three great encouragements of to-day: (1) The two Archbishops uniting to draft a missionary appeal, which was given a foremost place in the great national newspaper, the *Times*; (2) the "open doors" and increasing facilities for reaching the heart of practically every country in the world; and (3) the object-lesson of a country like Uganda, leading to the expectation of sudden and perhaps startling expansion in various other corners of the mission-field in the near future.

J. D. W. W.

The half-yearly gathering of the Isle of Wight C.M. Prayer Union was held on December 8th at Sandown, commencing, as usual, with service in church, followed by sermon and Holy Communion, the collection being devoted to "Our Own Missionary" for the island. At the afternoon meeting, held in the Parish Hall of Christ Church, Sandown, at the invitation of the Rev. W. T. Sturrs, Vicar of the parish, the Rev. J. S. Flynn, Central Secretary C.M.S., gave an earnest address to members of the Union, encouraging them to continued prayer, on which, he said, the work of the Society had from the first been based, and renewed effort as regarded work at home.

F. P. R.

The Deputation to the Croydon Anniversary, held on November 30th, and December 1st, writes to us as follows:—

"I have been permitted to take part in the Croydon C.M.S. Anniversary and was much struck with the large church collections on the Sunday, and with the enthusiasm of the audience at the Annual Meeting on the Monday, when the Town Hall was full, notwithstanding the heavy rain. The collections at St. Matthias's amounted to £380, and those at Emmanuel to £280; record collections so far as my experience extends, though I have preached for the Society in many churches. The secret of this liberality seems to be much prayerful preparation beforehand and a reminder by the vicars of the approaching anniversary, and it shows what can be done where there is the will to do it."

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, November 18th, 1902.—On the recommendation of the Islington College Visitors Sub-Committee, Messrs. James Parker and Robert Hawking Cooper, students at Islington College, were accepted as Missionaries of the Society. Having been introduced to the Committee, and addressed by the Chairman (Sir John H. Kennaway), Messrs. Parker and Cooper were commended in prayer to God by the Rev. R. Nicholson.

The Committee cordially accepted a re-offer of service for work in Japan from Miss A. C. Tennent, for some years a Missionary of the Society in that land.

The Committee had interviews with the following Missionaries on their return from the Mission-field: the Rev. E. J. Peck, of North-West Canada; and the Rev. W. Chadwick and Mr. K. E. Borup, of Uganda.

Mr. Peck reminded the Committee that for six years the Missionaries had laboured in Cumberland Sound without seeing any fruit. In October, 1901, Mr. Peck and Mr. Greenshield held a Quiet Day, in which they brought the names of conjurors and others who opposed the Christian Faith before God in prayer. Soon they noticed a marked spirit of inquiry, and during last winter fourteen, including four men, were baptized. During Mr. Peck's absence on a missionary journey, the Heathen spontaneously came together to consider the past and the present state of things. On his return, he found the church, day after day, crowded with Heathen who had determined to cast in their lot with the followers of Christ. Mr. Peck stated that he had recently enjoyed unique opportunities of reaching the Regions Beyond. He had travelled right across Cumberland Sound, and had visited Frobisher Bay, although travelling was so slow that it took thirty-six days to cover 200 miles. At Frobisher Bay he found many of the Eskimo hungering for the Word of Life. He also had had an opportunity in a whaler of going up the Davis Straits 200 miles within the Arctic Circle, where he found a body of Eskimo who had been prepared to receive his message by an elderly woman who had visited Cumberland Sound seven years previously, and had taken back with her portions of Scripture which she had read to them.

Mr. Chadwick said that on arrival in Uganda he was sent to Bukedi, where he found four different tribes speaking different dialects. He took charge of dispensary work, and had about 100 patients a day. When the Government removed the Muganda chief, all the Baganda went with him, and the work was much interrupted. Mr. Buckley, his colleague at Budaka, had now left the place, but two native teachers remain.

Mr. Borup said that on his arrival in Uganda he went first of all to Toro, but was soon recalled to Mengo, to take charge of the Industrial Mission there. Since 1899 he had been engaged in teaching industries. Industrial work at the outset interested the chiefs, and Apolo Kagwa, the Katikiro, paid for the maintenance of six apprentices, in order that no cost might fall upon the C.M.S. The apprentices take specially to printing work, and can now be entrusted with the printing of books and pamphlets. The lads receive a general education, including instruction in Scripture, as well as their industrial training.

Funds and Home Organization Committee, November 25th.—The Committee accepted the resignation of the Rev. G. C. Williamson, Hon. Association Secretary for Birmingham, on his acceptance of the living of St. Simon's, West Kensington, and placed on record their high appreciation of his honorary services in his late sphere of work.

Committee of Correspondence, December 2nd.—On the recommendation of the Ladies' Candidates Committee, Miss Mabel Louise Hamington, M.D., Trinity College, Toronto, and Miss Marion Ostler, were accepted as Missionaries of the Society.

An offer of service as a Missionary of the Society was accepted from the Rev. Albert Norman MacTier, M.A., Trinity College, Dublin, and Curate of St. Luke's, Wolverhampton. Mr. MacTier was introduced to the Committee and commended in prayer to God by the Rev. A. F. Painter.

The Secretaries reported the receipt of a telegram from Madras announcing the death from cholera of the Rev. H. E. L. Newbery, and also that tidings had been received of the death of Mrs. Charlton, wife of the Rev. I. W. Charlton, of the Bengal Mission. The Committee received the news with much regret, and

instructed that an assurance of their heartfelt sympathy be conveyed to the relatives of Mr. Newbery and to Mr. Charlton.

The Committee accepted with much regret the resignation, on grounds of health, of Miss M. Brownlow, of the Japan Mission.

It was resolved to request the British and Foreign Bible Society to print a Temne Version of the Gospels of St. Matthew and St. Mark, and the Acts of the Apostles, prepared by the Rev. J. A. Alley, with the assistance of Natives.

General Committee, December 9th.—On the recommendation of the Patronage Committee it was resolved to invite the Right Rev. the Bishop of Liverpool to preach the Annual Sermon for 1903.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Right Rev. M. R. Neligan, Bishop-designate of Auckland, and the Right Rev. Eyre Chatterton, Bishop-designate of Nagpur.

The Secretaries reported the death of Mrs. Sandys, Honorary Life Member of the Society, and the following Minute was adopted :—

“The Committee receive with deep concern the intimation of the departure to her heavenly rest of their venerable friend Mrs. Sandys, widow of that able and faithful Missionary, the Rev. T. Sandys, of Calcutta, and sister of Bishop Stuart, now of Persia. For thirty years, since Mr. Sandys's death, Mrs. Sandys laboured incessantly in the great cause of Women's Work in India, especially in connexion with the C.E.Z.M.S.; and when this Society began its great development of women's work abroad in 1887, she put her experience at the disposal of the Committee, as a member of the Ladies' Candidates Committee, and for a time as its Secretary. She joyfully gave a son and a daughter to India, and in sympathy and prayer was an example to all home workers. She was in 1892 appointed Honorary Member for Life.”

The Secretaries reported that on the advice of his medical attendant, in consultation with the Society's medical officer, Mr. Eugene Stock had felt it necessary to ask to be relieved of the strain of responsibility in his editorial work. In acceding to this request, the Committee, recognizing the desirability of retaining, as far as possible, Mr. Stock's services to the Society, requested him to undertake such other Secretarial duties of a general character in connexion with the Society as his health would permit, and on the motion of the Chairman (Mr. Sydney Gedge) adopted the following Minute :—

“The Committee cannot allow Mr. Eugene Stock to retire from the Editorial Secretaryship without placing on record their high appreciation of the services which, by the blessing and guidance of the Holy Spirit, he has rendered to the Society during the period of twenty-five years for which he has held that important office. Bringing to his work ardent zeal for the extension of the Kingdom of Christ, literary experience and ability of a high order, argumentative power and untiring diligence, he greatly improved the character and increased the attractiveness of the Society's publications, and as occasions arose, both in them and in formal Memoranda, vindicated its principles and practice forcibly, yet with sobriety and due consideration for those whose objections were refuted. In Committee his extensive knowledge of the Society's affairs and history, and his retentive memory, enabled him to bring to its deliberations instructive precedents on the various questions to be decided. In the country many an Association has had the advantage of his telling advocacy and familiar acquaintance with the Missions and Missionaries. He was one of the Society's representatives sent to Australasia and Canada, and to the Ecumenical Conference in the United States of America, and in all these countries aroused deep interest in the Society's work, of which the fruits are still being reaped. Lastly, by his marvellously comprehensive and interesting History of the First Century of the Society's life, and incidentally of the Church of England at home and abroad, he has raised for himself an enduring monument, and for the Missions of the future a valuable storehouse of missionary principles and experiences. The Committee rejoice that they are not saying farewell to Mr. Stock, but that they will still have the benefit of his wise counsels, and that as a Secretary (though without a special department) he will continue to assist in the administration of the sacred Commission to proclaim the Gospel far and wide which has been committed to their trust by Almighty God.”

The Committee appointed the Rev. G. Furness Smith, already a Secretary of the Society, to fill the vacancy caused by the retirement of Mr. Eugene Stock, and the Rev. C. D. Snell, engaged on the Home Deputation Staff, to be Assistant Editorial Secretary.

FINANCIAL NOTES.

THE financial outlook at the end of the first eight months of the Society's current year leaves something to be desired, but also calls for praise and thanksgiving. None of the heads of receipts stand high except that of "Appropriated Contributions." On the other hand, the expenditure is low, showing that both the efforts of the Committee at home and of the governing bodies in the Missions are telling in restricting the expenditure to the lowest possible dimensions without actually curtailing the work. If the needed increase is to come in the form of appropriated gifts, the support of living agents (either European missionaries or native agents) is again commended to the notice of the Society's friends. But increase in the General Fund is greatly needed.

Givers.

The following extracts from letters are given as examples of the spirit which animates many among the Society's friends:—

"The Lord has recently made me a steward, and I have the pleasure to enclose a cheque for £250 for the Church Missionary Society."

"As I am ten years old to-day I enclose ten shillings for the C.M.S."

The Adverse Balance.

To the date of going to press £13,233 has been received, leaving £14,369 yet needed to extinguish the Adverse Balance. It will be seen that the response to the latest appeal of the promoters of the scheme for clearing it off has so far been comparatively small.

The challenge of the friend who offered £10 provided nineteen others offered a similar amount has been more than taken up. In the December number of the *Intelligencer* the number of tens still needed for completion was three. Since that number went to press six more have come in, making the total £30 more than the amount of £200 aimed at. Why should not the scheme for the extinction of the whole Adverse Balance meet with similar success? We hope and trust it may do so before the end of the Society's financial year.

Special Contributions.

Special contributions are invited towards the following grants of Committee:—

Two native agents for Asaba, Niger	£24	0	0
For training two Natives as evangelists for work on the Niger	13	10	0
For training schoolmasters at Onitsha in 1901	33	0	0
Grants to two lady missionaries to meet losses by fire at Metlakahla	58	0	0
Drugs for various mission dispensaries	48	0	0
Towards maintenance of Normal School, Benares	250	0	0
Towards erection of house for medical missionary, Kien-ning	259	0	0
Purchase and repair of property in Tsang-shing City	25	0	0
Building new house for lady missionaries in Toro	60	0	0

NOTES OF THE MONTH.

ORDINATIONS.

United Provinces.—On Sunday, Oct. 26, 1902, at Allahabad, by the Bishop of Lucknow, Messrs. J. S. C. Bannerjee and Hari Narayan to Deacons' Orders.

South India.—On Sunday, Oct. 12, at Palamcottah, by Bishop Morley, Messrs. John Devanayagan Gnanayutham and Samuel Gnanayutham Maduranayagam, B.A., to Deacons' Orders; and the Revs. S. M. Devadas, A. Devadas, A. Manikam, S. Vethamanikam, and L. John to Priests' Orders.

Travancore and Cochin.—On Sunday, Sept. 21, at Cottayam, by Bishop Hodges, the Revs. Kallur Philipos Varkey and Cherikal Chakko Thommen to Priests' Orders.

DEPARTURES.

Sierra Leone.—The Rev. and Mrs. H. Castle left Liverpool for Sierra Leone on Nov. 29.—The Rev. and Mrs. T. Rowan left Liverpool for Sierra Leone on Dec. 6.

Western Equatorial Africa.—Bishop Tugwell for Lagos, and Dr. A. E. Druitt for Bahrut, left Liverpool on Nov. 29.

Egypt.—Mrs. D. M. Thornton left London for Port Said on Dec. 5.

Bengal.—The Rev. and Mrs. E. T. Butler left London for Bollobhpur on Dec. 11.

United Provinces.—The Rev. and Mrs. J. C. Harrison left London for Meerut on Nov. 21.—Miss G. M. Dodson left London for Agra on Nov. 27.

Punjab and Sindh.—Dr. S. P. Barton left London for Bannu on Nov. 27.—Mrs. J. Tanbridge left London for Kotgurh on Dec. 8.

Ceylon.—Miss E. C. Vines left Marseilles for Colombo on Nov. 28.

ARRIVALS.

Eastern Equatorial Africa.—Miss E. B. Spriggs left Dar-es-Salam on Nov. 9, and arrived in London on Nov. 30.

Palestine.—Miss E. M. Burnaby left Jaffa on Oct. 25, and arrived in London on Nov. 23.

Mid China.—Miss D. C. Joynt left Shanghai on Oct. 25, and arrived in England on Dec. 9.

Japan.—Miss A. M. Hughes left Sapporo on Oct. 11, and arrived in England on Dec. 9.—Miss E. Ritson left Kobe on Oct. 20, and arrived in England on Dec. 2.—Miss C. Burnside left Nagasaki on Oct. 22, and arrived in England on Dec. 2.

British Columbia.—Bishop Ridley left Metlakatla on July 31, and arrived in England on August 29.

MARRIAGES.

Sierra Leone.—On Nov. 12, at Ipswich, the Rev. H. Castle to Miss Edwardina Wilmot Botwood.

Persia.—On Nov. 13, at Julfa, Mr. H. W. Allinson to Miss Florence Annie Thorpe.

United Provinces.—On Nov. 10, at Jabalpur, Dr. W. H. Lowman to Miss Edith Anne George.

Punjab and Sindh.—On Oct. 17, at Bombay, the Rev. A. H. Abigail to Miss Emma Sarah Goldsmith.—On Oct. 18, at Poona, the Rev. J. A. Wood to Miss Mary Eileen Kendrick.—On Oct. 27, at Karachi, the Rev. R. Force-Jones to Miss Amy Nellie Caines.

South India.—On Aug. 26, the Rev. E. S. Tanner to Miss Mary Louisa White.

DEATHS.

Palestine.—On Oct. 20, at Nazareth, Frederick Edward, infant son of the Rev. and Mrs. C. A. Manley, aged six months.

Bengal.—On Nov. 25, Mrs. I. W. Charlton. (By cablegram.)

South India.—On Nov. 3, at Sandhapuram, the Rev. Daniel Amirthanayagam, Native Pastor.

South China.—On Dec. 14, at Roehampton, the Rev. E. B. Beauchamp.

On Dec. 3, at Highbury, Emily Guthrie, widow of the Rev. T. Sandys, formerly of the *Bengal Mission*.

PUBLICATION NOTICES.

C.M.S. Monthly Magazines for 1903. Efforts are being made to increase the circulation of the Magazines, and all readers of the *Intelligencer* are invited to assist. Copies of the January numbers for use as specimens will gladly be supplied on application. For the *Gleaner*, a special Canvassing Paper has been prepared, to assist friends in obtaining new subscribers. Orders for January number should state how many copies can be used?

Magazine Volumes for 1902. These are now ready, namely:—

C.M. Intelligencer, cloth, 7s. 6d.; case for binding, 1s.

C.M. Gleaner, cloth, ordinary edition, 2s. 6d.; case for binding, 1s.

Ditto, Art Edition, cloth, gilt top, 3s. 6d. net; case for binding, 1s. 6d.

Mercy and Truth, cloth, 2s. 6d.; case for binding, 8d.

Awake, cloth, 1s. 6d.; case for binding, 8d.

The Round World, cloth, 1s. net; case for binding, 8d.

N.B.—The Art Edition of *C.M. Gleaner* makes an excellent presentation vol.

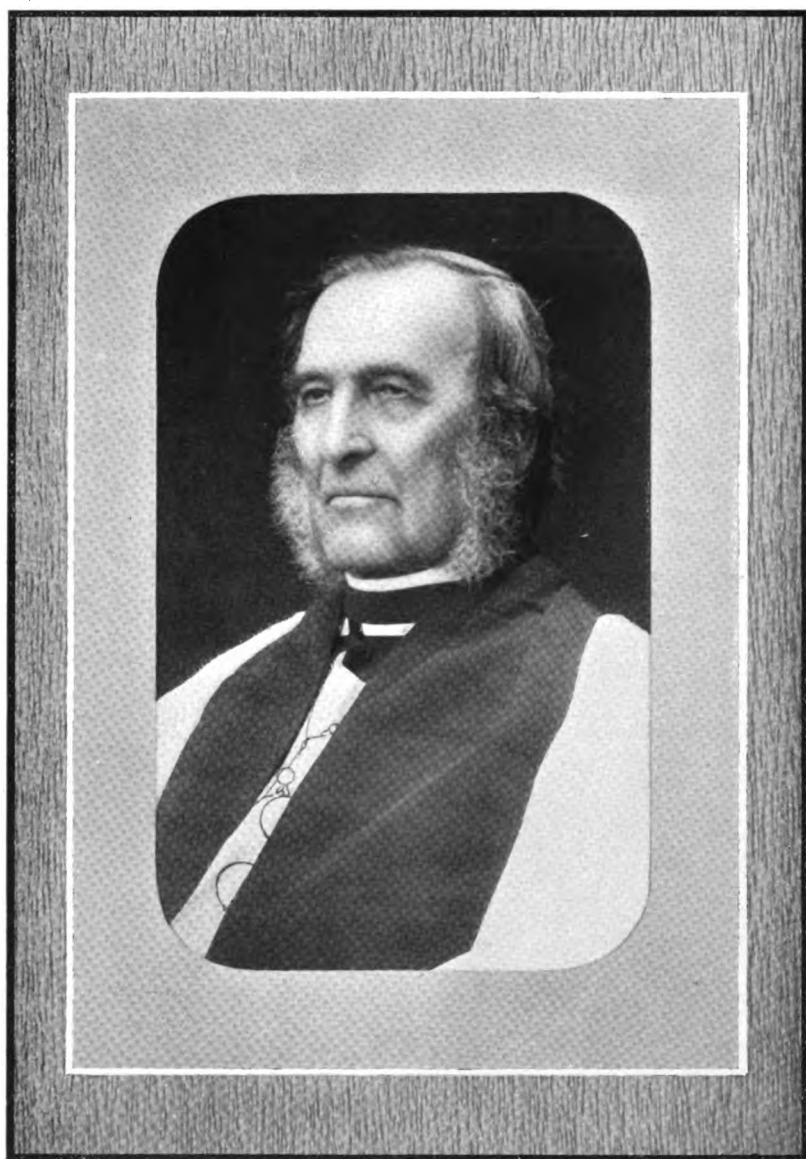
Story of the Fuh-Kien Mission of the C.M.S. The current edition of this book, published in 1890, is nearly out of print. An entirely new edition is in the press, which, it is hoped, will be published early in 1903. In the meantime, the remaining copies of the old edition are offered at 1s. each.

Uganda and the Baganda. A new Paper bearing this title has been issued for distribution among children and young people, to take the place of "A Sunday in Uganda," which has been widely circulated. Supplied free of charge.

Facts for Young People. This is an addition to the series of "Facts Papers," and gives interesting information about the peoples of the world, and what they believe. Workers among the young should use it freely. Supplied free of charge.

Preaching and Healing. The Report of the Medical Mission Auxiliary of the C.M.S. for 1902. We have omitted to mention this publication before; it can be obtained by non-subscribers to the M.M.A. for 1s., post free.

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THE LATE ARCHBISHOP TEMPLE.

THE
CHURCH MISSIONARY INTELLIGENCER.

ARCHBISHOP TEMPLE.

FOR the sixth time in less than sixty years the Church Missionary Society has had to mourn the loss of its archiepiscopal Vice-Patron. Archbishop Howley, the first Primate to accept that office, died in 1846; John Bird Sumner, in 1862; Charles Thomas Longley, in 1868; Archibald Campbell Tait, in 1882; Edward White Benson, in October, 1896; and now Frederick Temple, two days before Christmas, 1902. What different men!—yet every one of them, in his own way, a worthy Chief Pastor of the Church of England. The only one who was closely associated with the Church Missionary Society before his elevation was Sumner; and the one who above all—as we shall see presently—was in intimate touch with it in joy and sorrow during his Primacy was Benson; but Temple above all was the great advocate of the missionary cause, and his name will ever be held in honour by those who put the evangelization of the world in the forefront of Christian enterprises.

It is a striking fact that Temple was born on St. Andrew's Day, in 1821. His own birthday, in later years, would always remind him of the missionary call, and summon him, as he summoned the Church, to intercession. But he needed no annual reminder of the claims of Missions. His heart was in the missionary cause from his earliest years. And well it might be. His father, Major Octavius Temple, became Governor of Sierra Leone, and a hearty friend of the Mission there; and he was one of the many British officials who, as well as missionaries, have laid down their lives in and for West Africa. He died at his post in 1834. Frederick Temple was then twelve years of age, and perhaps it was that very epoch to which he so touchingly alluded in his speech at the C.M.S. Anniversary in 1897, when he said:—

“With this Society I have been in some sense connected even from the time before I went to school at twelve years of age. I have never lost sight of that connexion, nor have I ever failed to pray, *as my mother bade me*, for the prosperity of the work which this Society is doing.”

And on another occasion he stated that he had been a subscriber to the Society ever since he was ten years old.

Dr. Temple became a Vice-President of the Society on his consecration to the Bishopric of Exeter in 1870. It is needless here to enlarge upon the tremendous outcry that arose in the Church when that appointment was announced. It has been the most prominent topic in the many biographical notices that have appeared in the newspapers. But as the C.M.S. circle is still occasionally subject to panics, it is well to recall

two or three circumstances not mentioned in most of these notices. First, the alliance between "High and Low." A Committee was formed to protest against the appointment, of which Lord Shaftesbury, then the undisputed leader of the Evangelical party, was chairman, and Dr. Pusey vice-chairman. Secondly, the diversity of view among Evangelical Churchmen; which is illustrated by the different attitudes of three Evangelical Deans. Dean Law of Gloucester joined Shaftesbury and Pusey; Dean McNeile of Ripon declined to join Pusey, though he none the less denounced Temple, and wrote to Dean Boyd of Exeter entreating him and his Chapter to refuse to "elect" the bishop-designate, and to "take joyfully the spoiling of their goods" if thereby they incurred the penalties of *præmunire*; while Boyd himself prepared to give Temple a respectful welcome to the cathedral and the diocese.

Then, thirdly, how came the C.M.S. Committee to appoint the new Bishop a Vice-President? The answer is that they did not appoint him. No Church Society would have ventured to do such a thing. Of course they were blamed for doing what they did not do! That is the common lot of committees, and the C.M.S. Committee are not exempt from it, even to the present day. But Dr. Temple, as we have said, was already a member of the Society, and had been so for many years. On becoming a Bishop, therefore, he was entitled to the position. This automatic procedure was always defended by Henry Venn as the best for the Society. He strongly opposed any suggestion to make the C.M.S. Committee, as he expressed it, "a Board to examine the theological opinions of bishops." And it is significant that in the Annual Report presented in the following May, the announcement was made in words carefully chosen to describe what had actually taken place. It was stated that five new bishops, Bath and Wells (Lord A. Hervey), Carlisle (H. Goodwin), Exeter (Temple), Manchester (Fraser), and Oxford (Mackarness), "*being Members of the Society, have, according to No. II. of the Fundamental Laws and Regulations, become Vice-Presidents of the Society.*" An official position on the List of Officers, however, did not, in the opinion of the local C.M.S. friends in Devonshire, warrant them in inviting their new Bishop to their next anniversary; and the recent obituary notice in the *Times* contained a curious story anent this. It was there stated that while the tea was proceeding, before the meeting began, Dr. Temple suddenly walked in. Without being asked, he quietly took the chair, informing the audience that he had come away from his dinner-table on purpose, "because the cause was as much in his heart as in theirs."

So completely did Bishop Temple's life and work at Exeter disarm suspicion and opposition, that when, fifteen years later (1885), he was translated to London, he was received with cordial thankfulness by the Evangelical clergy, some of whom, leading men, had openly avowed their hope that he would be chosen to succeed Bishop Jackson.

He was not long in his new position before he gave tokens of his readiness to serve the missionary cause, and the C.M.S. in particular. Only a few weeks after coming to London, he spoke at the Annual Meeting. It was a memorable epoch in the Society's history. The enlarged House had lately been opened; the Thursday Prayer Meeting

had been begun; the great Meeting for Men which crowded Exeter Hall and King's College simultaneously (Earl Cairns's last public appearance) had been held; the death of Gordon at Khartoum had inspired the special fund which we are now trying to use; the Ladies' Union and the Younger Clergy Union had just been formed. That Annual Meeting was notable as the last one at which Lord Chichester presided; and not only Bishop Temple, but also Dr. Moule and Mr. Webb-Peploe, spoke for the first time. The Bishop's speech was an earnest appeal to take advantage of the providential openings in the world, particularly the extraordinary increase in facility of communication, by more vigorously prosecuting missionary work. Perhaps it was natural that he should signalize his accession to London Diocese by thus at once appearing at Exeter Hall; but another thing which he did was more significant. While yet Bishop of Exeter, he had promised to preach for the Society at Winchester Cathedral in June. Notwithstanding the overwhelming pressure upon any bishop on first succeeding to the tremendous responsibilities of the see of London, and the perfectly reasonable excuse he might have urged for the non-fulfilment of this engagement, he insisted on fulfilling it, went to Winchester, and both preached the promised sermon and spoke at the meeting that followed.

The Bishop spoke again at the Anniversary of 1889, at a time when the Society had been violently assailed from two sides, viz. by Canon Isaac Taylor as "the Great Missionary Failure," and, indirectly, by the writer of a series of articles in the *Christian* for worldliness in policy and methods. Dr. Temple made no direct allusion to the attacks, but he ably vindicated the Society in regard to both branches of criticism. In 1893 he preached the Annual Sermon at St. Bride's—an extremely simple but earnest exhortation to "be not weary in well-doing."

On less official but not less important occasions he spoke several times. Twice during his tenure of the see did the Lay Workers' Union for London arrange a Missionary Mission for Men throughout the metropolis, viz. in 1891 and in 1895, comprising a multitude of services and meetings; and both times the Bishop spoke at the great final meeting in Exeter Hall. Of all his addresses,* it seems to us that the one delivered on the former of these two occasions is the most impressive; indeed we do not know where in print a more moving missionary appeal is to be found. He dwelt on the wondrousness of God's plans, and the awful responsibility of all who benefit by the salvation of Christ:—

"Our Lord did so much! There was no miracle which He was not ready to

* Many of Archbishop Temple's Missionary Addresses have been published by the C.M.S. Copies of any of the following can still be had in limited numbers on application to the Secretaries, C.M. House, Salisbury Square, E.C., viz. :—

The Study of Missions. (To the C.M.S. Clergy Union.)

The Church's Relation to Foreign Missions. (To Men.)

The Church and the Evangelization of the World. (At C.M.S. Annual Meeting.)

The Home Ministry and Foreign Missions. (To Students of Lond. Coll. Div.)

Archbishop Temple on Foreign Missions. (Three Addresses—1. To Young Men;

2. To the Clergy of London; 3. To the Church generally.)

On Medical Missions.

To Women Workers for Missions.

work in order to work out the salvation of man. What miracle can be compared with the miracle of the Incarnation? There was no sacrifice that He was not ready to make for the sake of sinners whom He loved. What sacrifice can be compared with the sacrifice of the Cross? And though He did all this for us, yet He has been content, seated on His throne in heaven, to wait all this length of centuries, whilst the world has not yet heard what He has done. It seems to me, whenever I think of it, the most awful and strange of mysteries. Our Heavenly Father has seen fit to make it a law of His dealing with mankind that through the agency of man, and only through the agency of man, shall the power of salvation be revealed to man. If man will not fulfil the task, if man will not preach the Gospel, our Heavenly Father is content to wait. Unless it is done through man's agency, it will not be done at all. Is it not awful to think of it? Is it not a perpetual mystery which seems to grow more awful every time you turn your mind towards it? Consider the awful responsibility that is laid upon the redeemed, that they, *and they alone*, can be the ministers of redemption; and that if they will not minister that redemption to mankind, it will not be ministered by any other agency! He Who wrought such wondrous things to save man, yet would not add to these any miracle whatever to convince mankind of what He had done, to open their eyes to see the tenderness of His love, unless those whom He had bought with His blood would undertake the task. What a responsibility rests upon every soul that has received the grace of God, that trusts in the Cross of Christ, that hopes in the salvation wrought through His blood-shedding! What an awful responsibility lies upon every redeemed one to think that this work, the work of the Saviour, seems as if it were left incomplete because the Heavenly Father chose that it should be completed by us!"

Between the two dates just mentioned, namely, in January, 1893, there was a gathering of clergy at Sion College in preparation for the February Simultaneous Meetings of that year; and over this gathering the Bishop presided, and spoke with great force. In February, 1896, he addressed the Younger Clergy Union at one of their ordinary meetings in Salisbury Square—a remarkable speech, quite different from his usual style of earnest exhortation. He enjoined the study of Missions, mentioning in particular the *Intelligencer* and the *Life of Bishop French*. He spoke of the correlation of Christian enterprises, showing how the Sunday Observance and Temperance causes have links with Missions. He particularly dwelt on the claims of the Oriental Churches, and on the tremendous problem of Mohammedanism. A quite different but very impressive address was given by him at one of the Valedictory Services at St. Bride's, in which he drew comfort, in view of the slowness of results, from St. Peter's words, "One day is with the Lord as a thousand years, and a thousand years as one day." This address concluded thus:—

"Hold, brethren, hold to the Lord Himself. Take for the guiding of your lives those three words in which the life of the Gospel is summed up: 'Abide in Me.' Live in Christ. Live in Christ, and never let go the knowledge that Christ loves you, that the Lord Jesus not only loves you, but loves you so that He uses you for His own great work. Abide in Him, in the Lord Jesus Christ. When temptations come, turn to Him. When disappointments come, turn to Him. When weariness besets you, turn to Him. Whatever may befall, cling to Him. Abide in Him, for He to us is absolutely everything, and, as without Him we cannot live, so with Him shall we surely conquer."

The Bishops of London do not ordinarily come much into contact with the Society's general work; but they have the important function of examining and ordaining the missionaries, and Bishop Temple always kept up his interest in Islington College. It was with special interest that he "presented" Bishop Hill, and the African Bishops Phillips

and Oluwole, for consecration by Archbishop Benson at the memorable service at St. Paul's on St. Peter's Day in 1893. And apparently his sense of the paramount claims of the missionary enterprise upon the Church grew with his advancing years. None who heard his wonderful addresses at his ruri-decanal meetings in 1894-95, or his powerful speech at the Shrewsbury Church Congress in 1896, can ever forget them. We do not doubt that the evident increase of missionary zeal and sympathy manifested by the London clergy generally in recent years has been to no small an extent due to his cogent reasonings and fervent exhortations. It was in these addresses that he dealt with the objection that Missions are fruitless by skilfully presenting an imaginary conversation between Gallio, the Proconsul of Achaia, and his brother-in-law Seneca, in which the former, in answer to the latter's eager inquiry about the "new philosophy" propounded by "Paulus the learned Jew," assures him that he "need not trouble himself"—"nothing more would ever be heard of the new sect." And it was in those same addresses that he told the clergy—who were aghast at the suggestion—that they ought to preach twenty missionary sermons every year. "But, my Lord," said one, "the churchwardens would never allow so much money to go out of the parish." "I said nothing about collections: preach without them." "But we don't know enough of the subject." "Then you ought to know!"

Another occasion when Dr. Temple, as Bishop of London, showed his sense of the place that Foreign Missions ought to occupy in Church life was when he instituted the order of Diocesan Readers with liberty to preach and speak in church at the request of the incumbent. After selecting twelve men as a nucleus of this new body, he requested the S.P.G. and C.M.S. to nominate to him each two other men, whom he might specially commission to exercise their functions in behalf of Missions. The S.P.G. nominated Lord Stamford and Dr. Cust, and the C.M.S. Mr. Sydney Gedge and Mr. P. V. Smith; and these gentlemen, as well as some of the original twelve, and several others who were added afterwards, have repeatedly been invited to preach in churches at the ordinary Evening Service in connexion with one or other of the Societies. The episcopal sanction has been continued, with all cordiality, by the late Dr. Creighton and the present Bishop.

In 1896 Dr. Temple succeeded Dr. Benson in the Primacy of All England. The C.M.S. Committee thereupon waited on him to request his acceptance of the office of Vice-Patron, in accordance with the precedent already referred to. Temple's reply deeply moved his hearers. He reaffirmed his "growing interest in missionary work," which, said he, "is becoming stronger the longer I live"; and he added,—

"I shall always feel that the work of this Society in the conversion of the Heathen, and in the spreading of the Truth over the whole world, stands like a bright light in the midst of much else that we see going on around us, and it will be a very great joy to me if on my death-bed I could think that I had in any way furthered the progress of that work. . . . If it were possible for me to rouse the Church of England to a sense of the enormous importance of this one work, I should feel that I had done some real service, however small it might be, to the great cause and to the Lord our Master."

A touching incident followed this reply. The Hon. Secretary asked the Archbishop to pronounce the Blessing. Instead of at once doing this,

he (one may almost say) burst forth with a fervent extempore prayer, still more deeply moving the many members of the Committee present.

The Archbishops of Canterbury are of necessity in much closer touch with the C.M.S. than the Bishops of London. By them are appointed the Missionary Bishops in most of the mission-fields. To them come questions for consideration from all parts of the world. To them the Society resorts for counsel when difficult ecclesiastical problems have to be faced. Successive Primates have given the Committee wise judgments again and again. Howley, Sumner, Longley, Tait, were consulted, or consulted the Society, in their turn. Above all, Archbishop Benson was its unfailing friend and sagacious adviser. Few in the C.M.S. circle realize what that great man was to the Society. A glance at the name of "Benson" in the Index to the *History of C.M.S.* (vol. iii. p. 839) would give some idea of it. We cannot in truth say that Archbishop Temple ever manifested the minute knowledge of C.M.S. work, or succeeded in showing the same watchful sympathy with it, which so pre-eminently characterized his predecessor. His abruptness of manner and quickness of decision were in strong contrast with the peculiarly gracious accessibility, and patient effort to see the Society's point of view, of Archbishop Benson. But Dr. Temple was a far more powerful advocate of the missionary cause in the Church. Every one felt that his whole heart was engaged in two great enterprises, that of Temperance and that of Missions. He had perforce to refuse numberless invitations to preach and speak, but he never, if he could help it, refused such invitations in connexion with Missions, either S.P.G. or C.M.S. And at the Lambeth Conference of 1897 his burning words thrilled the assembly. "When the subject of Foreign Missions was under discussion," wrote the present Archbishop of Dublin, "after remarks had been made on every side of the question, the Archbishop of Canterbury rose and spoke what could only be described as words of living fire, urging every Bishop to do all in his power to stir the Church from the top to the bottom."

During the six years of his Primacy, the Archbishop spoke or preached several times at central C.M.S. gatherings in London, besides many times in the Provinces, particularly in the Centenary year. According to custom, the President yielded to him the chair at the Annual Meeting the first time he attended after his elevation, which was in fact in the May next following (1897). It was on this occasion that he referred, in the words already quoted, to his mother's injunction to pray for Missions. In this speech the Archbishop urged with peculiar impressiveness that interest in and sympathy with Missions are necessary to personal growth in the spiritual life:—

"I wish to make men feel that the work that has to be done here at home is in itself largely dependent upon the work that is done abroad. I wish to make every man feel that it is for his own service to God, for his own personal spiritual life, for the enabling of him to rise above himself, that he should take an earnest, even an enthusiastic, part in such a work as this. It is not merely a discharge of the duty that you owe to your neighbour all the world over; it is a discharge of the duty that you owe to yourself. If you are to come nearer and nearer to God, be sure that one of the ascents that you have to climb is the devotion of your life, the devotion of your earnest prayers, to the conversion of mankind. It is not merely that you will do them much good, that you will bring upon them a great blessing; it is that this is the way in which, by God's Providence, this is the

way in which, by the very character and constitution of our nature, God has appointed for us to come nearer and ever nearer to Himself."

Among other memorable speeches were three in 1898, viz. in April at a Women's Conference in Salisbury Square; in June, at St. John's Hall (the Divinity College), Highbury—not in connexion with C.M.S., by-the-bye, but published by it at the request of the students; and in July, at Sir John Kennaway's memorable meeting for men on Sunday afternoon at Grosvenor House.

The various Centenary gatherings owed much to Dr. Temple. First, there was a remarkable meeting, two months beforehand, at the Church House, specially arranged for the clergy of London by the C.M.S. Younger Clergy Union. On this occasion the Archbishop presided, and the speakers were the Bishop of Newcastle, the Bishop of Stepney (now Bishop of London), and Mr. Chavasse (now Bishop of Liverpool). Then on April 10th, the Centenary Week opened with the great Service at St. Paul's, at which the Archbishop preached with great vigour and deep feeling. Taking the call of Barnabas and Saul, he drew out in an interesting manner a parallel between that first apostolic Mission and the early efforts of the C.M.S., and upon this based a fervent appeal for extension. On April 12th, the Hundredth Birthday, the Centenary Meetings were held, simultaneously at Exeter Hall and Queen's Hall. The former, which was for men only, and was attended by clerical and lay delegates from all parts of the country, was rendered memorable by the speeches of Lord Northbrook, Lord Cranborne, and the Bishop of Minnesota; but no one seemed to feel the solemnity of the occasion so much as Dr. Temple. He began by avowing the "very deep emotion" with which he rose to speak on such an occasion; and then, after a review of the Society's difficulties in its early days, he said:—

"I do not think that you can find any instance of a Society which persisted through so many disappointments, and which seemed to gather more confidence as it went on from the disappointments themselves. They persisted, and they did so at a time when the work was far harder, when the obstacles were far greater, when the dangers were far more serious, when, especially, the dangers from unhealthy climates were exceedingly difficult to face. They persevered still, and they have left on the records of the Church the names of men who shall not soon be forgotten. They have left the names of those who persisted in spite of every kind of obstacle, men who, as has been said, might almost fill another eleventh chapter of the Epistle to the Hebrews with the records of the witness that they bore to the Lord Himself. This great cloud of witnesses who witnessed to their conviction of the truth of Christ, who, following in the steps of ancient worthies, showed their faith by their zeal, and still more by their perseverance, have left this for us to contemplate, and for us to thank God for on their behalf."

Not content with thus taking his natural part as Primate in the chief Centenary Meeting, he preached and spoke in other parts of the country. The most important of these engagements were at Manchester, where Dr. Temple spoke at an immense meeting in the Free Trade Hall, and at Wimborne in Dorset, which was then visited by an Archbishop of Canterbury, we believe, for the first time in its history.

On two occasions in the last year or two the Archbishop took up the cause of Medical Missions in particular. In January, 1901, he preached for the Medical Auxiliary at St. Matthew's, Croydon; and in May he presided at the Auxiliary's Annual Meeting at St. James's Hall. His last appearance at a C.M.S. gathering was in the chair at Exeter Hall

on Saturday evening, April 12th, 1902, the Society's hundred-and-third birthday, at the close of the memorable Day of Meetings arranged by the Lay Workers' Union; and it is worth while to recall what proved to be his final words to a C.M.S. audience:—

"I pray you, if you love your country, and if you love its Christian character—I pray you bear in mind that there is little, if anything, that will do more for your own country and your own Church, than to preach the Gospel throughout the world, remembering for Whom you preach it."

Like Archbishop Benson, Temple had the appointment of several bishops in C.M.S. mission-fields. In only one of these particular cases is the stipend provided by the Society, viz. the bishopric of Mombasa, one of the two episcopal jurisdictions into which Bishop Tucker's "Eastern Equatorial Africa" is now divided, he taking the other division, Uganda. In this case the arrangement made by Benson was followed, which is that the Society (by its Hon. Secretary) submits certain names for the Archbishop's consideration. The names for Mombasa included some of both clergymen at home and missionaries abroad; and Temple, after making his own private inquiries, chose one of the latter, Mr. Peel—a choice that was unexpected, but which has proved a singularly happy one. A similar procedure was observed in the case of Victoria, Hong Kong. For that bishopric, indeed, the stipend is provided, not by the Society, but by an endowment; but Temple, knowing that almost all the clergy of the diocese are C.M.S. missionaries, asked that names should be suggested to him. In this case the Society expressed, as it did not do in the case of Mombasa, a desire for the appointment of a particular man, Mr. J. C. Hoare, of Ningpo; and this wish the Archbishop cordially granted. Dr. Temple twice appointed to Sierra Leone, both times without formally consulting the Society, but both times fixing on the man most suitable and acceptable, viz. Canon Taylor Smith and Mr. Elwin. In addition to these, he acceded to the joint request of Bishop Tugwell and the Society that Mr. James Johnson should be consecrated an Assistant Bishop for Western Equatorial Africa. We think there has been only one other case of his appointing to a field occupied (in part) by the C.M.S., viz. that of Osaka, Japan, when Bishop Awdry was transferred to South Tokyo. The stipend for this jurisdiction is provided by the S.P.G., and an S.P.G. missionary, Mr. Foss, was selected; the two Societies being thus each represented in two Japan bishoprics.

We must not close this article without a reference to Mrs. Temple, who was always her husband's hearty co-operator in this as in other causes. She was a member of our London Ladies' Union Committee, and more than once she received its members at Fulham and Lambeth. When Mr. Wigram returned from his great tour through the Missions in 1887, she arranged a special meeting at Fulham Palace at which he described what he had seen. She also sometimes wrote to the Society for the names of missionaries at home and other workers whom she might invite to her garden parties. Deep sympathy with her in her bereavement is felt by us all.

It is a most significant and touching thing that the child who was born on St. Andrew's Day preached, as an old man, his last sermon on

St. Andrew's Day, his own eighty-first birthday; and preached it in connexion with Foreign Missions, it being the Day of Intercession. His text was a notable one—1 Cor. x. 16, "Yea, woe is me if I preach not the Gospel!" And if we want to find a true description of the man, we cannot do better than turn to the Collect for that very day. Thus it begins:—"Almighty God, who didst give such grace unto Thy holy Apostle St. Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay." Do not the words summarize, too, the life of Frederick Temple? Called successively to the Education Department, to Rugby, to Exeter, to London, to Canterbury, did he not "readily obey" and "follow without delay," giving himself up, in each successive service, to the plain fulfilment of his duty as duty to his Lord and Master? And no prayer would Temple have more truly desired that we should all offer than the rest of this Collect:—"Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments"—especially the Command of commands, to make Christ known to all mankind.

E. S.

INDIA AND THE CHRIST.

AN attempt is made in the following pages to give brief but intelligible utterance to thoughts that for a good many years, and latterly in increasing force, have occupied my mind about India and its spiritual destiny. It has been my happy lot to spend the best working years of a busy life among one of the most interesting of the Indian peoples. The duties of my profession, engrossing and fascinating to a degree which many stay-at-home Englishmen find hard to understand, led me to observe and study them and their habits, their likes and dislikes, from several points of view—magisterial, political, sociological, and religious. The result has been that while my head informs me of many faults and weaknesses and vices in the Indian character, my heart has been impressed with a warmth of feeling toward the Indian people which will last, I believe, not only until death, but after. Close daily contact with the villagers and townsfolk of my district never destroyed the root-feeling that I had to deal with not mere machine-like units or pawns of a wide-stretching administration, but with living human souls, as much the creatures of God's attention as myself. Amid barbarous superstition and gross idolatry, and almost inconceivable stupidity and misunderstanding in some matters, I found not seldom traces of true religious instinct and aspiration, a good many traits of fine and generous character, and not a little personal affection. Under such circumstances it will not seem strange that my thoughts at many times, in many places, both before and after leaving the service, have turned to the great problem—one of the nearest concrete problems which, as I think, should engage the minds of Englishmen—of the future of India.

In striving to realize the relative importance of the various data of that problem, I have been stimulated, then baffled, and then again driven to fresh exertion by the compelling majesty of the conceptions

raised in the mind by the conjunction of the two names at the head of this paper. On the one hand is the Christ—the one historical figure which makes all history intelligible—apart from Whom it is a bewildering, even maddening, puzzle—God incarnate in the flesh, Redeemer, Mediator, Intercessor between God and man. On the other lies India; and what a multitude of thoughts and images rise at the name! Glorious mountains with their awful abysses and silent snow-peaks, which yet seem to speak with a pulsing intensity of the brooding presence of their Creator; noble rivers bearing their huge volumes of inestimably precious water through thirsty plains which need only this, applied in thrifty irrigation, to spring into fertility as of “the garden of the Lord.” Such thoughts of themselves are enough in the mind of an Englishman, conscious of the birthright of his race, to quicken the pulse and make the heart big with purpose and desire. Yet these things, and indeed all others connected with merely the material side of India’s welfare, are inferior in interest, incommensurably inferior in interest and importance, to the questions affecting the spiritual life of her myriad millions.

Just for a moment glance back at the past. Think of the practically innumerable multitudes of living souls that in the inscrutable providence of the Divine will have inhabited—each for its brief allotted span—this vast continent since the dawn of history. Over mountain and river and all but endless plain, for thousands of years—generation succeeding generation—there has brooded a spiritual darkness, fitfully lessening at rare times into dim twilight, where men morally and spiritually higher than their fellows groped painfully after God, but ever without the open daylight of the Christ. *All that is done*; it is one of the mysteries of the Divine administration of the world, with which we have at present no concern, except that if it is to us more than a commonplace of history or science—if as a fact it ever strikes home into the fibre of our moral consciousness, it will give a background at once solemn and tender to all reflection or remembrance dealing with India.

Yes, the problem is a magnificently great one—on the one side the Christ, on the other the teeming millions of India; and what is the link between them? what instrument does God wish to use in making known His purposes of grace in Christ Jesus to this otherwise forlorn and desolate country? *What instrument—faulty, halting, half-traitorous and disloyal though it be at times to His Divine guidance—but England?*

How has He signified His wish? Let us look at the facts, and let us try to feel as well as know them. A census taken thirty years ago gave the population of India as 240 millions, a figure (as remarked by Sir W. W. Hunter) exactly double Gibbon’s estimate of 120 millions for all the races and nations which obeyed Imperial Rome at the zenith of her power. Since then there has been an increase in itself greater considerably than the whole population of the United Kingdom, and at the present day when King Edward is proclaimed Emperor of all India nearly 300 millions of human beings are thereby recognized as living under the rule, direct or protective, of the British sovereign. There is no fact like this that I know of in the world’s history. In the words of

a thoughtful writer* to whom I shall have to refer repeatedly, "the Indian Empire is not a miracle in the rhetorician's sense, but in the theologian's sense. It is a thing which exists and is alive, but cannot be accounted for by any process of reasoning founded on experience." Mr. Townsend indeed goes on to say that "it is a structure built on nothing, without foundations, without buttresses, held in its place by some force the origin of which is undiscoverable, and the nature of which has never been explained"; but in the first place this pessimism must be traversed as to the fact. As Professor Seeley has well pointed out, England could not rule India any more than she could have acquired India without a substantial degree of acquiescence, often amounting in effect to loyalty. And it is not unreasonable to hope that this disposition of the Indian mind is increasing with the increasing power to understand British rule. Again, as to the origin of the force which holds British power in its place, what more philosophical and at the same time simple explanation can be given than this, that God working in many ways, the details of which are unknown to us, keeps us in India as an instrument to work out His purposes? Not less than in the days of old is He "the Lord of all the earth."

The fact of our present rule in India is wonderful, but not more so than the mode in which it was historically brought about. The story of the growth of the British Indian Empire has often been referred to as fit "to point a moral or adorn a tale."† Selfish greed and cupidity, petty intrigue, and reckless want of principle in dealing with the Natives coming not to its deserved end of failure, but lifted by a few men of genius, working blindly under the unmerited favour of God, into ever-expanding transactions of commerce! Then territorial aggrandizement giving to a company of trading adventurers a political status which they neither desired nor at first knew how to use; struggles with French rivals, with Indian adversaries; further triumphs, greater gains, higher aims; gradual evolution of good out of evil, order out of chaos, political morality out of immorality. Even so self-possessed a writer as Seeley remarks (in his *Expansion of England*) that "as time passes it rather appears that we are in the hands of a Providence which is greater than all statesmanship, that this fabric so blindly piled up has a chance of becoming a part of the permanent edifice of civilization, and that the Indian achievement, as it is the strangest, may after all turn out to be the greatest of all England's achievements."

If, then, there is at all such a thing as tracing the "finger of God" in history, it is surely instanced in the story of the British Indian Empire. There are three facts, it must be repeated, all wonderful: first, the fact of the power held now; second, the mode in which,

* Mr. Meredith Townsend in his *Asia and Europe*, p. 82. It will be seen that I differ on several important points from this accomplished and veteran journalist, and I have therefore the greater pleasure in acknowledging the stimulus received from perusal of his fascinating volume of essays put together in this volume. Where dissent seems necessary, it is, I hope, always expressed with respect, as it certainly is with regret.

† It is an instance of the grave irony of history that the first attempt at direct English trade with India was the outcome of indignation against the Dutch (who then held the monopoly) for suddenly raising the price of pepper!

through a tangled skein of events extending over nearly three hundred years, that power has advanced and has been consolidated; and last but not least, the moral result, that the character of the rule has itself become more unselfish, more considerate, and more sympathetic.

All these facts seem to me to point only to one conclusion, viz. that God has a great work for us to do in India in the future, and that work is the evangelization of its people. Not (it need hardly be said to readers of the *Intelligencer*) that this necessarily means their conversion. Conversion, indeed, of a single heart, much more the conversion of a nation, from error to truth, must ever be the work of the Divine Spirit. But God deigns to use human means, and our task is the faithful heralding of the good news of His love to mankind in Christ Jesus. Apart from, and far above all questions of fair and just government, of the Pax Britannica, secular education, and introduction of Western civilization, must stand this great work of setting forth, by life as well as lip, God's loving purposes towards those who have as yet had no chance of learning them. The fact that for some two hundred years we did nothing, or less than nothing, terrible as it is in its awful significance of our guilt from neglected opportunities, brings with it—or rather its merciful issue of still continued and even increased power allows—a hope that should not be taken to ourselves without trembling. For two hundred years we went our way, grovelling among the base gains of selfishness, taking all prosperity and advancement as if it must always and everywhere naturally come to us, without sending out a single messenger of Love into the heathen darkness.

“While ever out of the eternal heavens
Looked patient down the great magnanimous God.”

Now for some eighty years we have in partial measure been waking up to our duty; there is now among some (though still far too few) of us a sense that God is waiting for England—England to whom so long ago He vouchsafed to send His Gospel—to do a spiritual work to His glory in India. *It is my earnest belief that He will incline more hearts to this service, and meanwhile our power in India will be maintained.*

“Ten righteous would have saved a city once,
And thou hast many righteous—well for thee!”

On the question of what has been and is being done in the name of Christ in India, I would refer to three opinions recently expressed, all different, and each in a way representative. They are not taken from the pages of any missionary periodical or book, though as a layman I consider missionary writers, whether as regards facts or literary style, to be at least equal to any others. To avoid, however, any suspicion of falling into a professional groove of missionary apologetics, let us examine the views of “outsiders.” It is good “to see ourselves as others see us.”

And first take a specimen of what is obviously an inadequate description of facts, though it is from the pen of one of the most brilliant *fin du siècle* newspaper correspondents. At p. 358 of the late G. W. Steevens's *In India* we read:—“What else have we to count on for the regeneration of India? Christianity? It has made few converts, and little enough improvement in the few: is it not too exotic a religion to thrive in Indian soil?” These two and a half lines, with a half-patronizing

reference to "the little Scotch missionary" not at his own special work even, but "enjoying his own sermon" which he preaches occasionally on Sunday to a small gathering of Europeans in a drawing-room—this is all that I can find in a book intended at least to present an incisive and comprehensive view of what is going on in India! Mr. Steevens deals in his thirty-eight chapters with many topics. He discourses on education, salt, and canals; he describes with much picturesqueness the villager and the Raja; he devotes eight and a half pages to description of the Sikh shrine and its surroundings in Amritsar, and several more to the ever-interesting subject of the Táj. All this is good, but what a proportion—two and a half lines to Christianity! Surely it would have been better to spend the two lines in a note saying that he did not think it well to deal with the topic at all. This would have, at any rate, been fair, but to just glance at a series of facts which (whatever Mr. Steevens may have thought) has certainly had influence of enormous importance on hundreds of thousands of human lives—just to notice and then to dismiss the subject with an impotent and inconclusive innuendo, was certainly not worth while. To style Christianity an "exotic faith," however, marks the writer's personal position and destroys the value of his criticism for those who believe that Christ was manifested to take away the sins of the whole world. Such phrases are current among a certain pseudo-philosophic school which has to clip historic facts to suit its theories.

It is a pleasure to turn to another writer of equal power, and of far greater knowledge and experience of human life. It does not seem generally known (except, of course, to readers of the masterly biography by Professor A. Allen, of Harvard College) that the late Phillips Brooks made a tour through India in the cold weather of 1882-83. With his keen critical instinct, his scholarly knowledge, his commanding intellect, his sympathetic but discriminating interest in everything that concerned humanity, what did he find most interesting and most admirable in India? At p. 413, vol. ii., we gather that his final impressions give an equal place to the missionaries and the English Civil Service (remember he was a keen American) together with the Táj and the great mountain Kinchinjinga. "He had felt some doubts and misgivings about the actual results, as about the methods of Missions, when he went to India. These had disappeared and in their place rose enthusiasm and gratitude and hopefulness." He writes: "These missionaries are really splendid fellows, many, *most* of them. . . . They and the civil servants of the English Government are doing much for India. . . . The missionaries are as noble a set of men and women as the world has to show. Tell your friends who 'do not believe in Foreign Missions' (and I am sure there are a good many such) that they do not know what they are talking about, and that three weeks' sight of mission-work in India would convert them wholly." The point to note here is that there must be some acquaintance with the facts in order to form a fair opinion. A man may spend six months in India, or even more, and if he does not go to look for them he may see little or nothing of Missions and their results. But all the same they exist and are real enough: it is critics like Mr. Steevens who fail to see facts which are plain to Phillips Brooks.

A third writer and critic (though a friendly one) is Mr. Meredith Townsend, to whose volume, *Asia and Europe*, I have already referred. To do justice to these essays a separate article would be necessary: I can touch only on those points dealing with Christianity in India, and even this will require considerable space. In the first place (and the fact is an important one as affecting the value of his opinions), he believes that Christ gave an order to His disciples to teach all nations, that the order is binding, and "that the Christian Church which sends out no missionaries is a dead Church"; but, he asks, "Where in the record has Christ promised to those missionaries universal success?" Nowhere, certainly, though we may confidently believe that He would not send His followers on a bootless errand. Whatever degree of success there is to be, if the work is done as He wills, it must give a result pleasing to Him, and that surely will content us. Meanwhile, though there is a good deal in Mr. Townsend's criticism of missionary methods which is worthy of respectful attention, I cannot resist the impression that the salient characteristics of the Asiatic character, deep-seated and important as they are, appear to him too absolutely unchangeable. His experience, no doubt, has been genuinely personal, but, as he himself writes, his opinions on the question of the difficulties of evangelizing India have been formed from conversations "with Brahmins exclusively." And on one point, that of the "mental exclusion of India," which is a favourite topic with him, he seems, it must be frankly stated, a little behind the times. The fact is that India, which has been lying in stagnation for centuries, is now certainly moving, and moving at a pace which tends to become accelerated, though its absolute progress may look slow if we think only of what goes on in a year or two. But if we compare facts of the present time with those of, say, thirty years ago, there will be found a decided change, not only in the Presidency cities and other large towns, but in many places up-country, and that in ways which then would have been thought impossible. It must be remembered that the literate class in India is daily increasing, while the number of English-speaking Natives is now enormous. This of itself means a greatly increased receptivity to outside influences: change, in fact, is in the air.

Coming to the difficulties which Mr. Townsend finds in the way of Christian evangelization in India, the first is, he says, that the Hindu mind is so constituted that it can believe, and does believe, in mutually destructive facts at one and the same time. To this statement I must demur. For one eccentric person who may honestly (but insanely) hold such a position, there are a thousand who are convinced intellectually of Christianity, but have not the moral force to follow out the truth with its practical consequences. Mr. Townsend thinks the missionaries often make a mistake here, and blame their pupil or hearer, but of such facts I must say I prefer the interpretation which the missionaries give: there is a class of men so numerous as to be known by the name of "Borderers," who are intellectually convinced of the truth of Christianity, but are deterred by the awful consequences of public avowal and baptism, viz., loss of caste and social estrangement from their family relatives. Again, Mr. Townsend is of opinion that the character of Christ is not so acceptable to Indians as it is to the Northern races. This is an extra-

ordinary statement, and quite contrary to usual observation. What are called the "meek virtues" of our Lord's character are just those which the Northern races have ever found so difficult to accept, and which are markedly rare in ourselves, even at the present day. To an Indian it is very often a trial to find a European who has real religion in him and who is yet proud and even domineering in manner or action. Nothing appeals to him so much as real spiritual meekness of temper under provocation: in fact more than one case of genuine conversion has been known to start from seeing this virtue displayed by a Christian. I am confident that on this point also the experience of most observers will go against the view adopted by Mr. Townsend.

The social difficulty is enormous and is not over-stated, but we cannot help this except by showing, perhaps, more brotherly sympathy than we do to Indian Christians, going out of our way to show, unostentatiously but warmly, our recognition of the difficulties of the position they have accepted by their change of faith. What a terrible indictment Mr. Townsend brings against his countrymen when he says (I fear it must be said with some truth) that "white Christians for the most part do not wish the Indians to be converted." Can the reality of the faith of such Christians be in any way more gravely condemned?

"The greatest obstacle, however, to the rapid diffusion of Christianity in India is the method adopted to secure proselytes." Mr. Townsend laments the want of volunteers, though he states that want in stronger terms than the facts warrant, and the fewness of the missionaries, who should, he thinks, be Indian, not Englishmen, especially when the latter attempt "to saturate Easterns with the West," obtaining, if successful, "a hybrid caste not quite European, not quite Indian, with the originality killed out of them, with self-reliance weakened, with all mental aspirations wrenched violently in a direction which is not their own." He desiderates "not a Free Church College teaching thousands of Brahmans English, but an El Azhar for training native missionaries through their own tongue, and in their own ways of thought exclusively—a college which should produce not baboos competent to answer examination papers from Cambridge, but Christian fanatics learned in the Christianized learning of Asia, and ready to wander forth to preach, and teach, and argue, and above all to command, as the missionaries of Islam do."

Now it is impossible to refuse to see an element of truth in this. There is no missionary, I believe, of any length of experience who does not lament the imitation of English habits and thought among Indian Christians in ways which suit them very badly, and who does not try to hinder such imitation as much as he can. But the fault, so far as it is one, lies rather with the people themselves, and not with the missionaries. On the question of English education, however, Mr. Townsend owns himself one of the party who resisted Macaulay and his friends in their policy of making English science, language, and thought available for Indian students, instead of having them brought up in Oriental learning. The Orientalists were worsted—greatly to the benefit, as I believe, of India—and it is futile to raise the old issue, though in a slightly veiled form. There are defects resulting from the choice, but anything else would have proved unworkable, and the benefits of the present

system outweigh its drawbacks. Meanwhile, what meaning can be put on "the Christianized learning of Asia"?

On the whole, then, while acknowledging the picturesque skill with which his views are expressed, and the general friendliness of his position toward the messengers of the Truth, it must be urged that Mr. Townsend's conclusions are rendered less sound by his excessive appraisal of differences caused by climate, race, and history; by his want of full recognition of what has already been accomplished, directly or indirectly, by missionary effort, and of the consequent changes that are really taking place in India; and by his (apparent) inattention to the fact that a Divine order implies Divine assistance in its execution.

I proceed to supplement these remarks on the views of others who have lately criticized missionary work in India by a few thoughts on some points which suggest themselves to me. And first of all, emphasis must be laid on the necessity of absolute confidence in the adequacy—the perfect adequacy—of the Divine message given to us to proclaim. It was the shallowest error, surely, ever fathered by a brilliant mind when Lord Curzon wrote, in his *Problems in the Far East*, that "the selection of a single passage from the preaching of the founder of one faith as the sanction of a movement against all other faiths is a dangerous experiment." It has been pointed out by Dr. Warneck, in more than one passage in his writings, that behind and underneath any and all express utterances and commands enforcing evangelization as a duty on Christians, it is, as a fact, of the very essence of the Christian faith that it should be propagandist and missionary. But the error here goes deeper still. Christianity is not "one" faith among many, in the sense of being of the same kind as they; it is the one supreme Divine revelation, *sui generis*, in the world's spiritual history, and allowing of no compromise with other creeds as competitors for the soul's allegiance. The true-hearted missionary will indeed rejoice to find evidence among the errors of other faiths that God has not "left Himself without witness," and to learn the histories of noble souls born in spiritual darkness "crying for the light, and with no language but a cry." But this is compatible with a whole-hearted allegiance to his Divine Master as the only Person Who can satisfy all longing, all desire of the human soul. This is the view held, I believe, by all Christian missionaries sent out from England—it is the only adequate one for their work.

Whatever may be said by arm-chair critics, I cannot think that there is anything substantially wrong with the methods of missionary work. Education in missionary hands has long since proved itself a valuable means of spreading Gospel truth: itineration, zenana work, and medical missions, all these need no advocacy now, they are long-proved facts. The dissemination of Christian literature has hardly received the attention it needs. Every missionary ought, I think, to be provided officially with a moderate stock of books of various kinds to be sold or given away on certain general principles, such distribution to be considered as a regular part of his duties, not as a favour to the Literature Society. This, however, is rather a matter of detail, and other things more important claim our attention for the brief space remaining.

I was much struck a little while ago by reading facts in two different

Indian newspapers, dealing with widely different localities, which seemed to show the existence of a feeling (one perhaps possible only to Indians of a certain degree of education and intelligence) that, after all, Christianity is not one whit more English in its essential character and origin than it is Indian. The wonder, perhaps, is that such a fact has not been appreciated before, but the circumstances of Indian history are a sufficient explanation. The practical point, however, is the extreme desirability that all missionaries should thoughtfully and vigorously use the argument, pressing it home in a sympathetic manner, and pointing out that there is no reason why Christianity should not become a home faith for India quite as much as for England. Nay, more, it has been powerfully urged by thoughtful writers that there are certain aspects of Christianity which it is likely will never receive the prominence which its Divine Founder intended until the faith becomes adopted by an Oriental people as its own. Those who have personal knowledge of Indian Christians will understand the force of this. The best among them exhibit a kind of spirituality, half-mystical, half-fanatical, but wholly unworldly, which is rare even in England or America. Whatever we do to recommend the religion of Christ to India, we should earnestly disavow any special right to it or any patronage of it, pointing out that its own claim to be *the* faith of all mankind prevents any country or even continent from being anything more than an instrument used in its due world-wide progress.

At the risk of being thought dogmatic, I urge earnestly one special point which should characterize all missionary work. We ought, I think, whenever and wherever a missionary goes, to expect that there are some souls waiting for the message—that souls here and there have already been awakened in some measure by the blessed grace of the Holy Spirit, and are crying out for light, waiting for the message of peace. Whittier's beautiful lines, taken in this sense, are as true as they are beautiful :—

" O Love Divine, whose constant beam
Shines on the eyes that will not see,
And waits to bless us while we dream,
Thou leavest us because we turn from Thee !
Nor bounds, nor clime, nor creed Thou know'st,
Wide as our need Thy favours fall ;
The white wings of the Holy Ghost
Stoop seen or unseen o'er the heads of all."

The weary messenger of Truth who has spent toilsome hours in delivering his message to apparently heedless or unwilling ears may stay himself in hope upon this blessed fact, that wherever he goes God has gone before him, and at any minute, while prosecuting in humble steadfastness his arduous task, he and the one already prepared by God may meet together.

This is no mere phantasy of optimistic fancy—it has been proved again and again in the records of the past. Take the story, now so old as almost to be new, of P. Venkayya. One morning in 1859 the Rev. T. Y. Darling was preaching at Bezwada, at the Siva Rati festival. Venkayya had come twenty-eight miles on foot in the hope that he might meet some one who could tell him about God. He had heard

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that now and then a Christian *guru* was found preaching at festivals. Three years before, one day, in the presence of idol gods, a Hindu friend standing near made the remark that he had ceased to believe in such gods since the time he had heard a Christian *guru* say that "such idols were the work of men's own hands." Then and there Venkayya turned from idols to seek the truth. He cried to God in solitude, "O great God, Who art Thou? Show Thyself to me." Three years passed thus; he heard reports now and then about Christian preachers, but had not seen one. So he came to Bezwada, but did not bathe. The priest asked him why he did not bathe. Was he a Christian? No, but he wanted to be. Afraid of being overheard, the priest whispered, "I will tell you of one who will make you a Christian. Go to the Christian *guru* who lives in yonder house on the hill; he will tell you," and then passed on. At the very first meeting with the missionary, Venkayya said, "This is my God, this is my Saviour. I have been long seeking for Him, now I have found Him." And thus began a long and nobly useful Christian life.

Such a brief and simple story is an epitome of many features of missionary work, but it emphasizes two points: one I have already referred to, is the Christian duty of expectant hopefulness, resting not on the personal ability of the speaker, but the promised aid of the Spirit which leads the way and prepares hearts to hear; the other is the necessity of keeping up and extending itinerating missionary work. I confess to a sinking of the heart at times when large sums of money have to be sunk in buildings. They are indeed often necessary. Educational institutions especially must not only be well-manned, but well-housed; and orphanages under certain circumstances appear inevitable. And yet, when we *realize* (as distinct from *consider*) the wonderful stretches of country filled with human lives where the Name of Christ has never been mentioned, that millions and millions of our fellow-subjects in India know absolutely nothing about Him Who came that all men might have life,—we cannot, I think, but feel keen to see a greater proportion of missionary effort spent on wider journeyings. And this means an increase in Indian rather than white* evangelists, and this again necessarily means constant and special and increasing attention and effort to improve and enlarge, and make more intensely evangelistic, our Training and Divinity Colleges.

Every year the number of English-speaking young Indians increases, and it is among them that we should hope to find our companies of evangelists. The ideal which has presented itself to some of our ablest and noblest missionaries is to get hold of a band of young and enthusiastic Indians, to train them as it were in a college of theology, and then get them to go forth as evangelists, devoted to the call of God, careless of earthly comfort, and bent only on delivering the message

* This is the only simple term which includes English, Canadians, whom I reckon as English, and our invaluable and honoured co-evangelists, the American missionaries. "Foreign" is unpleasant, and "Occidental" has rather a pedantic sound. But the fact indicated by the name is a blessed, happy sign and omen of world-wide partnership of the great English-speaking race in the highest work of the world. May it ever continue and increase!

sent to men by God through them. This was the cherished longing of that saint and ardent missionary, Thomas Valpy French, and it has been the hope of others. Some day that longing will be fulfilled—at some day not far off—and the villages of India will hear God's truth from apostolic Indian messengers. For this we hope, we pray.

But the inspirers of such bands must not only be personally of an enthusiastic and magnetic nature, but must be able themselves to lead, to a very considerable degree, ascetic lives. It is not every good missionary who can, or indeed should, do this; there is plenty of work of many other kinds for men of other gifts. But the leadership of aggressive pioneer work of evangelistic propagandism demands men of devoted spirituality possessing these powers. Given one or two such in their proper places, and we might any day hear of a movement which, like the lighting-up of beacon fires, would very soon run round India. I believe, for my part, that there are such men already at work in the country, and no surprise need be felt when they find out their special and highest vocation. Meanwhile there are ugly facts to face. In Bengal, for instance, the project of giving a fit building for the Divinity School has been maimed, for I am afraid to say how many years, because of want of funds. When we try to get at the root of the matter, does it not come to this, that Christian England at present lacks the driving power, the enthusiasm, the self-sacrifice, that are the natural outcome of a healthy, living belief in its own religion? Things are slightly better than they were perhaps on the whole! but the great day of Heaven's opportunity is rolling on, and little enough of Heaven's work is being done! And yet of all the noble careers that the world can offer to a young man of intellectual and moral power, the work of the missionary is the noblest, and of all missionary work that in India calls with most authority to the men of England. I cannot, remembering the great facts set forth at the beginning of this paper, think that this ignoble slackness will continue. I believe we shall yet see a crusade of a higher and holier kind than those of old; a journey eastward of the best of English youth, not to battle for the empty sepulchre of their Lord, but to carry His living message of life and truth to the millions of India. What English Christian would not joy to see this a fact? What English Christian father should not glory if his own son might form one of such a noble band!

Looking to the future, what may we hope for the Indian Church? Surely among all, above all other things, this—that it shall, in some less fragmentary fashion than seems possible among the complexities and trammels of English religious life, realize the union of the various members of Christ's Body. Granted that the true reading of the Master's promise in St. John x. 16 is that "there shall be" not one fold, but "one flock"; granted that there will always be minor differences as to doctrine among Christians even of the same country,—surely we may yet hope for some better realization of the outward unity of the "flock" than England has as yet presented. I say this remembering the recent action of the Society in sending out its important Memorandum on the Constitution of Native Churches. I took a humble but willing share in the consultations which issued in the preparation of

that document, conceived and written, as it seems to me, in the truest and most loyal spirit of English Churchmen. But I draw a broad distinction between the constitution of the Church of England as it is, a Scriptural Church, with an historical setting of special circumstances, and the Church of England as it might be if starting again afresh—still a Scriptural Church. I firmly believe in the threefold orders of the clergy as being of the *bene esse* of a Church. But that would be facilitated, not hindered, by a reversion to the apostolic type of bishop elected by his clergy, having a small diocese, and (comparatively) small stipend. If as English Churchmen we could see our way to such reforms, and to recognizing the *de facto* validity of Nonconformist orders, would there not be a real chance of harmonious action of a semi-corporate type on the part of most, if not all, Protestant Christians? I do not put the necessity of outward unity so high as some do, but it is worth trying for. The front presented to Heathenism would be stronger, and the internal life of the Church would be richer and fuller, were we more united.

One word more. Let us trust our Indian Christians, or rather let us trust their God Who has given them the measure of faith and grace in which they stand. Let us believe that He will lead them on from "strength to strength." What Mr. Townsend says on this head is both humbling and encouraging:—"There is far too much fear of imperfect Christianity in the whole missionary organization. Christianity is always imperfect in its beginnings. The majority of Christians in Constantine's time would have seemed to modern missionaries mere worldlings; the converted Saxons were for centuries violent brutes; and the mass of Christians throughout the world are even now no better than indifferent. None the less it is true that the race which embraces Christianity, even nominally, rises with a bound out of its former position, and contains in itself thenceforward the seed of a noble and more lasting life." Yes, let us feel throughout all our attempts to do God's work that after all it is His own—it is He that leads it, watches over it, corrects it, and furthers it, and so it cannot fail.

In making the foregoing remarks I shall be content to seem to some a visionary idealist if what has been written may only move some few other minds to refresh themselves by turning away from the minute examination of details among which we are so apt to dim our larger vision, to a renewed contemplation of some broader aspects of truth, and the wide-working plans, as we may reverently imagine them, of the God of all truth. It is such timely contemplation, enjoyed under the Shadow of Christ's Cross, which best fires us for the daily work to be done by each toward the furtherance of those plans—finding our gladness most of all in this, that over the wide battle-field of the world they are advancing, and fearful of only one thing, lest we fail to answer our Captain's Call on us,—ourselves.

"How of the field's fortune? That concerned our Leader!

Led, we struck our stroke, nor cared for doings left and right;—

Each, as on his sole head—failer or succeder,—

Lay the blame or lit the praise; No care for cowards! Fight!"

R. MACONACHIE.

THE INCENTIVE TO FOREIGN MISSIONS.

A Sermon preached in St. Michael's Church, Cornhill, London, on Wednesday, December 17th, 1902, in connexion with the Church Missionary Society.

By the Right Rev. the BISHOP OF STEPNEY.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world."—*St. Matt. xxviii. 19, 20.*

OTHER preachers* who have occupied this pulpit recently have spoken to you of the opportunity and of the encouragement to the great cause of the Missions of the Church of Christ ; it falls to me this afternoon to say a word as to the incentive. There can be no question as to where we are to turn to find that incentive given to us. It is in these impressive, ringing words which I have just read to you as the text : "Go ye . . . and teach all nations . . . and, lo, I am with you alway, even unto the end of the world."

I. It is first an incentive to Englishmen. "Go ye into all the world." That is a summons to which all the springs of our national life respond—maybe because we inhabit a sea-girt island with a teeming population. It is certain that there is a something which we cannot get rid of, an instinct of expansion, in our blood. Ever since our nation attained to what we may call self-consciousness and compactness, it has been carried away in response to this summons : "Go ye into all the world." We cannot help it, and therefore we go ; and yet just in proportion as we try, with some faithfulness to high standards of duty, to obey that summons—which, as I have said, is graven as a law upon our national life—surely we must come to feel the force of what follows : "Go ye, and teach" ("make disciples of") "all nations" in the name of Christ. For, in the first place, if we think of it, the civilization which we try to spread is itself impregnated far more subtly and really than we sometimes think with the spirit and the ideals of the Christian faith. If we are to impose that civilization upon others who lack the basis of instinct and ideal which is expressed for us in our Christianity, it must remain for them something unreal and artificial ; our work can never be solidly based ; it will always be liable to strange and unexpected reverses and overturnings. If our civilization is to be accepted, not as an artificial restraint, but as something which interprets the best life of the new peoples to whom we go, then among them there must come, there must enter into the custom of their life, the Christian ideal, the Christian spirit. I think it was said by the great Dr. Stewart of Central Africa, when he was asked, "Why don't you civilize your people first and then make them Christians ?"—"We don't do work twice over : when we have made them Christians we have made them civilized." And so it is. Can we doubt that, my friends, when we look at that great work which, I think, has been given as a special encouragement to us in these days, when the mission call is sounding with such strength,—the mission work in Uganda ? Can we doubt that when we read of a Church of 40,000 members, supporting by its own efforts 27 pastors and 2,400 teachers, and building a cathedral to hold 4,000 worshippers, that we are there seeing in the most complete manner the preparation for

* [On the two previous Wednesdays, December 3rd and 10th, the Right Revs. the Bishop of London and the Chaplain-General of the Forces had preached in St. Michael's Church, the series of sermons having been arranged at the instance of the Rev. J. E. Padfield, B.D., Metropolitan Secretary of the C.M.S.—Ed.]

a true and national civilization? We see it in regard to slavery. That crux of all our problems in Africa is solved in Christian Uganda, when forty chiefs make up their minds because of Christ to liberate their slaves.

In the next place, when as a people we follow that summons, "Go ye into all the world," we cannot help destroying the foundations of character and life which we encounter. It is a familiar point. I should hesitate to mention it afresh, were it not that in conversations constantly with good, thinking, and well-meaning persons I find that the truth of the commonplace has not yet entered into their minds. But it remains true that by the mere contact of the white man with these venerable relics, handed down from all ages, of tradition and custom and belief, the strength and vitality of these ancient structures vanishes and disappears. And it seems to me that in mere honour and duty to the people among whom we go, and whose traditional life we thus, without knowing it, overturn—in mere duty to them we have to go on to give them the basis upon which a new and deeper national life can be built.

And once again—"Go ye into all the world." When as an English nation we respond to that summons, we feel that there is the voice of the Providence of God within it. Over our Exchange, as you know, there is written the legend, "The earth is the Lord's, and the fulness thereof," as the incentive to commerce. Our City takes as its motto, "The Lord direct us." And these traditional signs of the English people mean that the expansion of commerce is regarded as being providential. If so, my friends, let us be real and honest; let us ask ourselves, "What is the supreme purpose of the Providence of God?" If a man has but the very slightest faith in the Christian creed he is committed to this conviction, that the supreme purpose of Providence is to gather all things into one in Christ. So supreme and stupendous an event as the entry into the world of the Son of God incarnate must carry with it the promise that it will be proved and vindicated to be the central fact to the world, and we cannot be Christians at all unless we believe that it is the will of and providence of God that, through all the movements of secular history, ultimately that great ideal of gathering all things into Christ is to be attained. If so, then we cannot with any honesty place our expansion and our commerce within the protection of the Providence of God unless we put them into line with the supreme purpose of that Providence. Therefore let us see to it that wherever we carry the flag and the trade of our country, there also we shall carry the Gospel of Jesus Christ our Lord. Thus it is that the text ought to be an incentive to Englishmen, because if they follow the law of their life, "Go ye into all the world," they must in honesty come to accept what follows, and "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

II. Then, secondly, it is an incentive to the Christian. To the Christian who acknowledges the mastership of Jesus there is no getting rid of the impressiveness of that command. Often we have met with the fact that soldiers, men accustomed to take things simply and to obey, see religious truth with a freshness, spontaneity, and simplicity that puts more elaborate people to shame. I need not remind you that when that most characteristic soldier, the Duke of Wellington, was confronted with this command, he had with his soldier's simplicity but one thing to say concerning it—"These are the marching orders of the Christian." And we cannot doubt that the command was actually given. No question of the authenticity of the New Testament can touch it. It is recorded in all the four Gospels and in the Acts of the Apostles. There is no similar word of our Lord which has

such impressive witness given to it. When we remember that during those forty days He was speaking to those who were to follow Him of the things pertaining to His Kingdom, is it not impressive that the only one of the commands and instructions which He gave that has reached us is this: "Go ye into all the world, and preach the Gospel"? And it was so graven upon the conscience of those who heard Him, that from the very first, implicitly and without question, they obeyed it. Watch St. Paul—never content to remain in places where he might have thought he was called upon to labour long in order to build up the character of the Christians he had gathered around him, pressing on continually into ever-new regions of the earth to bear the message that had been the coming of a new life to him, until we lose sight of him at the end still pressing forward with the urgency of this command of his Master within him. And therefore the Christian can have no sort of doubt that no amount of criticism of Missions, no sense of the difficulties, social and political, in which they involve us, can ever abrogate that supreme command of Christ.

III. Then, further, it is an incentive to the Christian Church. I use that word in its broadest, deepest, and truest sense. The Churchman is a member of the Body of Christ. I wonder whether it is because Englishmen as such are so suspicious of everything that sounds mystical, that that great phrase, "the Body of Christ," has meant so little in the development of our individual and national religion! Think what it means. It means this: the command was not given by our Master as One Who then retired and left it to us to fulfil it. The command is the voice of a living Presence still in the world. There is a Person out of Whom there goes the energy of redemption, in Whom there remains the longing for the salvation of men, in Whom there is still the travail of the soul which cannot be satisfied until from Africa and China and India there comes the acknowledgment of the love of God in Jesus Christ our Lord. That Person lives, with these longings, with these desires, and the instrument through which He works upon the world, through which He condescends to satisfy His longings and desires, is the Christian Church. The member, therefore, of the Christian Church is one, if there is any meaning in the phrase at all, in whom the life, the energy, the desire of Jesus Christ is living and acting; and if this be the purpose and the will of Jesus Christ, the expansion of the Christian Church, the going into all the world and preaching the Gospel, is the very law of its life. It cannot, without surrendering and losing its own life, surrender and turn traitor to that command. And this follows the analogy that we see in other bodies which the will of God has created. Every organic body has two laws, both of which are necessary for its growth and life—the one concentration, the other expansion. It is true of the Christian body, and, my friends, it is proved to be true by the history of the Christian body. Wherever you have found that the consciousness of the presence of Christ in His Church and in His members is faint and slack, you will find that the interest in Missions becomes faint and slack also. When you find that Christ enters into the consciousness of the members of His Church, at once the instinct of expansion asserts itself. Look at our own history. When our Church began to realize itself after the throes of its great Reformation, and to understand the true meaning of its life and of its services, one of its first acts was to found the venerable Society for the Propagation of the Gospel. When, at a later stage, in the voice of John Wesley and those who followed him, the call had come again to men that they needed a Saviour, and that the Saviour was still present, at once that consciousness of the recovered Christ showed itself in the foundation of the Church Missionary Society. And during the past century, when we have had so much reason to thank God for the revival

of His Church, wherever the sense of Christ has been present in His members, there you have found instinctively a zeal for the cause of Missions. Nay, it is proved in the history of every parish. Show me a parish which is full of zeal for Missions—not for this or that Society perhaps, or for record collections, but for Christ and His cause,—and there you will have a parish which is active and zealous in every part of its own local work. Men sometimes say, as you were reminded by the Bishop of London, that you must first convert East London and then think about Missions. I give the reply with absolute deliberation, that the one thing that would make me certain that the conversion of East London was not far distant would be that all the members of the Church in East London were so full of the Presence of Christ that they were bound to respond to the incentive: “Go ye into all the world, and preach the Gospel.”

IV. And, lastly, if it is an incentive to the Christian Church, it is an incentive, surely, to every single member of that Church. Your grace, my brother, which you have, was not given to you simply that you might enjoy it. The grace that is given to you as a member of our Church and of Christian England was not given to you merely that you might thank God for it. If you are chosen to have these privileges, you are chosen to hand them on. Grace is never given as a private and personal privilege, but always as a public and social responsibility. It is given to each man that he may pass it on. And if there be any of us calling himself a Christian—for, of course, the incentive appeals only to the man who has found what Christianity means—if there be any of us who is using his Christianity as a sort of customary protection to his conscience and a satisfaction to his hope of a future life, and does not take it and hand it on to his neighbour, and through his neighbour to the world as a whole, he is arresting, he is running the risk of spoiling the very grace of God that has been given to him.

There is the call to our English Church sounding so impressively. Any man that hears it, and sees around him the lethargy of the response, cannot help sharing to some degree the pressure of anxiety which speaks in the pleadings of the ancient prophets. But, my brethren, our Church, our nation, will never realize the meaning of that call, or the greatness of that chance, until every single member of it is conscious of this great incentive. That is one of the purposes of these gatherings. They have not been to ask for money. If any of you feel that you cannot have heard so much about the call of Christ without doing something to respond to it, you may send your gifts to the Church Missionary Society in Salisbury Square; but our main object in these gatherings has been to try to bring together in its busy life some of the average manhood of the English nation and the English Church, and let them feel that if they are true to themselves as Englishmen, true to themselves as Christians, true to themselves as members of Christ's Church, there must be within them the constraint of this supreme motive—“I am with you, even unto the end of the world.” I could not close these gatherings better than by recalling to your minds the words, the impressive words, with which the Church Missionary Society concludes the report of its last year's labours in the mission-field—words which ought to be written upon the conscience of every single Christian Churchman in the country:—“Christ incarnate, Christ crucified, Christ risen, Christ enthroned: to proclaim Him over the whole world is the very primary and paramount duty. In fulfilment of that duty we see the article of a standing or a falling Church.” I beseech you to pray that the great, strong, average manhood of our English Church may hear the call of God's Providence, and do their utmost to obey it.

TWO INDIAN CONFERENCES.

OUR two Conferences in Madras are just over, and I think it may interest some of the readers of the C.M.S. publications to be told something about them. There has been one new feature in connexion with these Conferences which is worth recording. As far as I am aware, this is the first time that our Bishops have been invited to take a prominent part in our proceedings, and have cordially accepted the invitation.

The Bishop of Madras, with the Bishops of Travancore and Tinnevely, have been present with us during a large portion of the time occupied by the Conferences, and have taken a leading part in our discussions and religious exercises. The Bishop of Madras especially has been most helpful to us all, and I believe that the members of both Conferences have been truly thankful to God for the grace given to His servant. He combines in a rare degree deep spirituality with practical common-sense, kindness, liberality, and, last but not least, readiness and a sense of humour: all these tend to make him a delightful speaker, and to make his utterances acceptable to all, even to those who do not altogether agree with him.

The C.M.S. Quinquennial Conference commenced with a "quiet day," when the Holy Communion was administered by the Bishop of Travancore, who said a few solemn words of welcome and encouragement. There were three other services during the day, when the Bishop of Madras delivered addresses on the "Presence of God." He spoke of the Presence of God in nature, and the way in which this fact is treated in Revelation. He insisted upon the necessity for the realization of this Presence, and the conscious dwelling in this Presence as the very life of the soul. "It is to the soul what breathing is to the body." He dwelt much and searchingly on the obstacles arising from human sins and infirmities, "negligences and ignorances," and insisted on the value of self-knowledge, which can come to us only from God, Who alone knows us as we are and can show us ourselves. Much of his address was conceived in the spirit of the 139th Psalm. The C.M.S. Conference commenced on Saturday, December 6th, and continued until Wednesday, the 10th. The order of our proceedings day by day was as follows:—From eight until nine we had services in the chapel, when there were helpful addresses from the Revs. Dr. Hooper, Dr. Weitbrecht, T. R. Wade, and C. Hope Gill. At 9.15, breakfast in the C.M.S. House. From ten to one, Conference in the Zenana Mission Training Home. At one o'clock a prayer-meeting, when special petitions were sent in for prayer by different missionaries from all parts of the field. At 1.30, lunch. From 2 to 4.30, session of Conference. The subjects for discussion were proposed by the various Conferences, while some were sent by the Parent Committee. There was much difference of opinion, especially between the missionaries from North and South India, and we all felt that it was impossible to lay down rigid rules on all subjects for all parts of the field, the conditions are so diverse. But the greatest harmony prevailed; there was not one discordant voice or jarring note. One of the missionaries, with a talent for unconscious but picturesque exaggeration, caused some good-natured merriment, in which he heartily joined.

Dr. Weitbrecht presided on Saturday and Wednesday, while the Bishop of Madras was our chairman on Monday and Tuesday. The Revs. E. S. Carr and E. F. E. Wigram were chosen to be "minute secretaries." The whole proceedings were very interesting, and the speaking was decidedly

much above the average. I felt proud of belonging to such a body of men.

On Thursday, December 11th, the Decennial Conference commenced. We assembled for the opening meeting in the Anderson Hall, a compact building just large enough for the function. The feature of the proceedings was a remarkable address of welcome from the Bishop of Madras, which I enclose. Our aged friend, Dr. Murdoch, who has done so much for the promotion of Christian literature in India, said a few words. We then separated to our Committee-rooms. Some of these were in the smaller rooms connected with the Anderson Hall, and the remainder in the handsome and commodious Y.M.C.A. building near. A programme containing the "principles" on which the Conference was to be conducted was put into our hands. These were as follows:—

"(1) Its object is to promote as far as possible harmonious co-operation between the Missions represented and their efficiency in working for the advancement of the Kingdom of God.

"(2) In view of the recognized differences between different denominations represented in the Conference, no question involving doctrines or ecclesiastical principles on which these denominations differ ought to be raised in the Conference.

"(3) It is not desirable that any resolution should go forth as a deliverance of the Conference unless the Conference has been able to come to practical agreement in its favour.

"(4) The constitution of the Conference is fundamentally elective. Nobody but a fully-accredited member has the right to speak or vote."

The following were the Committees with their subjects and places of meeting:—

Committee	I. (Native Church)	. The Anderson Hall.
Do.	II. (Evangelistic Work)	The Auditorium, Y.M.C.A.
Do.	III. (Education)	. The Council Room, Anderson Hall.
Do.	IV. (Women's Work)	. The Parlour, Y.M.C.A.
Do.	V. (Medical Work)	. Class-room, Y.M.C.A.
Do.	VI. (Industrial Work)	. Class-room, Y.M.C.A.
Do.	VII. (Comity)	. Library, Christian College.
Do.	VIII. (Literature)	. Societies' Hall, Christian College.

The plan of the Conference may be briefly described. Long before we met, the conveners of the various Committees sent round requests for resolutions and suggestions of subjects to be brought before the Conference. These were carefully gone through, and those that were considered of sufficient importance were printed, and papers containing them were given to each of the delegates. These resolutions were first considered by the Committees who dealt with them. Many were passed without opposition; some gave rise to much discussion, and were amended or rejected.

When the Committees had finished their work the whole Conference met in the beautiful Victoria Hall, and the resolutions were brought before them and treated in the same way. From two to three hours were given to each of the eight subjects by the whole Conference, there being a morning and an afternoon session each day. The Conference on the resolutions of the Committees lasted four days.

As each of the Committees brought forward a large number of resolutions, many of them long and requiring much careful consideration, there was very little time for speeches, and in some cases the resolutions were passed without comment. The advantages of this method seem to be to

emphasize the numerous points on which the whole body of the Conference agree, and to promote a feeling of brotherly love and unity. The disadvantages of this method of conducting Conferences are, however, very obvious. In earlier Conferences experts from different Missions read papers or made speeches, carefully prepared, on subjects with which they were familiar; opinions were asked and resolutions framed. The reports of such Conferences were interesting and valuable, adding something of importance to the missionary literature of the day. It was pleasant and profitable to see and hear great missionaries and to have pictures of the conditions and work in various parts of the great mission-field brought before us.

The reports of Conferences such as the one just concluded, and that of the South Indian Missionary Conference of 1900, are not interesting. Resolutions are not attractive reading. I had some copies of the South Indian Conference in the dépôt at Ootacamund for two years, but failed to sell one copy. For my own part I should be glad to see at least a partial return to the old method. I need hardly add that many of the resolutions passed are mere truisms, and reiterate principles which have been recognized and acted upon for many years.

A. H. LASH.

AN ADDRESS OF WELCOME TO THE DECENNIAL MISSIONARY CONFERENCE.

By the BISHOP OF MADRAS.

I.

IT is my privilege to-day to offer the Conference a hearty welcome on behalf of my fellow-Christians in Madras, and as their representative I will venture to say that it is a happy circumstance that at the beginning of this new century Madras should be our place of meeting. The Presidency of Madras has long been the most Christian part of India, and not for the first time in history the light of truth has shone most brilliantly in what the shallow judgment of the world has accounted a benighted spot. I hope, therefore, that it is not presumptuous on my part to think it right and fitting that at the beginning of a new century missionaries should come from all parts of India to the fountain-head of Indian Christianity.

But I do not wish to appear to-day simply as a "*laudator temporis acti*." Certainly to-day we have no need to turn back to the history of mission work in India in the distant past as a cordial for drooping spirits. We have met together under the most encouraging circumstances. For many years at the end of the nineteenth century missionaries in India had to bear the reproach of ill-success. Statistics were appealed to as a conclusive proof that mission work was a failure, that the amount of labour and money spent was out of all proportion to the number of people converted, that the conversion of India to Christianity was not within the range of practical politics.

Now, however, we need not be ashamed to speak with our critics in the gate. The results of the last census are in the hands of the public, and they can decide for themselves as to the success or failure of Indian Missions when judged by the rough-and-ready test of numerical increase.

But while we thank God from the bottom of our hearts that the reproach of ill-success has thus been rolled away from our mission work in India, that the Word of God has so mightily grown and prevailed, and that we

are enabled to begin the work of the twentieth century with victory in view, at the same time the statistics of the last census cannot fail to give rise to many questions that deserve our serious and anxious consideration.

II.

In the first place we feel bound to ask, What are the causes that have led to this vast increase of numbers in the Christian community of India? A mere increase of numbers is not in itself a cause of rejoicing. It was not the crowds that flocked about Him, but the few that believed in Him, that formed the solid result of our Lord's work on earth. And before we can look with satisfaction upon the large numbers that during this last ten years have flocked into the Church of Christ, we need to ask, What are the causes that have led to this rapid increase of numbers?

The answer to the question is not a simple one.

(i.) Partly it is due to the effect of Christianity upon the life of the Christian community. The superior moral discipline of the Christian Church, the greater care of the children, the freedom from caste prejudices and restraints, more rational marriage customs, better medical attendance, and a higher standard of education diffused throughout the whole community, especially among the women,—all these causes combined naturally lead to a much more rapid increase of population among the Christians than among either the Hindus or Mohammedans.

(ii.) Partly, again, it is due to the power of truth. There are numbers of men and women throughout India who are won over to the Christian Church year by year through the attractive power of truth. "The soul of man," as Tertullian said 1,700 years ago, is "naturally Christian." And in every country where Christianity is preached there are men and women who find in the Gospel the pearl of great price and are ready to sell all that they have to buy it.

(iii.) But in the case of the great mass movements which during the last ten years have mainly contributed to swell the numbers of the Christian community, we must frankly recognize the fact that the motives impelling these movements have been of a very mixed character. In South India the accessions to the Christian Church during this period have been mainly, though not exclusively, from the humbler ranks of the Hindu population; and there can be little doubt that social causes have very largely co-operated with individual conviction of the truth of Christianity in bringing men and women to Christ. But in admitting that we do not condemn the movements.

The Pariah has been kept for centuries by the Hindu religion in a state of hopeless degradation. He knows that the contempt with which he is treated and the hardship he endures are the direct and necessary result of the religion of his forefathers. Suddenly he is confronted with Christianity. He finds for the first time a religion which treats him as a man, tells him of the true dignity of his human nature, sweeps away the barriers which separate him from his kind, and proclaims to him that he is, in common with the Englishman and the Brahman, a son of God and an inheritor of the Kingdom of Heaven. And that Gospel of freedom comes home to his heart with the conviction of truth. He judges Christianity by the fruits that he can see and understand. And who will venture to maintain that he is wrong in doing so? The despised classes in Judæa were attracted to Christ by the fact that He showed them sympathy and treated them as men. It is the same to-day. The outcastes of Hindu society have flocked to Christ in thousands mainly because they find in Him a sympathy and a

life that Hinduism denies them. That, I believe, is the simple explanation of the mass movement that has been taking place for the last twenty years, and is taking place still, among the Pariahs of South India towards Christianity.

And we need not regret the fact that the spread of Christianity during the last twenty years has taken place mainly among the lowest grades of Hindu society. I know that it is sometimes said that missionaries are making a mistake in sweeping such large masses of Pariahs into the Church, and that this conversion of the Pariahs will be a fatal obstacle to the future conversion of the upper castes, especially of the Brahmans. But the objection is, I think, based upon a misconception as to the past history of Christian Missions in India and the essential nature of the work of Jesus Christ.

The Brahmans and upper castes have had their chance. For more than fifty years the Gospel has been preached constantly and earnestly by able and devoted missionaries throughout all the larger cities of India to the more cultured classes. It is only within the last few years that missionaries in South India have been compelled by the force of circumstances, rather than led by any deliberate design, to turn to the Pariah. And the recent movements have been only another illustration of a fundamental principle that has governed the spread of Christianity from the first. The Gospel has first been preached to those who by birth, education, and hereditary training have been naturally fitted to receive it, and when as a class they have rejected it, then it has been offered to those who sat in darkness and the shadow of death. And the crowning proof of the truth and power of Christianity in every age lies precisely in this fact that the poor and despised have the Gospel preached to them. Nor is this ever an obstacle to the spread of Christian truth among the more cultured classes: the fatal obstacle to the acceptance of Christianity at all times is pride; and if pride forbids men to enter the Kingdom of Heaven with the outcast and poor it is impossible for them to enter into it at all. A Christianity that deliberately excluded the Pariahs from the Christian Church, nay, a Christianity that did not earnestly and prayerfully strive to bring them in, would be no Christianity at all.

III.

But now let me turn for a few minutes to the future. The successes of the past ten years will be no inducement to relax our efforts. This Conference has not met to glory over the past, but to prepare by mutual counsel and encouragement for still more vigorous work in the years that are coming. As we look forward to the future, then, what is the chief need, what is the thing most wanted to enable the Christian Church to advance by leaps and bounds and to rise to a higher moral and spiritual life? I would answer without hesitation, *Unity*.

The divisions and disunion of the Christian Church have been no doubt a source of weakness in the past: but their influence is likely to be far more disastrous in the present century. The evil of disunion does not show itself so conspicuously in the spread of Christianity and the conversion of non-Christians as in the edification of the Church itself. Both Hindus and Mohammedans are thoroughly familiar with the existence of different and even hostile sects within their own religions. It is no shock to them to find the same state of things in the Christian Church. Disunion is no more an argument to them for the falsity of Christianity than for the falsity of Hinduism or Mohammedanism. I doubt, therefore, whether the divisions

of Christendom have been in the past a very serious obstacle to the acceptance of Christianity by Hindus and Mohanmedans. On the other hand, the evil of division makes itself felt with fatal effect on the life of the Christian community itself, and so indirectly has greatly impaired the force of that moral appeal which the life of the Christian Church should make to the world. The weakened life of a divided body cannot bear that moral witness to the world for which our Lord prayed in His great prayer for Unity in the night before His passion.

Whatever evil, then, our unhappy divisions may have done to the cause of Christ in India in the nineteenth century, I believe that those evils will be greatly intensified in the twentieth as the Christian Church grows and increases and needs more and more the strength and discipline of a corporate life. And if there is one thing more than another which we need to pray for and strive for in the interests of our common Christianity and the great cause we have at heart, it is the gift of Unity.

If, then, this is our greatest need in the future, what practically can we do to try and make unity possible? To say that a thing is needed for the advance and welfare of God's Kingdom on earth is to imply that it is possible. And to say that it is possible is to imply that something should be done to try and bring it about. Well, I think that there are three things that we can all do to bring Unity, which now seems such a hopeless ideal, within the range of practical politics.

(1) First we can all earnestly pray for it. We all believe implicitly in the power of prayer, and know that our Lord has promised that if two of us agree touching anything that we ask in His Name, God will grant it. Let us all unite day by day in earnestly and faithfully praying for unity, and when the Conference next meets ten years hence, Unity will seem a much less distant ideal than it does to-day.

(2) And then, secondly, we must not be afraid to look boldly in the face the real causes and grounds of our divisions. Nothing, I believe, could be more fatal to the great cause of Unity than an unreal affectation of unity, arrived at by ignoring or glossing over the principles of truth on which we differ. Unity can only be based upon truth, and if ever our divisions are to be healed and we are to be really one body in Christ, we must not be afraid to confess to one another that we regard the principles on which we differ as matters of serious importance. If it were not so, our divisions and separations would stand self-condemned at the bar of conscience. I could not stand here to-day to address you as a member of the Church of England if I thought for a moment that we met upon any other basis than that of a frank though sorrowful admission that the matters on which we cannot yet see eye to eye are matters of serious importance.

If we regarded the questions that divide us as matters of slight or no importance, our divisions would be due to a spirit of wilful and wanton schism. For mere trifles which do not affect the truth as it is in Jesus we should have rent the Body of Christ asunder. If we honestly believed that this was so, we ought to hang down our heads with shame and confess at once that we were unworthy to meet together as ministers of the Gospel. Our bitterest enemies could scarcely pass upon us a severer condemnation.

But on the other hand, if we differ, as I hold we do, on matters which are of deep importance and on principles for which we honestly believe it is our duty earnestly to contend, then, however sad and disastrous our divisions may be, at any rate they are a sign of our loyalty to truth: they spring, not from a spirit of wilful schism, but from a sensitive regard to the purity

and fulness of that faith which was once for all delivered to the saints. And while we deeply deplore our divisions and pray earnestly that God may heal them, at the same time we can hope and believe that God will, in His mercy, overrule our honest ignorance for good, and that the Holy Spirit will in time lead us into all the truth: and we have no difficulty in gladly and thankfully recognizing the fact that the power of the Holy Spirit is manifesting itself in the conversion of souls and in lives of wonderful beauty and devotion among those large bodies of Christians who differ from us upon matters of principle, and who even hold and teach what we regard as dangerous errors.

And when once the principles on which we differ are fairly faced, and prayerfully tested by the teaching of Holy Scripture, we shall have got a long way towards an ultimate agreement. No one who believes in the work of the Holy Spirit can doubt for a moment that if Christian men earnestly seek after truth in a spirit of humility and faith, it is always possible for them to attain to any truth which is necessary for their unity in Christ.

(3) And then, thirdly, we can abstain from irritating attacks and uncharitable judgments on our Christian brethren whose opinions differ from our own, and steadily abstain from adopting a policy of proselytism. The question of Mission Comity will come before the Conference, and it is one of the most important with which it has to deal. It will be a great gain to the cause of Unity if we can come to an agreement on this one point and lay down some broad principles which commend themselves to the reason and conscience of the Conference as a body and which will have the effect of putting our mutual relations on a better footing. We must, of course, carefully guard the consciences of our Indian brethren and preserve to them that same liberty of thought which we claim for ourselves. We cannot treat them in religious matters as *Ascripti glebæ*, nor can we, without going back on all our principles, maintain in India the mediæval maxim, "*Cujus regio ejus religio*." But, on the other hand, we can scrupulously abstain from any mutual interference which tends to impair the discipline of the Christian Church, and be content to work on our own lines among our own people and allow others to do the same.

Let us all earnestly and prayerfully seek after truth, be loyal to our own convictions, strive to illustrate the principles we profess by the power and beauty of a holy life, and we shall find that by the common effort to do God's will, according to the measure of faith given unto us, we shall learn the doctrine whether it is of God.

I have ventured to say these few words on the wide subject of the Unity of the Body of Christ because I am profoundly convinced that our present state of disunion is contrary to the mind of Christ as revealed in Holy Scripture, and that to acquiesce in division and separation is to set ourselves in passive opposition to the prayer of our great High Priest.

"Neither for these only do I pray, but for them also that believe on Me through their word; that they may be one, even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me."

May God give to us all, through His Blessed Son, the spirit of unity and brotherly love, enable us to speak the same thing, and as members of one Body to bear one witness to the world of the truth as it is in Christ Jesus.

A VISIT TO BENIN CITY.

JOURNAL LETTER FROM THE RIGHT REV. BISHOP JAS. JOHNSON.

West Africa, Dec. 2nd, 1902.

A SHORT account of my recent visit to the Benin district may perhaps interest friends of Missions. I am writing from Sapele (which has since the conquest of Benin City nine years ago, and the subsequent struggle with the local ruling chief Nana, of the Benin River district, by British expeditions, and the deportation of that chief to Accra on the Gold Coast, become British) where, as also at Warri and in Benin City, I am endeavouring to introduce Christian mission work.

The district is at present entirely pagan, and all along the edges of some of the rivers may be seen always here and there some extemporized groves built of sticks, palms, and white cloths, in which sacrifices and other offerings are continually presented to "Olokun," the river-god, which appears to be the divinity more especially worshipped by the river people, the Sekiris, and even in Benin City, which is far inland. I noticed more of them in the Benin River last year than I have done this time. I cannot account for this save that perhaps when I travelled on the river last year some idolatrous festival of a more or less general and public character had been recently observed.

When I visited the district last year I formed two small "Societies" of such Yoruba traders, Sierra Leone, Lagos, and Gold Coast people, and two or three resident Natives professing Christianity, as I found in it, and gave them directions for holding Sunday services among themselves, either in a native council-court hall or a Government schoolroom, kindly lent to us for the purpose by either the local European resident or the District Commissioner, and doing all that lay in their power to reach the native Heathen with the Gospel.

I find in my return this year that, the Yoruba Native Christians excepted, most of the others composing the foreign native sections of these societies had grown careless and indifferent, and had much neglected both meeting with their other brethren on Sundays and taking their share in the work of seeking to present the Gospel to the Heathen of their respective countries. Nevertheless,

I also find that before my arrival this time there was always at the Sunday services, held at Sapele, a congregation varying from thirty to sixty persons; that two heathen women had of their own accord destroyed their idols, and given themselves to be numbered with those who were accounted inquirers; and that there is among the young people at Sapele a growing desire to learn to read, and this in English, a desire that may be made subservient to the cause of spreading the Gospel in the district. I have spent already a little more than two weeks here, halting in going to and in returning from Benin City, and endeavoured to give what help I could by preaching on Sundays and holding evangelistic meetings on week evenings. At the meeting of the kind which I held on November 25th, about twenty-five Heathen—who had been halting between two opinions, or who, though desirous of giving themselves up to Christ, had been held back, several by the dread of injury from their gods whose wrath they had thought would be provoked thereby, and others by other causes—came forward at my invitation to be specially spoken to. As a result, one of them, a young man, as soon as he returned home that evening, destroyed his idol by throwing it into the fire, and came forward the next day to give himself up to Christ, and in the afternoon of that day I was busy receiving from six women and two men both their own idols, which they voluntarily delivered up to signify thereby their decision to renounce Heathenism and idol-worship altogether for Christianity, and a description by each of his or her own idol, and also of the worship and service that had been usually rendered before it to the divinity it had been supposed to represent. I exhorted and encouraged them to a true and sincere profession of discipleship to Christ their Redeemer and Saviour, praying with them and enrolling them as inquirers. One of the idols was delivered up by a young man who did so on behalf of his brother whose it had been, and who was away from home, but who had before leaving asked him to deliver it to me on my return from Benin City to testify to his desire to follow Christ. He had been moved to decide to do so from a

sermon he had heard me preach some time after my arrival, on the great theme of the voluntary sacrifice of Himself by Christ for us in order to make an atonement to God for our sins, an atonement which was all-sufficient, and is always effectual.

Already, enrolled inquirers, men and women, many of whom had been heathen idolaters, are forty-five in number, not counting boys and girls who are about nineteen, and many of whom had been idol-worshippers also.

I have with the help of two Sekiri young men who are professing Christians, and who understand English, and through my own knowledge of the Yoruba language, translated for the use of these persons and others in public services, the Confession, the Apostles' Creed, two morning and two evening prayers from the Liturgy, and Scripture passages into Sekiri; in addition to these the Lord's Prayer and the Ten Commandments had been done before my arrival. The necessity for this arises from the circumstance that though the Sekiri language, which is the language spoken all along the Benin River, is evidently a dialect of the Yoruba language, yet it presents such a dialectic difference that Sekiris do not at all understand either the Oyo, or Egba dialect, in which our Yoruba translations are done, and scarcely, if at all, any of the other dialects.

I have reorganized the "Society" here, and have also, with the kind and generous help of the foreign Christians, and one or two Sekiris, arranged to open an elementary school in January next, where the education imparted will be both secular and religious. I may mention that the Government is expected soon to open here a boarding-school for both the Sapele and the whole of the Benin River district, and where the education will, from the Government's policy of non-interference with the religion of its subjects, be altogether secular.

I have spent this time a little over three weeks in Benin City, arriving there on October 23rd and leaving on November 21st, the visit being an occasion of gladness to Christians, most of whom had gone out to meet me when I was expected to arrive. It is well known that Benin City had, before its conquest by a British force nine years ago, been almost equally noted as

Dahomey, and Kumasi in Ashantiland, for its excessive indulgence in cruel human sacrifices and in equally cruel criminal executions. Meeting with chiefs in the native council-court hall in the interest of mission work, visiting several of them at their residences and speaking to them and some members of their households the Gospel story of God's love and Christ's sacrificial death, preaching in the Government school-room on Sundays, holding Gospel meetings on week evenings, and employing other opportunities in the same cause and also doing some translation work for the use of Beni or Addo inquirers and others, occupied much of my time, attention, and interest during the visit.

The attendance of heathen Binis at our services and meetings has not been as large as that at Sapele, but it has been sufficient with the presence, amongst others, of several important chiefs now and again, and of pupils of the Government school who are all either sons of chiefs or members of their households, and the attention generally given to and the intelligent interest manifest in the Gospel message,—it has been sufficient, I say, to minister encouragement to us. On the occasion of my last Gospel meeting, November 19th, when over eighty Binis or Addos were present, it was most delightful, indeed, to see the joy and gladness that lit up the countenance of some elderly heathen women who were idolaters, as they listened to the story of the wonderful love of God in Christ for man, as exhibited in the incarnation and the vicarious suffering and death of Christ, and in His resurrection and ascension, and to hear them of their own accord, and with uplifted hands, as in an attitude of prayer, ejaculating "Jesus! Jesus!"—all suggesting their strongly-felt need of a Deliverer and Saviour.

I have, with the help of some Yoruba-speaking Binis, who are inquirers—indeed converts, though not yet baptized,—done a tentative translation of the Lord's Prayer, the Creed, the Ten Commandments, Scripture passages, and the whole of "Watts' First Scripture Catechism," into Addo, for the use of inquirers and children in the Sunday and week-day schools. Although the Binis claim to have, with the tribes in the Yoruba Country, sprung from Ile Ife, the cradle of all humanity accord-

ing to the Yoruba tradition, and though the language spoken by them and known as *Addo* has in it several Yoruba words, yet it carries with it such a difference in the number of its sounds (some of which are really most difficult for even a Yoruba-speaking Native like myself to pronounce properly) and in the construction of words and sentences as constitutes it, not a dialect of Yoruba, but practically a language by itself. Binis need to learn Yoruba in order to understand it, and *vice versa*. The number of Lagosians and other Yoruba-speaking people residing in the city now is appreciable, and through trade intercourse between them and the Binis, some Binis may be found now who understand Yoruba; but their number is, comparatively speaking, small as yet. Although the young people in Benin City do not at present show as much desire to learn to read as their Sekiri companions in Sapele are manifesting, yet I have attempted to open an elementary school there on the same lines as that arranged for for Sapele, which will provide for youths attending it that religious education which the Government school does not provide, and where I hope the secular education given also will not be inferior to that which the latter school gives.

It has been no small pleasure to me to have been privileged to preach the Gospel of God's love to man and of redemption by Christ in this notoriously heathen city, where countless numbers of our fellow human beings have been offered on the altars of its divinities to appease the wrath of God; and to endeavour to introduce a Christian Mission in a city and territory where the sacrificing of human beings for an atonement has now been forcibly suppressed. A constant and an extensive sacrificing of goats, sheep, fowls, and especially young chickens and pigeons, &c., to heathen divinities is a marked feature of the lives of the people, and indicates their religiousness.

I may remark that, like its language, Benin Heathenism and its ritual distinguish themselves very strongly from those of Yorubaland and any other part of West Africa with which I am acquainted. The difference consists in this, that over and above the worship which professors offer to smaller deities, principally the spirits of deceased ancestors, which are believed

in, regarded and employed as mediators between them and God (though, too commonly, worship may seem to terminate in them), there is among them a plain, distinct, and direct worshipping of the Supreme Being, the Great I AM, Jehovah Himself, without the intervention of any deified spirit, be it that of a deceased ancestor or of some other creature. This supreme being goes by the name of "*Orishabuniwa*," a contraction of "*Orisha ti-o-bun-ni-ni iwa*," "the Orisha who gives us being," or the "Author of Life," applying to him exclusively the term "*Orisha*," which in Yoruba is used only of imaginary and inferior divinities, "*Olorun*," "the Owner of the Heavens," or rather "the Lord of Creation," being employed in the Yoruba system to denote the "Great I AM"; altars are erected, prayers offered, and atonement and other sacrifices are also made to Him specially.

Moreover, the Benin system deifies and worships the spirits of deceased female ancestors specifically besides those of deceased male ancestors, to whom all other West Africa heathen systems, as far as my experience goes, limit themselves. I do not stay here to inquire into the cause of this difference which certainly raises Benin Heathenism above those of other parts of West Africa, and even above those of ancient pagan Greece and Rome, but content myself now with simply calling attention to a fact which tells very distinctly that pagan Binis are earnestly groping in the dark to find their way to their God, the tender, kind, merciful and loving God of Christianity and the Bible, Who bears towards us all a father's and a mother's love. This fact should help much to awaken in the minds of Christians earnest interest in and sympathy with them, and move them to equally earnest and liberal effort to give them the Gospel, and to give it now.

It had been expected that the Roman Catholic Church would resume and recommence the work which it had done in Benin City territory in the fifteenth and sixteenth centuries through Portugal — work that has perished altogether — and, indeed, that Church had already secured in it a site for a mission station before my visit last year; but for reasons that I know not it has for the present allowed its

plan to slide. It is, however, significant that the Roman Catholic Bishop at Lagos has taken his title from Benin, and is described as the "Vicar Apostolic of Benin." It is evident then that that Church has not given up its idea of re-establishing itself in Benin territory. The city and territory had been hitherto free from Mohammedanism, but that religion is seeking now to establish itself in them. There are many Yoruba traders and other professors of that religion in the city from Lagos, Ilorin, and Hausaland. A mosque has been erected in it, and the Mohammedan call to prayer is frequently to be heard there now, and both there and at Sapele and Warri proselytizing work is going on, and already some Benin young men have become professors of that religion. What a motive and a call there are in all this for an immediate and actual aggressive work in the city and territory on the part of the Protestant Christianity! It would be suicidal to delay much longer than we have done. I am attempting work in the city, and at both Sapele and Warri, in connexion with the Niger Delta Pastorate, and with what voluntary assistance I have been able to get and the generous aid of kind friends in England; but I must

confess that the force at my disposal is very weak indeed. The "Societies" I have formed are feeble in Bible knowledge and in spiritual and experimental Christianity; and a Scripture reader is at present the only appointed agent I have in Benin City. I want at least three or four capable catechists and two or three school teachers now, all converted men, burning with love for souls and with jealousy for the Kingdom of Christ, and able experimentally to lead sinners to Christ. I would ask the kind assistance of friends everywhere by their prayers to God for an immediate supply of such men by the Native Churches at Lagos and in the Yoruba Country and in Sierra Leone, and also, as a help to this, for the healing of those divisions and secessions that have unfortunately overtaken the two former, and that cannot but weaken our forces for the united, active, and vigorous aggressive attack which the cause of Christ calls for here at once.

P.S.—I ought to have mentioned that I have received much kindly assistance both from the High Commissioner, Sir Ralph Moore, and both the Divisional and the District Commissioners, and from other European Government officials in the Western Division of Southern Nigeria, for which I am very grateful.

ACROSS LAKE ALBERT TO BULEGA.

FROM THE JOURNAL OF THE REV. H. W. TEGART.

SINCE my coming to Bugoma I have often looked longingly across Lake Albert at the Bulega Hills, and prayed that I might soon be permitted to take the Gospel to the heathen tribes dwelling there. Last July I made my journey thither, taking with me three teachers—a small number, but what may they not accomplish? This being my first visit to the Lake I was surprised at the depression in which it lies. From the cliffs above to the level of the water there is in some parts a drop of more than a hundred feet. The canoes provided for us were the most unseaworthy I ever have been in. They were simply trunks of trees hollowed out, the ends being cut off so sharp that in drying the segments shrank, and were prevented from dropping out only by the caulking and lashings. We had to coast nearly all

the voyage lest these lashings should give way.

Breakfasting by the Lake in the early morning is trying because of the myriads of tiny flies which get into the food. Once we slept on the Lake shore, on a strip of land at the bottom of the cliff. The men were anxious for a moonlight paddle; I therefore agreed to embark again at midnight. At the appointed time I called them, but they were too tired and sleepy to rise. I allowed them to rest till 3 a.m. Again I called them, but now it was too stormy. Considering the state of the canoes, I did not feel inclined to force the men, so that we did not get away till 7 a.m., which made our arrival at the other side later than I wished. There were a good many hippopotami about, and of these the men are very much afraid. I had, therefore, much difficulty in making

them keep the canoe in deep water. In fact I only got them to go on by taking my gun, making a show of putting in a cartridge, and assuring them that I could shoot the beasts if they attacked us. Presently one of the men shouted, "There they are!" and just ahead of us nine great heads were seen bobbing. At the instant of the alarm the paddles were dropped, but, knowing the habits of the beasts, I made the men, with a lot of coaxing, pull straight for them, and, as is quite usual, they gave way before us. They will not, however, always do so. On one occasion when voyaging on the Victoria Nyanza we were charged by a bull hippo, and had not my first shot taken effect right between the eyes we should have been spilled.

We arrived safely at the end of our voyage, and soon I was in the presence of a chief. He was himself decently dressed, but his people were almost naked. Spears, bows and arrows, and brass ornaments were much in evidence. I had a pleasant talk with the chief, who acceded to my request to leave a teacher with him, but refused to read himself, because he had heard that a Christian man must have only one wife. Of course I explained to him that it would be a long time before he would have to face that question, and that it would be for him to simply learn. To this he agreed. I left with him one young fellow, little more than a boy, and hope to reinforce this new mission station as soon as possible.

A journey of fourteen miles more brought us to the place of another chief by the Lake. This chief has his headquarters in the hills, where at the time of our arrival he was in residence. We camped on the shore, and having gathered together as many of the people as we could find, I told them the object of our coming—told them the Old, Old Story of Jesus and His love. One of them replied that they were willing to read, but that first they must have peace before they could think about it. He referred to the Belgians, whose native troops had been raiding into this part of the Uganda Protectorate for more than seven months; a very serious state of affairs for these people.

The following day we were up early, and by 9 a.m. reached the foot of the range we intended to climb. We found that instead of one good pull of 3,000

feet we had to mount several hills in succession, thus having, after a hard climb, to descend and climb again. So with this difficulty, and the numerous rests we were compelled to make for the sake of the porters, we did not arrive at the top till 3 p.m. From thence we had a good view of the country, and the people pointed out to me the districts raided by Belgian soldiers. One of the places indicated was within six miles of the Lake. In these raids, made from forts built by the Belgians within our sphere, villages are burned and men are killed. I myself saw the smoke ascending from villages set fire to on the day of our arrival. From the top of the hills we walked on about five miles in the direction of the residence of the chief whom I desired to see. When I heard that he had been raided, I sent on two men to make inquiries. My messengers confirmed the report, and brought me word that the chief with all his people had fled. We then turned back and made for some houses on a distant hill. Fortunately we met with a party of Natives, and were able to send them on to tell the people that we were friends, or they too would have fled. We finished our day's journey at 5 p.m., tired and weary, to say nothing of hunger, for there had been no time to prepare food on the road. The porters had eaten nothing since morning, and ourselves only a few biscuits.

The morning after our arrival the Natives took me to one of their watch-stations to show me the enemy's camp. I was then sent for by the chief, whose men led me across the hills an hour's walk to see him. He was resting near two temporary huts, erected on the site of his former houses. He was well dressed, but his followers had none of them more than a goat-skin upon them. On our arrival they stuck their spears into the ground in a circle and came to greet us. It was a strange scene amid those desolate surroundings. I soon got to business with the chief. He was full of the subject of the Belgians. He wanted me to lay his case before the Government. This I promised to do for him. He then wanted me to go to the fort and try to stop the raiding. He either could not or would not understand that I had no power over the soldiers. He accused me of being afraid to go to them. This was very unpala-

table to me. I replied that I would go if he would accompany me. Of course he refused to do this. I then suggested that he should send two guides with me, men who could speak the language of the native troops, and pointed to the two men who had brought us to his camp. These brave fellows also refused to go, making the ghastly sign of having their throats cut. The chief then explained to me that he had tried to make friends by sending large presents, but the presents were kept and the bearers of them were never seen again. So everything is not ideally perfect even in the Uganda Protectorate. As no one could be persuaded to go as guide to the fort, and we could not well go alone, the old chief admitted this, and became very affable. At sundown he retired to a distance from the huts. He was afraid to sleep so near the enemy.

We passed the night quietly, and in the morning, having wished the old chief good-bye, started on our way to a more important place than any we had yet visited. Our first two hours' march was over level ground. Afterwards we had a more difficult, hilly road to traverse. We then crossed the boundary of a new country, and, coming upon a large village, after about an hour's delay we got a new guide. The headman of the village was afraid to send us forward without orders from his chief. Hence the delay.

We went off joyfully, led by a fine, strapping young warrior and his boy. I soon found that we had more difficulties ahead, for as we approached the people could be seen flying from their homes to the hills. In vain my guides shouted to them to remain in their houses; it was of no avail; every dwelling we passed was forsaken. We were at this time passing through a densely-populated district, and signs were not wanting of opposition to our progress. Sharpened reeds were set for us in the path, and cleverly concealed in the grass on both sides of the path. Our guide ran upon one of them and received a severe wound about two inches deep. The reed was, fortunately, a clean one, or such a wound would not soon have healed. It did heal by first intention, which seemed marvellous to all who saw it. It is remarkable that this, the Greek

mode of impeding an enemy, should be employed here. At this point I took the opportunity to show my people the difference between our methods and theirs. They wanted to reset the reeds in order to injure those who had first placed them. I told them we did not allow that sort of thing. Again, just about this time a goat was spied in the distance, left in the hurry of removal. Our guides wished to know if they should secure it. When I refused permission, they shouted to the Natives to look and see if we were enemies, for we had not taken their goat. We travelled peacefully for about six miles. Then a man, seen on a hill ahead, shouted furiously to us to go back. This was regarded as serious, for the guide stopped. I told him to go on, as there was no going back. I could see the Belgian troops were raiding again, and villages behind us were in flames. The guide pushed on slowly; we followed down into the valley; and then there was another shout. This time it came from my own men, who had fallen a little behind, and were surrounded by hostile Natives with their bows bent. I stepped out from amongst my own boys, telling the men to come on at once. The guide also shouted to the Natives, who then drew back a little so that my men were able to come up with our party again, whereupon we pushed forward to a hill. Here I called for a halt, and decided to have lunch, for I thought that an appearance of unconcern on our part would allay the uneasiness under which the people were labouring. It had the desired effect, for gradually they came up to within twelve yards of us. Meanwhile our guide explained who we were, and presently brought the headman to us. I persuaded him to have some cold rice-pudding; but I could not get the Balega people to come near me, and if I attempted to approach them they rushed away like frightened rabbits. As they all had two arrows ready to their fingers I did not feel that they could be safely played with.

After lunch we journeyed on till 4.30, and in about an hour were taken to a camping-ground. It was not at all a prepossessing place. There were only three houses near. However, the night passed quietly, and in the morning, having obtained fresh guides, we started again on our way to the capital, now

distant about five hours' journey. We were delayed by the chiefs at every small place whilst fresh guides were being found. Every one is afraid of the king, hence their tardiness in the matter of furnishing guides to take strangers to the capital. When we came within two miles of the place, messengers came to stop us, and we had to camp for the night.

On our arrival at Bulega we were located in the courtyard of one of the chiefs. It was too much shut in to be pleasant, but we considered ourselves fortunate and made the best of it. In the afternoon the king's brother came to see us. Were we comfortable? Did we want anything? To the latter question I replied that we wanted food. He expressed surprise that we had received none, though he knew very well that no one would either bring a gift of food or sell it except ordered to do so by the king, until we had been received by him.

Our visitor departed to report. His account of us was evidently favourable, for on the morrow we were summoned to the august presence. I had heard that the king was in a state of panic, and had been so since he had heard of my arrival in his country. He would not be convinced that I was not a Belgian. Indeed, he was on the point of flying to the hills when I arrived. I found him on a hill about a mile from his residence, seated in the midst of a great circle of his warriors, with two or three bundles of horns filled with medicine to protect him from harm. He said he did not understand even Lunyoro, so we addressed him through an interpreter. Like all the other chiefs, he wants me to ask our Government to help him. I assured him that I would do so, and that he would certainly be secure, being within the

sphere of our Protectorate. It seems that they asked for the intervention of our Government seven months ago, but no notice was taken. One would have thought that the route of the future Cape to Cairo Railway was worth protecting. On my return from this journey I informed the official responsible for that part of the request of the chiefs, and he replied that he would place the matter before the Commissioner.

With some persuasion I induced the king to allow two teachers to remain with him. My stay with him was short—only one day—because he was so afraid of me that I saw nothing would be gained by my remaining longer. I was the first European he or his people had ever seen, and with the fear in his heart that I was a Belgian he was all the while uneasy. Any one itinerating here will have to be very careful at first, as the people are so timid and carry bows and arrows. On one occasion a movement of mine, perhaps a little abrupt, caused a Native who was watching me to slink off, fixing an arrow to his bow as he moved away.

Our journey home was uneventful, except for the swamping of our canoe. This happened, fortunately, close to the shore, and I lost no more than a book or two. The following morning the boat was found buried in the sand and had to be dug out. A few days later we left a teacher with another chief. He was very willingly received. After I left I heard that this chief had killed two men suspected of bewitching his sons, who were ill, and who afterwards died. Such is Heathenism.

It is a source of joy to me that the fruit of coming back after a short furlough should have been the opening up of these new regions.

IN MEMORIAM.

HERBERT EDWARD LIGHTFOOT NEWBERY.

By THE REV. T. WALKER.

THE Rev. H. E. L. Newbery joined the Tinnevely Mission in February, 1901. He had done well in Cambridge as an undergraduate of Trinity College, taking a first-class in the first part of the Natural Science Tripos; and had afterwards served a curacy in Liverpool. From the first he seemed to be far from robust as regards physical constitution, and he had several bouts of fever, though of a mild

type. But he was able to pursue his Tamil studies with no really serious interruption, and nothing occurred to cause his fellow-workers anything like serious anxiety as to his health. He appeared, on the whole, to enjoy as good health as many other newcomers to the tropics. He was a careful and earnest student of the language, and, though showing no very special aptitude in mastering it, had managed to acquire a distinctly good pronunciation, and had laid a good foundation. He insisted on understanding every point of difficulty before passing on to other things, and this painstaking method of language-learning, although it made progress somewhat slow, undoubtedly conduced to accurate knowledge, and would, in the end, have given him a good grasp of the vernacular. He was looking forward to taking his final Tamil examination in February, 1903.

God, however, willed otherwise. Cholera had been rife for some weeks in Palamcottā, especially in the Shepherd Village, from which our milk and butter are derived. Under such circumstances many of the European residents had ceased to buy the local butter, and were careful to boil all their milk, as well as to give attention to the drinking-water. Mr. Newbery had been warned by several of his fellow-missionaries not to drink either water or milk without first boiling. What really happened is not known, but he seems to have been unwell on Monday, November 17th, towards evening, as he asked his servants for a light dinner. Even then he did not make known his symptoms to any one, probably thinking that it was nothing serious. It was not till 3 a.m. on Tuesday morning that one of his fellow-missionaries was summoned from the adjoining bungalow. Steps were at once taken to call in medical aid, and all that human skill could do was done to save his life. But it was not to be. He gradually sank, apparently quietly and without much pain, and passed away about 5 p.m. on Tuesday, November 18th, to be with Christ in glory, which is "very far better."

Mr. Newbery's most striking characteristic was extreme amiability. He was always ready to help others in a spirit of glad unselfishness. He seemed never to think it a trouble to do a kindness. Whether it was turning out of his room to facilitate the nursing of a sick Tamil child, or the carrying of a waterproof to assist a weary fellow-missionary, or the willing loan or gift of little articles in some time of need, he was always ready to do some kindly service. This is a character which the Tamils can fully appreciate, and many are the testimonies borne now by servants and others to his Christian kindness. The tailor who worked for him, the *dhoby* who washed for him, the servant who attended on him, the *munshi* who taught him, all alike show genuine regret at his departure, and speak affectionately of his dealings with them. It is not every European who would receive the same witness from domestics and others. Our friend was marked, too, by an unusual "freshness" of character. The "schoolboy" in him had not yet disappeared. He took the keenest interest in all that was going on around him, and wanted to find out the "go" of everything. He seemed to enjoy his new experiences in India with as much zest, at times, as a boy at school enjoys cricket or football. At the same time, there was no shadow of flippancy about him; he was in serious earnest. With growing experience he was gradually "shaping" for his future work. We in Tinnevely mourn the loss of a loving friend, while we rejoice in the knowledge that he is called to higher service.

THE MISSION-FIELD.

Sierra Leone.

EARLY in the New Year a telegram was received announcing the death, on December 26th, of a very promising young missionary, Mr. Richard Kinahan. After training at Clapham and at Islington College, he was accepted as a missionary of the Society in April, 1901, and sailed for Sierra Leone the following month. His station was Manankhon, in the Yalunka country. Mr. James Denton, a brother missionary now at home on furlough, wrote on January 7th:—

He was a bright, sunny soul; a man of deep convictions, strong faith, fervent spirit, and holy life.

Only a month or two ago, Kinahan had joyfully sent down tidings of the first Yalunka convert, and the Executive Committee were hoping, as early as was practicable, to send some one from the College to baptize him.

The Yalunka Mission, like so many others, has had to yield its quota of life before the reaping of the first-fruits; but Kinahan always wrote most hopefully of evidences of the Holy Spirit's work on every hand, and one rejoices that he was spared to know of at least one definite conversion.

Western Equatorial Africa.

Last year there were nearly 20,000 attendances at the dispensary in Abeokuta. Mrs. Fry is learning Hausa, and has some days as many as thirty Hausa men and women to address. She takes them separately while the other people are being preached to in the waiting-room. Three or four of the patients were baptized last year, and others are nearly ready. The Rev. T. Harding was in Abeokuta in September, and he examined and baptized twelve of the lepers, five men, six women, and one girl. They were baptized in their own compound, in the open-air. The schools do not now receive any grant from the Society, but have earned £143 out of a total of £200 granted by the Native Egba Government. The annual contributions of the pastorate exceeded £700 last year, being over £70 in excess of the previous year. Much of this comes from the growing work in the out-stations. Besides this, some £200 was contributed for the work of the Native Church Missions, which employ about twenty lay agents.

In the course of an itineration last July, Mr. Fry, of Abeokuta, broke new ground. Of converts influenced by Jacob Fadipe (see *Intelligencer* for February, 1902, p. 124), he writes:—

At Iddo, the village I wanted to visit, they had only heard about seven o'clock that morning that we were coming, from a man who passed us on the way yesterday. At once they sent all round to call the adherents together, and some of them came out about half an hour's journey to meet us. In about a quarter of an hour we passed one village where there are twenty-two inquirers, and in another quarter of an hour we were at Iddo, and received a very warm welcome from the people there. The work there is most interesting and quite new. The young man in charge, Israel Sofolinoe, was until last month a voluntary worker, but the work takes up so much of his time now that he cannot find time to entirely support himself and wife, and so he is drawing a small salary. He is one of the many young men who have been brought to

God through Jacob Fadipe, and is equally as earnest as his teacher. Within three months of his conversion he was able to read the Bible for himself, and before he was baptized used to go from village to village preaching. Before his conversion he was a headman in what is known as the worship of Buruku. He gave up three intended wives, and is now married to a Christian woman. His brother is in the work in the Jebu country, and is also a convert under Fadipe, and their mother has just been baptized. They were very disappointed because I was not going to stay the night with them, but before we left we gathered in the church and read and prayed, and I spoke a few words to them. Altogether there are about 110 adherents, but only about ten baptized, showing how the Word is rapidly gaining ground.

Mr. Fry paid a visit to two or three centres in the eastern districts in August, and was much pleased and encouraged with all he saw. He writes:—

All round there seemed to be an earnest spirit of inquiry, and small churches are springing up in many places, but, alas! there are no com-

petent men to take charge of them; consequently, although there is a good deal of earnestness, the people are not "grounded and settled in the faith."

On the subject of self-support the Rev. H. Proctor, of Brass, in Southern Nigeria, wrote on November 6th:—

One particular subject has been occupying our attention during the past year, and that is the encouraging of our people in self-support. Bishop Johnson, in his first visit to Brass, brought the matter strongly before the people, and at the new year of 1902 our churches began the attempt, which, at the end of nine months, I may report as fairly successful. The people, although very backward and slow at first, and also very adverse to the scheme, have come forward and done well; so much so, that by their collections, class fees, and subscriptions each of our two churches has been able to pay their own catechist and school-master for a year, thus saving our Society £102, and have something in hand to begin the next year's work.

To use the words of Dr. Pierson at Keswick, our weakness in the past has

been that of prolonged infancy, abnormal, unnatural babyhood. People who ought to have been feeding others have still been fed! people that ought to be leading others have still been led; people that ought to be carrying others are still carried as infants in arms—nursed, taken care of, a constant burden of anxiety. These words, I think, may equally as well be applied to financial matters as to spiritual matters.

Our Parent Committee are feeling the pressure of the need of funds and the dearth of candidates for missionary service. Ought we not then to do all we can to set our infants on their own feet, and encourage them to walk for themselves; to encourage them from the very first to assist in supplying the funds, and to devote more of our time to the training of native agents?

Immediately on receipt of the news of the murder of the African catechist, Mr. Bako (see *Intelligencer* for August, p. 612), Mr. E. A. J. Thomas, formerly of the Niger Mission, where he lived and worked for a long time with Mr. Bako, wrote from Sintu, in West China, on October 11th:—

I really learned to love and respect him more than any other of my native brethren, he was so humble, so earnest, so thoughtful. He nursed me once with the gentleness of a woman when fever had brought me down almost to "the Valley of the Shadow." I should be wanting in gratitude if I failed to let you know this. During several itinerations Mr. Bako was my helper, and nothing ever came amiss; he worked hard, whether in preaching or in pacifying unruly carriers. At night we read God's Word together and prayed, not only for blessing on our day's preaching, but for ourselves that we might be built up in our holy faith.

Bako loved prayer, and was often asking me questions about the higher life. All these things made me love the man, and sometimes I almost wished he would have pushed himself more into the notice of the authorities in the Mission.

Mr. Bako in the year 1899, to my knowledge, refused very tempting offers to leave C.M.S. and accept a post under Government made by Lieut.-Col. Pilcher, who was at that time in command at Lokoja. May He Who is the God of all comfort comfort and sustain the wife and children of our martyred African brother, and may He raise up more men of like faith and spirit!

Eastern Equatorial Africa.

The Rev. H. Cole, of Mpwapwa, reports the baptism of one man and five women. The work among the women there is hopeful, but Mr. Cole is not so sure about the men.

Miss A. Higginbotham, of Mombasa, now in Ireland on furlough, says in her annual letter:—

I think few people at home realize the importance of Mombasa, the seaport

of Uganda, a great centre of commerce and of innumerable tribes from the

interior and from India, who are beginning to settle down in it. Numbers of pilgrims to and from Mecca pass through, with their dyed beards and strange turbans. Numbers gather to listen at the market meetings. When our Saviour is mentioned they begin arguing and gesticulating. Lately I have noticed the Mombasa people will not let them interrupt; they are beginning to see how illogical and often how silly their arguments are.

The criminal population is increasing so fast that a great work could be done in our prison now. They allow me to visit the prisoners whenever I like to go. There are a great number of Indians there now. I occasionally take them some books that I got from Lahore;

the Rev. E. F. E. Wigram kindly selected them for me. I can only get time to teach there on Sunday evenings. The windows of the cells open on the great square in the old Portuguese fort. I am called, when I appear, in all directions, and there is not time to get to half of them; but I always go to a Nubian soldier, a murderer, who is in prison for life. He used to make the most desperate attempts to escape, but now is quite a changed man. He loves to hear about Jesus. He is learning to read, and asked me for a Testament and hymn-book; he made a bag for them, and I must always read for him out of both when I go, and sing for him the hymn of the Prodigal Son.

Uganda.

Bishop Tucker, who left Naples on October 24th, reached Mengo on November 30th. Of the new missionaries who left England with the Revs. G. K. Baskerville and J. Roscoe in September, Miss K. E. Barton has been located to Mengo for work in the hospital; Miss M. T. Baker goes to Hoima, in Bunyoro, to work with Mr. and Mrs. A. B. Lloyd; the Rev. E. S. Daniell to Budu; and Mr. T. Owrid to Jinja, in Busoga.

The Rev. J. J. Willis, of Nkole, has been transferred to Entebbe, the Government station near Mengo, to take up work among the Natives. It is hoped that Mr. Willis will be able to provide English services for the Government officers on Sundays, until such time as arrangements can be made for a regular chaplain.

Full particulars of the destruction of the hospital at Mengo have now been received from both Drs. A. R. and J. H. Cook. The latter, writing on December 1st, says:—

Our hospital on Namirembe was struck by lightning on Friday evening, November 28th, and totally destroyed. The present rainy season is drawing to a close, and many thunder-storms of tropical violence have caused much damage to the country. Within the last month or two no fewer than five buildings have been struck by lightning. . . . With thatched buildings, constructed on the wattle-and-daub principle, once the roof is struck it immediately bursts into flame, and unless there is a mud ceiling the roof rapidly falls in, and in a few minutes it is impossible to enter the building. . . .

On the evening of our catastrophe we noticed at about 9 p.m. that heavy storm-clouds were banking up in a north-easterly direction, and in another hour's time a storm of exceptional suddenness and severity burst over the hill. A blinding flash was almost instantaneously followed by a crashing clap of thunder. Some of us could feel the tingle of a slight electric shock.

Another moment and a single clear voice rang out the fire alarm. This was soon taken up by others, and the war alarm beaten on the big Cathedral drum; other neighbouring drums at once took up the refrain, until the air was throbbing with the war-beat and lurid with the flames of the doomed buildings. . . . We Europeans were on the scene within three minutes of the time the building was struck, but even then it was quite impossible to enter the women's ward, owing to the roof having partly fallen in. Fortunately for us, the brave Baganda, as usual, were first upon the scene, and, to their honour be it told, the Baima, or cow-herds, were as prompt as the Baganda. . . . By the time that we arrived upon the scene every patient had been safely conveyed out of the burning house. Those that were able had walked or run, others had been helped by their friends, one or two were carried out by the hospital boys. One sad accident occurred. Yusufu [one of the head hospital boys], whose first thought was

to save a poor bed-ridden patient, Danieri by name, whose hip-joint I had excised a year ago, carried the man swiftly and tenderly out of danger. Unfortunately, just outside the building, Yusufu slipped—the road being softened by floods of rain, and his burden by no means a light one—both of them fell heavily to the ground, and the slender brittle bone of Danieri's injured limb snapped in two. He was at once carried to the ladies' hospitable home, and later on the same evening the leg was set in extemporized splints and his wounds redressed. . . .

Early the next morning quite a crowd of sympathizing native visitors made their appearance on the scene. The wife of one of the regents, when she heard of the accident, exclaimed, "But the instruments—were they saved?" When told they were lost, she said, "What shall we do? The instruments that saved my life are dead!" The Katikiro's comment

showed how his aspirations have risen and his views been widened by his recent visit to England. He said, "If God has allowed our hospital to perish, it is to show us that we must build a bigger and a better one." One and all the Natives have said, "This is not the loss of the English people; it is *our house* that has been destroyed, and we must give the labour and make the bricks for a new building."

We must not omit to mention the prompt and generous assistance of H.M. Commissioner of Uganda (Colonel Sadler), who sent off 400 labourers early on the morning after the disaster to start building a temporary hospital of two wards to accommodate the sick until a larger and permanent building can be erected. While this temporary building is being constructed a classroom has kindly been lent to accommodate those patients who still remain under our charge.

Subsequently, Bishop Tucker, Archdeacon Walker, and the doctors met the three native regents and a representative of the Mohammedans to talk over the share the Natives would take in helping on the work of rebuilding. After discussion they agreed to supply the bricks, of which it is calculated some 400,000 will be required, and the timber. The hospital is to be of brick, with corrugated iron roofing and concrete floors.

The fact that the Rev. Yonasani Kaidzi, pastor of Ngogwe, in South Kyagwe, was suffering from the dreadful "sleeping sickness," was mentioned in our June number, p. 447. Miss S. R. Tanner in her annual letter says the news cast a gloom over the whole place. One man said, "We feel this news as much as we felt the death of Pilkington." There was a sort of panic; the attendance at the services declined; after a visit, however, from Dr. Cook confidence was restored. The pastor went to Mengo for treatment, and in due course returned. Miss Tanner says :—

When Yonasani returned here he was received as kindly and tenderly by the people as possible. He took the services as before, and many and beautiful have been the sermons we have heard from him since. It seemed as the voice of one come back from the dead; we could feel how much he had been through in those months, and how bravely he had made up his mind to bear his cross. He often alludes to his being "called home" in the happiest and most touching way, and it will be a sad day for Ngogwe when he is taken. He goes on quietly, taking two teachers' classes a day, baptizing, questioning as before. One

man, to whom I remarked how beautifully he preached, said, "Are you the only one who thinks so? Don't we all love to hear him? There is no one like him." If any man's influence could increase the spirituality of the people, his certainly should. Will you then pray for our Church that it may not be like the Laodicean one? for sometimes it seems very like it.

Besides Yonasani, three of our most valued district superintendents have the sleeping sickness, but they follow Yonasani's example and do all the work they can, but of course it is a great drawback to progress in their stations.

In September Mr. A. G. Fraser was in Bukedi helping the Rev. T. R. Buckley to close the station at Budaka, which (as mentioned last month) has had to be

temporarily given up in consequence of the Rev. W. Chadwick's breakdown in health. Of the station Mr. Fraser writes:—

At Budaka there is a fort built by Simezi Kakungulu, and now inhabited by a European civil officer; a Roman Catholic station; and our own C.M.S. one. Kakungulu had started building a good large church for us before he left, but it is still unfinished, and services are still held in the smaller one close to the house. The people, once shy, came out in numbers to greet Buckley, and they sat round the house all day, being most friendly. At the services held in the chief's enclosure on Sunday, fifty attended in the morning and 100 in the afternoon, whilst in our own place twenty-three attended. These were not Baganda, but Natives of the district, and this shows the work is already beginning to tell. All, too, asked for Chadwick, who had left them so ill, and whom they seem to like very much. The Muganda teacher, Benyamin, is a very capable and kindly fellow, and to him much of the work seems to be due. The C.M.S. garden, too, has just come to the point of repaying outlay and is in excellent condition, so one regrets that the place has to be abandoned. Buckley's boys include a Mutoro, two or three Bageso, two or three Bagwere, a Mukedi, a Muganda, and a Mula'ngo. All these are learning to read and write, some in their own language, and some will be

baptized, and in time they should make good evangelists to their own races. At present it is very interesting watching the taming of these hitherto untamable people.

Thus at Budaka we have at present a friendly people, a Government station which ensures a good population, a good garden and fair buildings, and are in touch with a large number of races, as evinced by Buckley's boys. We know how few Baganda can carry on work alone amongst foreign races; they become homesick and overbearing far too soon. Also of the few who might do it, none can be spared. Yet, owing to Chadwick's illness and the lack of any one to take his place, we are withdrawing our only European. Men who have begun to read must stop. Those entering on the study of the new faith must drop it. People already partly won by kindness must be abandoned. In itself it is serious, when thought of as affecting them only. We offer to teach; our offer is accepted; we withdraw. But these races are the gateway to the vast Bantu races that lie north and east, races far greater and more numerous than the Baganda, for the most part willing to be approached, and totally without the knowledge of their Saviour, as far as that knowledge may depend on mission work.

The December number of *Uganda Notes* states that disturbing news had come from Bukedi, "where, it is reported, the Bageso have risen in conjunction with some Abyssinian raiders, and started what is likely to be a serious rising." All the Rev. W. A. Crabtree's cattle had been looted.

The Rev. A. B. Fisher reports 476 baptisms in Toro during last year; about ninety of these were at Mboga. Some little time ago a small out-station was opened amongst the Basega people on the border of the Mboga district. Some progress had been made, chiefly among the Balega who speak Lunyoro, and the Rev. H. W. Tegart visited in the summer those of that tribe who dwell on the west of the Albert Lake (see pp. 115-118). The Toro Church have sent to Mr. Tegart at Bugoma two good teachers, whom they wish to support as "own missionaries." The Rev. A. L. Kitching's house at Butiti was struck by lightning on October 23rd and burnt down.

A telegram from Kampala, Mengo, dated January 12th, gives us the sad news of the death from fever of Mr. H. H. Farthing, of Masindi, in Bunyoro, the second C.M.S. missionary who has died of disease in the Uganda Mission since it was commenced in 1876, if we except those who died at the south of the Lake. The other was the Rev. J. S. Callis, who died in Toro. George Pilkington was shot by rebels when acting as interpreter to the Government forces. Mr. Farthing, who held the Higher Commercial Class Certificate of the College of Preceptors, was accepted as a missionary of the Society in March, 1899, and in June he left England for Uganda. He was located at Masindi, where he worked with the

Rev. A. B. Fisher until the latter was transferred to Toro. He then took the southern part of Eastern Bunyoro as his sphere, the Rev. C. H. T. Ecob taking the northern part. Mr. Farthing's cousins, the Misses M. E. and M. J. Farthing, have been C.M.S. missionaries in the Punjab since 1893.

Egypt.

The Society has suffered a great loss in the death of the Rev. F. F. Adeney, Secretary of the Egypt Mission. He was taken ill on Monday, December 22nd, with pleurisy; inflammation of the lungs began on Friday, and at 8.30 p.m. on Saturday, the 27th, he passed away. The Rev. R. MacInnes wrote on December 28th:—"He knew us all, and knew he was leaving us, and sent messages to nearly all his friends here by name. . . . The end came quit peacefully." Mr. Adeney was a graduate of St. John's College, Cambridge and successively curate of St. Andrew-the-Less, Cambridge, and St. John's Paddington, before being accepted by the C.M.S. as a missionary in December 1890. He sailed for Palestine in the February following, and became Principal of the Divinity Class at Jerusalem. At the end of 1892 he was invalided to Egypt, to which Mission he was subsequently transferred as Acting-Secretary. He became Secretary of the Mission in December, 1893. In 1892 he married Miss S. R. Savage, a missionary of the Society in Palestine.

Palestine.

There are many villages within one to three hours' ride of Nazareth where there are splendid opportunities for reaching the people by visiting them in their houses, if only the missionary force were adequate. Miss B. I. Hassall wrote on November 21st:—

Thank God for all that is being done, but is it not sad that we, even in Palestine, have to "leave undone that which we ought to have done" for want of workers? When, a week or two ago, the people of Tiberias were starving for want of bread, the people of Nazareth

sent them help. Perhaps there are some in England who are "satisfied" with the good things of the Gospel, but are making no effort to feed the starving millions of Moslems and Heathen with "the Bread of Life"—else why is there this deficit of men and means?

Persia.

"I have to report this week," the Rev. C. H. Stileman wrote on November 22nd, "the baptism of four more Persian women. One of them was quite an old woman, who has been for seven or eight years in touch with the lady missionaries and has lately become a decided Christian; two of them were mother and daughter, and the fourth was the daughter of a woman baptized last April."

Bengal.

A United Service of Intercession for Foreign Missions was held on Friday, November 28th, in St. James's Church, Calcutta, which was crowded in every part. The Metropolitan preached on the principles which underlie missionary work, showing how zeal for the missionary cause may most wisely be directed.

The members of the Juvenile Missionary Association connected with the Old Church, Calcutta, decided at a meeting in November to send Rs. 60 to support a child in the Leper Asylum at Bhagalpur, and also sent Rs. 90 to Amritsar, to endow a cot in the children's ward of the Medical Mission Hospital.

The following description of Kalighat, the shrine of the goddess Kali, in the suburbs of Calcutta, is translated from an article which appeared a short time ago in *Hitabadi*, a Hindu weekly paper published in Calcutta:—

If we consider what takes place in this holy place, we can only call it a place of sin. When we see in a Hindu country a place of Hindu pilgrimage in such a deplorable condition, there is no

limit to our shame. For this reason we mention this subject again and again, and shall continue to do so as long as it is not remedied. In the shops where fruits and sweets are sold, all manner

of sin is committed. Pilfering, stealing, pick-pocketing are common occurrences, but in addition to this, the modesty of women is outraged in this hell. Shopkeepers by force or by trickery rob the pilgrims of all their money.

The Brahmans, with their marked forehead, their bead necklace, their silk cloth and garments, stamped with the names of their gods—wolves in sheep's clothing—joining hands with

the shopkeepers, make it their chief business to rob the pilgrims, sharing the gains with them. Being considered a holy people they are allowed to enter any part of the temple; taking advantage of this privilege they make it an opportunity to sin. These Brahmans are of the lowest character. Their daily custom is to drink and to smoke *ganja*. Such are the priests of our places of pilgrimage. We bow our heads with shame as we say it.

On November 22nd the church in connexion with the Ranaghat Medical Mission (see *Intelligencer* for October, p. 779) was formally opened in the new centre. The Rev. Canon Ball officiated, and afterwards baptized by immersion eight adult converts—three men and five women.

Three persons were baptized at Barrackpore on November 7th by the Rev. P. T. Biswas, who had also taken part in their preparation. All had received their first impressions in Christian schools. The man, now about sixty years of age, as a boy read the Bible in the old Agarpara High School.

The death of Mrs. I. W. Charlton at Kapasdanga on November 24th was mentioned in our last number. She was laid to rest in the little graveyard of Kapasdanga, surrounded by her beloved Bengalis. She was buried in simple Native Christian style, the body, dressed in the *sari* she loved so much to wear, being borne to the grave by Indian preachers and villagers, and gently laid, without a coffin, on a ledge formed in a deep grave. The Rev. Koilash Chunder Dey Biswas and the Rev. Luke Horish Chunder Dey Biswas took part in the service. The North India localized *C.M. Gleaner* says:—

Mrs. Charlton passed, suddenly and quite unexpectedly, without pain, into the presence of the Master Whom she had loved and served so well. Few have given themselves more unreservedly to work among Bengalis than she did. Her whole life was given up to the people of this country, whom she loved intensely. In all his mission work among Indian Christians, she was an active helpmeet to her husband. With never a thought of self, she lived and went in and out among the people as one of themselves. As a whole-hearted servant of Christ she will be missed and mourned in Bengali homes. To

live and die in the midst of the people was the desire of her heart, and her grave in the Bengali Christian cemetery at Kapasdanga will still be a silent testimony to many, and a hallowed spot in the thoughts of those whom she endeavoured to lead to higher and holier things.

During this year one and another of our best workers have been laid aside by sickness or called to a higher service. We look in vain for others to take up their work. God indeed moves in mysterious ways, and while we cannot understand, yet we do believe that He is doing all things well.

The United Provinces.

The Annual Missionary Conference of the United Provinces Mission, held at Benares October 28th to 31st, began with a Quiet Day, on which three addresses were given by the Rev. A. G. Lockett, of Calcutta. The Conference sermon was preached by the Rev. J. P. Haythornthwaite; and morning addresses were given by the Revs. J. M. Paterson and W. McLean.

Punjab and Sindh.

Dr. A. Neve, in his review of the year's labours at the Kashmir Mission hospital, writes as follows of the work amongst the lepers:—

A leper who was baptized at the leper asylum last autumn has gone on well, and has found a young disciple who is being prepared for baptism. The Christian

lepers come in to church by boat on Sundays. They sit separately, and at the Holy Communion a special cup is provided.

For the last four years the Christian students of the Punjab have met together each year in annual gatherings called Students' Camps, under the auspices of the Young Men's Christian Association. The last of these camps was held from October 9th to 12th. In the *Punjab Mission News* we read :—

The camp this year had about 100 men present, including half a dozen missionaries. All the regular meetings were conducted in Urdu. One of the daily Bible-classes was in English. All ate together at one table the staple Indian food used in the Punjab, rice and curry and *chapatties* [thin unleavened cakes]. The spirit of fellowship and unity that prevailed was splendid, and the meetings were in-

tensely spiritual and practical. All the arrangements were made by Indians, and the camp might easily have been held had not a single foreigner been present. It is a hopeful indication of the coming Church of Christ in India, self-supporting and self-propagating. It is to be hoped that Christian students in other provinces of India will display the same energy and capability in arranging for similar meetings.

Dr. Pennell writes from Bannu :—

The new wards of the mission hospital were publicly declared open on October 3rd by Mr. H. Harcourt, C.S., District Judge, before a representative assembly of English officers and native officials and gentry. There is one ward containing twelve beds for eye cases, and one containing eight beds for surgical operation cases. These, with the thirty beds in the old wards, bring the accommodation up to fifty, besides a room for isolation cases, and one or two small rooms for paying patients, giving a total of fifty-four.

I have just been camping out in the more remote parts of the district for a fortnight, and nearly everywhere met old hospital patients, who offered us a hearty welcome. In some cases the

Mullah opposed the preaching, but in every place the people were so conscious of the physical benefit they were receiving that they listened attentively to all we had to say. One thoughtfully-inclined Mullah finally admitted it as his opinion that however much a man went on reading the Koran he would never learn mercy or pity. This same man followed me ten miles to my next camp merely with the object of having some more conversation. The ripened fields of millet all round were constantly reminding us of the spiritual fields ripe for the harvest; but where are the labourers for gathering in to the Lord's garners? This is a question for the Church at home to answer.

South India.

The fourth General Missionary Conference for All India, which has come to be known more familiarly as the Decennial Missionary Conference, was held at Madras from December 11th to 18th, delegates being present from all parts of India and Burmah and also from Arabia. The Decennial Conference was immediately preceded by the C.M.S. Quinquennial Conference, which met thus for the third time. Some account of these two Conferences, and also the address of the Bishop of Madras in welcoming the delegates to the Decennial Conference, are printed on pp. 107-111.

On December 17th the first Exhibition of Art and Industry to be held under the auspices of the Madras Native Christian Association was opened in Madras. The main object of the exhibition was to encourage Indian Christians to take to industrial pursuits. Within recent years the Mission bodies have been paying a great deal of attention to the industrial education of Indian Christians, and it was thought that an exhibition would not only be of assistance in gauging the extent of the progress made, but also be the means of stimulating Indian Christians to greater efforts in the same direction. The exhibition was kept open for three days. There was a large attendance, and among the distinguished visitors were the Governor of Madras and Lady Ampthill. His Excellency was deeply interested in the kind of work exhibited, and expressed a hope that the exhibition would be repeated.

At an ordination on December 21st, in Madras Cathedral, the Bishop of Madras admitted the Rev. E. S. Tanner, of Ellore, to Priests' Orders.

The University of Cambridge, acting on the recommendation of the Special Board of Studies in Law, has conferred the degree of Doctor of Laws on Mr. S. Saththianadhan, M.A., LL.M., Professor of Philosophy in the Presidency College, Madras, and a leading Native Christian in that city. Mr. Saththianadhan is the first native of India to obtain this degree. He was also among the first from India who came to Cambridge for study. He was Foundation Scholar of Corpus Christi College at Cambridge, and graduated with honours in Mathematics and Philosophy. He is also a Fellow of the Royal Statistical Society. There have been among Indian Christians only two other Doctors of Laws. One was the late Dr. Krishna Mohan Banerji, who was a D.L. of the University of Calcutta; the other is Dr. George Nundy, of Hyderabad.

Just before going to press we hear of the death at Masulipatam on Nov. 28th of the Rev. Karra Naganna, Pastor of Bolapad, in the Bezwada District. He was a Native of the country and ordained by the Bishop of Madras in 1891, and stationed at Bezwada.

The C.M.S. College, Tinnevely Town, made a forward stride last year. In order to lessen the cost of the College to the Society, the Principal, the Rev. H. J. Schaffter, increased the fees. A few of the scholars left, but a number of others joined, and Mr. Schaffter was able to request the Secretary of the Madras Corresponding Committee to cut off Rs. 200 a month of the C.M.S. grant. He hopes this may be even still further reduced next year. Of conversions in connexion with the Hostel attached to the College, the Principal writes:—

Our chief cause for thankfulness is our Christian Hostel. Twenty-two young men have been living in it during the year, and with perhaps three exceptions all are earnest workers for God. The two converts baptized last year are most zealous and growing manifestly in grace, and another was baptized on the 16th inst. He is a fine, athletic young fellow from a rich family. At the last inter-school contest in games he carried off four first prizes. His people are very angry with him, of course, but one of his brothers secretly favours his conversion; this brother was himself nearly baptized when he passed through the College, and I have still hopes of his coming out. Two years ago I mentioned the strange fact that four Heathen had joined our Christian Hostel; of these four, I am thankful to say that three have been admitted into the Church.

I may mention a fact of peculiar

interest in connexion with this last baptism. Forty-eight years ago a great riot took place against Christians in my dear father's district, and for safety my mother and I were sent off to the house of the European magistrate, the late revered E. R. Thomas, Esq., well known in Salisbury Square. He, on hearing of the riot, mounted his horse and rode out by night to my father's help, arrested a lot of rioters, and amongst them the leader, a tall, strong, and wealthy man, a very bigoted Heathen, and had them well punished for the riot. This young man is the grandson of that leader of the rioters, from whom I was taken away in hot haste as a baby. He is the only one of his family who is a Christian, and the catechist of that village said to me, "They expect his conversion will have a strong and wide influence, as the family is so respected in those parts."

Mr. John D. Thambam, B.A., first assistant at the C.M.S. High School, Mengnanapuram, Tinnevely, died on November 15th. He was the youngest son of the late Rev. D. Stephen, and received his education at the Mengnanapuram High School, where he studied up to the University Entrance Examination, was subsequently employed as Science Master, and where he ended his life.

Travancore and Cochin.

At an ordination in the pro-cathedral at Cottayam on St. Matthew's Day (September 21st), the Bishop of Travancore admitted to Priests' Orders the Rev. W. C. Cherian, of Kunnankulam.

At a special meeting of the Travancore and Cochin Missionary Conference on August 16th, two very friendly and sympathetic letters were presented which had been addressed respectively to the Bishop of the diocese and to the Conference. These letters had arisen out of a printed letter of Mr. E. M. Philip, Secretary of the Malabar Jacobite Syrian Association, in which the administration of the "Syrian Trust Fund" by the missionaries is called in question. The letter addressed to the Bishop was from the Metropolitan of the Reformed Syrian Church, Mar Titus Thoma, and that to the Conference was from Syrian members of the Anglican Church. Both letters expressed "their sympathy with the C.M.S., and complete satisfaction with the way the trust had been administered by the Travancore C.M.S. missionaries, and their deep regret that the impartiality and good faith of the missionaries had been impugned by the Jacobite Syrian community." (See further under "Editorial Notes" on p. 145.)

In his annual letter the Rev. C. E. R. Romilly wrote from Alwaye on Nov. 11th:—

<p>During the year, at a place called Puthuweli, a request was made by a small community of Syrian members, converts from the Chogan caste, to be received into our Communion, that they might get better instruction</p>	<p>both in religion and education; but on considering the matter at Conference it was decided best not to accede to their request, that there should not be any appearance of proselytizing.</p>
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Ceylon.

At an ordination on December 21st in Madras Cathedral, the Bishop of Madras (the see of Colombo being vacant) admitted to Priests' Orders the Rev. A. Sathianathen (of Nanu Oya) and the Rev. J. Vethamanikan Daniel (of Slave Island, Colombo).

A fund in memory of the late Rev. S. Coles has been raised in the Mission, and the sum of Rs. 1500 has been invested, the interest of which is to be devoted to scholarships to be known as the "Coles Memorial Scholarships." These are for the benefit of girls or boys, and their holders will be educated at one or other of the Society's boarding-schools at Cotta or Baddegama.

On October 14th, Mrs. Amarasekara, mother of the Rev. A. S. Amarasekara (of Matale) and the Rev. G. Amarasekara (of Cotta), died in Baddegama. She was seventy-six years of age. Formerly a Buddhist, she many years ago found out the falseness of that religion and became a devout Christian. She died full of faith.

The increasing attendance at the C.M.S. Industrial School at Dodanduwa has made it necessary to enlarge the boarding accommodation for the boys, and on November 20th a new "Hostel" was opened. The new rooms comprise a dormitory, a dining-room, which will also serve as a reading-room, and a kitchen. Through the kindness of a few of her friends in England, Miss Phillips was able to announce that the hostel was opened free of debt. At the same time, the foundation-stone of a permanent girls' school was laid on a piece of land given by Mr. D. Weerasuria. Mr. G. A. Purser, who is in charge of the boys' department, says that at the last Government examination forty-two out of forty-five boys passed. Of these nine are printers, seventeen tailors, and sixteen joiners. The Government grant amounted to Rs. 420. The object of the school is not only to teach boys a trade, but to bring them up under Christian influences.

Seventy-eight adult converts were baptized during last year in the Central Division of the Tamil Coolie Mission. The Rev. J. Ilsley, who is in charge of this division, says the Tamil evangelists have contributed not a little to the general efficiency of the work. The year began with three days of quiet waiting on God. All the workers gathered together in one place, and, Mr. Ilsley writes, "I believe all went back to their districts better men and more hopeful than when they came."

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South China.

The building of the Men's Hospital at Kien-ning, which was destroyed by a flood in June, 1900, has never been pulled down altogether, although very unsightly, and the ruin has apparently served a good purpose, for Mrs. Pakenham, wife of Dr. H. R. Pakenham, wrote recently:—

Two English officers stationed in Hong Kong were passing our house here early one morning, on their journey up the River Min, and having heard there were foreigners in Ngu-li-daing, came in to see us, to our great surprise and pleasure, and had breakfast with us. They had noticed the ruin in passing, and asked my husband what it was; my husband told them, merely adding that we hoped to begin to build a new hospital in the city when the funds were forthcoming. A day or two

after, two letters reached us from a place a day's journey farther on from this, one containing a cheque for £10 and the other a cheque for £3, from our passing visitors, who were also perfect strangers to us. When our little Bible-woman heard how God had used the unsightly old ruin, her joy was great. She said, "Oh, wasn't it well it had not been pulled down? the pulling of it down would have cost \$30, and now God has sent us in \$130 through it. Oh, that old ruin is very valuable."

Mid China.

Archdeacon and Mrs. Moule, the Rev. and Mrs. W. S. Moule, Dr. and Mrs. Kember, and other missionaries, who left England in October, reached Shanghai on November 16th. Of the reception of the Archdeacon in his old station, the Rev. C. J. F. Symons wrote on November 21st:—

With my wife's help we arranged an "At Home" for all the Christians, men, women, and children, to meet the Archdeacon and Mrs. Moule at the mission-house. We had some eighty people present. A most enjoyable time it was recognizing old friends and introducing new ones. At the conclusion the Archdeacon addressed all assembled with such fluent Chinese that it was hard to remember he had not spoken it for some eight years. This afternoon we have some fifty old missionary friends of various denomi-

nations coming here to pay their loving respects to the Archdeacon and Mrs. Moule. Thursday was the day of the Gleaners' Union meeting here in the mission-house, and I had the pleasure of welcoming Archdeacon and Mrs. Moule in the name of the Gleaners' Union. This branch was founded by the Archdeacon and Miss Stanley (afterwards the late Mrs. Smyth) some fourteen years ago. I am sure wherever they go they will have a warm welcome, but I am glad Shanghai had the privilege first.

Mrs. Smyth, wife of Dr. R. Smyth, of Ningpo, writes of the Medical Mission work:—

We heard lately that a man who came to the men's hospital to take care of his friend, had himself heard and believed the Gospel there, and was now baptized and had led five of his friends to the Saviour. One patient in the women's hospital was a poor old widow whose only son is deaf and dumb; she supports them both by going out to work. We put her in a free bed, but when a friend brought her a present of 9d. she insisted on paying this, all she had, to the hospital.

Another patient, a woman of fifty, told me on leaving that she now understood our message and would go to the church near her home. Later on, she

sent a letter to say that she was dying, but that she was remembering the teaching, and wishing she had some one to read or pray with her. Even in the Valley of the Shadow, we know she would find she was not alone.

A very suffering woman lately left us; besides the amputation of a leg, she had five other bodily troubles, partly induced by privation. Her husband thinks her a burden: when he was persuaded to send her to us, he gave her some money, saying, "If you can't get cured for that you had better die!" Will you pray that the story of God's great love, heard while with us, may yet touch her lonely heart and bring her joy and peace?

West China.

The following is the text of the reply of General Ts'en, the new viceroy of Si-Chuan, to the address of welcome of the Protestant missionaries, which was

referred to in an extract from Mr. E. A. J. Thomas's letter quoted last month (p. 59):—

In respectful reply.

The letter bestowed upon me by all the pastors was handed to me yesterday through Pastor Torrence.

I am not worthy to receive your praises, and I shamefacedly and unceasingly thank you.

The sudden uprising of rebels in Si-Chuan Province at this time is entirely owing to the unpreparedness of the local officials. It is much to be regretted that you should have had cause for alarm. I earnestly hope that this insurrection may be speedily suppressed, and that both the people and the Church may enjoy tranquillity.

Regarding my management of affairs

in Shansi, it was entirely owing to the fact that all the leaders of your Church were truly able to act according to that precept of the Save-the-world religion, "Love men as thyself," therefore the honour should be equally divided between us.

Having come to this place I earnestly hope that, as with the leaders of your Church in Shansi, so there may be between us mutual confidence and sincerity, that thus I may be able to accomplish in Si-Chuan what I was able to accomplish in Shansi.

This letter of thanks is sent by hand. May you daily enjoy happiness!

I respectfully present my name.

Japan.

The Rev. J. and Mrs. Batchelor, who left England on February 28th, 1902, reached their station of Sapporo, in Hokkaido, after a journey which occupied just over two months. Mr. Batchelor wrote, "The Master has been very gracious to us all the way through, and showered journeying mercies upon us in rich abundance. Immediately upon our return we began to receive encouragements, and these I am glad to say have not yet ceased." Arriving at Yokohama, he expected trouble at the customs house, having many boxes and parcels; but when the customs officers came the following was all that took place:—

Officer. "What have you in these boxes?"

Answer. (Here we told him exactly what we had.)

Officer. "Where are you from?"

Answer. "London."

Officer. "What is your calling?"

Answer. "Missionaries."

Officer. "Have you anything dutiable with you?"

Answer. "No."

Officer. "All right: we believe the word of missionaries."

And so we were allowed to pass without opening a single box. I assure you we were more glad to hear that man's words, "All right: we believe the word of missionaries," than to have received £1,000. We gave God thanks, and came away encouraged.

Arriving at Sapporo they met with a hearty reception from the Christians. At the mission-house the Japanese flag and the Union Jack were flying, reminding them "not only of the Anglo-Japanese Alliance, but also of that closer alliance of fellowship, goodwill, and brotherhood which we have in Christ Jesus." The first Sunday after his arrival (May 4th), Mr. Batchelor went to the Sunday-school. There were some seventy Heathen and Christian children. "Almost every one of these," he says, "becomes more or less a little missionary, and though small in body they are often great in spirit and work." He gives the following striking instance:—

This little girl is a good solid missionary. Miss Hughes, her teacher, wrote of her as follows:—"A little girl about eight years old, a pupil in our Sunday-school, has been the means used by God for the conversion of her mother and three elder brothers. She used to plead Sunday after Sunday for baptism for herself and one brother; but thinking it was a childish whim, and

that she did not know what she was asking for, we did not take much notice of her request at first. However, on visiting the mother it was found that the little girl had been a true missionary in her home. They had all a grasp of spiritual things, and had lost faith in the household gods. After a time of preparation they were baptized, and are now among our most

consistent Church members. Praise God for this."

But further. When we left for England in 1900, this little girl's grandfather was living in the house, a confirmed Heathen and much against Christianity. He would not listen to the message the little grand-daughter brought him, and had all the bitterness one might expect from a man who had lived as a Buddhist for more than seventy years. One day he took up a New Testament and began to read it, and the more he read it the more he liked it, till at last it began to lay hold on him with power. No one knew that a change was taking place, for he was silent on the matter. One day as he was reading by himself he was heard to call out in a loud voice: "Machigatta,

machigatta" ["I have been mistaken, I have been mistaken"]. He meant to say that he had been mistaken in his own religion, and in rejecting Christ. He forthwith began to praise God for having opened his eyes at last. One day one of our workers called at his house, and while at the door she heard a very loud noise, and, thinking the man was ill, asked what was the matter. The reply was that he was not ill, but was singing his grace after a meal. He had learnt a form of grace from the Sunday-school children, and although very short, used to continue singing it for half an hour after a meal! He has gone home now, having died shortly after his baptism, and is singing a new song in the realms of light and love above.

Otaru is a seaport on the west coast of the island of Hokkaido, with a population of about fifty-eight thousand. In the absence on furlough of the Rev. G. C. Niven, Mr. and Mrs. Nettleship, of Hakodate, have been carrying on the work since early last summer. The Rev. D. M. Lang paid a visit to the city in August. He writes:—

We had to go up to Sapporo for the devotional meetings for all Hokkaido workers in the middle of August, and as Otaru is only a short way by train, I took the opportunity of visiting it for baptisms, Holy Communion, and the marriage of the daughter of one of the committee. Mr. Nettleship and his band (in more senses than one—for there were two drums, &c.) had gone up there in the early summer. Mr. Niven's house being empty, they were able to reside in it, while a convenient Japanese house had been found near by for the Japanese and Ainu who accompanied them—some were old workers, and others were from the school here. Prayer-meetings were held twice daily, at which any special requests could be made; while four nights of the week were taken up with preachings.

These were held in the Japanese house or "preaching-place," while the other nights prayer-meetings, &c., were held in the church. Thus on Sundays the usual services were held morning and evening, in the church, with Sunday-schools in between; on Mondays, hymn-practice and prayer-meeting in church; on Wednesdays, the usual weekly prayer-meeting in church; on Tuesdays, Thursdays, Fridays, and Saturdays, preachings in the preaching-place—a good full programme, you will say. Besides

this, too, there was the regular visiting, as also classes for enrolled inquirers, and the many other little incidental, yet all-important duties and engagements which cannot be mentioned in detail. Otaru (like all ports) is hard ground, and at first there was very little encouragement; also a new pastor had just come and had not yet had time to know the people. But all the more do we thank God for enabling His servants to go on in faith sowing, and also causing them to reap accordingly. At the time of my first visit (early this summer) they had not been long enough there to get to the reaping stage, but when we went again, in the latter part of August, no less than seventeen were presented for baptism, and every night there were some definitely enrolled as "deciders"—i.e. those who gave in their names and addresses as willing definitely to learn more and be regularly instructed for baptism. (This has generally been found the best and safest way.) It did one's heart good to see how harmoniously the whole band worked and how bent they all seemed on doing the one thing, concentrating every force on the spread of the Kingdom. "Union is strength" was fully evidenced in all I saw of the work, and without any great outward excitement real work is being done which only eternity itself

will fully show. Then, too, among the Christians there has been a work which is of the Holy Spirit, and the answers to the prayers sent up at the noon-day meeting have been such as to stimulate

faith and elicit thanksgiving. "Prove Me now" is the challenge of our God, and all who have taken up the challenge in earnest have found out His faithfulness and truth.

British Columbia.

Archdeacon Collison, of Kincolith, wrote on November 20th :—

During a visit which I paid lately to the Upper Naas River I was called to accompany our brother McCullagh to baptize an old chief who for several years has been halting between two opinions. When he realized that his end was near, he begged to be received into the fold of Christ. A large number of the Aiyansh Christians came up from the Mission to be present at the interesting service. They rejoiced with us to see this wanderer received, though even at the eleventh hour. He passed away early on the following Sunday morning, and was interred at the Mission. One of the Aiyansh Christians, being a nephew of the deceased chief, succeeds to the chieftainship.

Shortly after my return from this visit I baptized an aged woman, surrounded by her children, grandchildren,

and great-grandchildren. This old woman had also long resisted every effort made to win her, and declined to be baptized, but the influence of her granddaughters had at length won her, and prior to her baptism she acknowledged her error in having thus held out, and the Divine mercy in having spared her. I was surprised at the store of religious knowledge which she had acquired, and the clearness with which she was enabled to express it. As she is the oldest woman of the Nishka tribes, I baptized her by the name of "Anna."

Though these are but the gleanings after the harvest, yet we rejoice to be enabled to gather them into Christ's fold here, that they may have a place in His heavenly garner hereafter.

NOTICES OF BOOKS.

MISSIONARY PRINCIPLES AND PRACTICE. By ROBERT E. SPEER, *Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States.* New York: Fleming H. Revell Co. (Price 5s. net.)

TO those who are familiar with Mr. Speer's writings, the above title in juxtaposition with his name cannot fail to excite the expectation of a very uncommon treat in the perusal of this book. There is no doubt that he is in the front rank among the able thinkers and writers on Foreign Missions whom the Churches of America have produced in these last days. The Preface informs the reader that some of the chapters have appeared in various papers, and thus prepares him to expect, not a treatise giving a comprehensive and harmonious presentation of the theme selected, but a compilation of articles written for various occasions, arranged with some regard to method, but in the main disjointed and independent of each other. To some this will probably prove an attraction, for they will find a special pleasure in taking up at odd moments these bright and lively chapters by one who has made missionary principles a study and has had a leading share in guiding the practice of the missionary agencies of the American Presbyterian Church, and whose high reputation has frequently led to his being invited by the Bishops of the Protestant Episcopal Church to address their meetings. Regarding the motives and aims of the missionary enterprise, regarding the agents and the methods employed, regarding results and the answers to those who criticize the work, very much is found in these 500 and more pages which is sound and sober and wise, and which is expressed in fresh, terse, and striking and often sparkling sentences.

We can only furnish a few illustrations. In the first chapter, on "Missions—Primary and Essential in Christianity," we read, "If in our conviction and experience we are sure that in Christ we possess a great good, then we will give Him to the world—not otherwise, no matter how much we may talk about last commands and 'great commissions.'" And then, as the converse to this:—

"The Church that is doing nothing to extend His knowledge to the heathen world is furnishing such proof that Christ means little to it as no amount of verbal worship or protestation of devotion can annul. The fundamental question in connexion with Missions is this: Is Christ of any worth? That is the fundamental question of Christianity. If He is of worth to us, He is of worth to all men, and must be made known to all men."

And again, "Let us characterize properly, if we can, the atrocious loathsomeness of the moral judgment of men who can withhold without compunction from the world the best news that ever came into it." As to the missionary aim, he is no less forcible and trenchant:—

"Missions are the product of the conviction that Christianity is a divine life in man, and that every Christian is different from other men, not in this or that external, but in the fact that he is alive and other men are dead. . . . It is to give men that life that the Church sends out missionaries, and all kinds of accessory and blessed consequences flow from missionary work because the life of Christ planted in men cannot be restrained from producing such results.

"This is what Christian missionaries are trying to do. Men may say they are trying to proselytize, if they wish to say so. But proselytizing with Christians is not the attempt to lead men to change their opinions or their mode of worship. It is an attempt at resurrection."

"Missions are powerful," he says a little further on, "to transform the face of society, because they ignore the face of society, and deal with its heart. . . . I had rather plant one seed of the life of Christ under the crust of heathen life than cover that whole crust over with the veneer of our social habits, or the vestiture of Western civilization." Regarding the so-called sufficiency of the non-Christian religions, he remarks, "All the non-Christian religions, except Mohammedanism, were here when Christ came. He came to the best of them, pronounced it inadequate, and denounced its priests as hypocrites. If the non-Christian religions are sufficient, why did He come? Above all, why did He die? Calvary closes the issue of comparative religion. If Judaism needed Jesus nineteen hundred years ago, Hinduism needs Him to-day a thousand times more." He makes some quotations disclosing revolting aspects of Heathenism, and in answer to the retort that Christian lands also have their evils, he says, "That is true, but it is beside the mark. The point is that the evils of Christian lands exist in spite of their religion, while the evils of non-Christian lands are the products of, and sanctioned by their religions. The sacredest things of Christendom are the purest things. The foulest things of Asia are its sacred things." What then ought the attitude of Christians to be towards these religions? They should not, on the one hand, be treated with contempt, though there is much in them that deserves contempt. "It is not because of what they are that we should treat them and their adherents with kindness and pity. It is because we are Christians." On the other hand, they should not be treated "with silly ignorant sentimentalism, or with foolish and utterly indiscriminating tolerance."

In an able chapter on "the Science of Missions" the writer says some particularly wise things about Native Churches, and he refers to the manuals of the C.M.S., founded on Henry Venn's policy and expressed in his very words, as the best statement on the subject he has met with.

The above short extracts will suffice to recommend the book, and to excite

a hope that some day Mr. Speer will find time to give the Church some of the treasures of his knowledge and experience in a more systematized and better focussed form.

JOHN MACKENZIE, SOUTH AFRICAN MISSIONARY AND STATESMAN. *By* W. DOUGLAS MACKENZIE. *London: Hodder and Stoughton.* (Price 7s. 6d. net.)

John Mackenzie was a missionary of the London Missionary Society in South Africa during a most critical period of the political history of that huge territory, and his name should be honoured for all time because of the personal influence he was enabled to exert upon the trend of events in the interests of the native races. He sailed, already married and ordained at the age of twenty-one, in the summer of 1858, and was greeted on landing at Table Bay by Robert Moffat, the veteran who had spent more than forty years labouring for South Africa's evangelization. The destination proposed for him was the Makololo country on the Zambesi, which Livingstone had visited in 1854-55, and from whence he had travelled first to the west coast at St. Paul da Loanda, and then to the east coast at Quilimane. One of Mackenzie's native servants at this time was the man who shared with Livingstone the dangers of his famous lion-fight. Since Livingstone's visit, however, Mambari slave-dealers had come among the Makololos, and a consequence of their advent was that these people were now distinctly unfriendly, and several members of the mission party died, it was believed, from the effects of poison administered by them. Mr. Mackenzie thereupon returned south and settled at Shoshong among the Bamangwato, a tribe of Bechuanas. Two sons of the chief of that tribe had been baptized by a German missionary named Schulenburg, and one of these was the now well-known Christian ruler, Khama. Mackenzie had the great privilege of building up the Christian character and inspiring the enlightened policy of this young man when he succeeded his father in the chieftainship.

Mackenzie was providentially led to devote several of the best years of his life to instructing the Government and the public at home regarding the intricate problems presented by the state of things in South Africa. The geographical position of Bechuanaland made it in a real sense the key of some of the most difficult of those problems, and it is impossible to read the record of his plodding and unselfish labours without being led to entertain a profound sense of the debt that Great Britain owes to his keen and unerring foresight, and of the misfortune that a fuller opportunity was not afforded him of realizing his own policy. But what had a missionary to do with questions of high politics? Is it not a rule, and a very wise one, that he should abstain from taking part in political affairs? Yes, such is the rule of the L.M.S., as it is of the C.M.S., and accordingly when Sir Bartle Frere offered Mackenzie the Commissionership of South Bechuanaland and the latter accepted it in the hope that he might be allowed to discharge the duties of the office while still continuing to do the work of a missionary, the Society decided against the proposal. Later, however, in 1884, when Lord Derby offered him a Deputy-Commissionership, the Society acquiesced; nevertheless it involved his withdrawal for the time being from its staff. The circumstances that rendered such a severance justifiable in the view of a man whose missionary purpose had in no sense abated arose from the unscrupulous ambitions and sordid aims of Boers and colonists, and from the injustice and wanton violence meted out by them to the Natives wherever the deterring power of a strong British administration was absent. The conditions prevailing in Bechuanaland after

Sir Charles Warren's punitive expedition of 1878 were similar in many respects to those in Uganda in 1891 when the Imperial British East Africa Company decided to withdraw their representative, and as the C.M.S. in 1891 was led to take an active part in appealing to the Government and informing the country of the facts of the case, so was the L.M.S., and with like effect, though with a very different sequel, in 1882. The book should certainly be read by all whose business it is to form a correct view of the forces lately at work and their several tendencies in the Cape Colony and in the Transvaal.

Methods of Bible Study, by W. H. Griffith Thomas, B.D. (London: Marshall Brothers; price 1s. 6d.) This little book, written for Christian workers, and designed to suggest methods of mastering the subject-matter of the Word of God, cannot be too highly recommended. Modest as it is in appearance and price, it gives the fruits of many years of thought and study. It consists of thirteen chapters, every one of them full of helpful suggestiveness. The first is on the Bible as a whole; the next two on the Old and New Testaments respectively; the fourth and fifth on the Books of the Old and New Testaments; five chapters are then devoted to subjects and doctrine; the eleventh is on minute study—of verses, and words and phrases, concluding with a specimen word-study; the last two chapters are on the supreme object of Bible-study, and on the use of the Bible for knowledge and for power. In arranging the contents of the Old Testament Mr. Griffith Thomas frankly says that his order is "not according to the views of some modern scholars, but it may not be necessarily incorrect on that account. It follows the lines of a somewhat older scholarship, which is at least still worthy of being heard." In the second chapter, on the Old Testament, what it says on O.T. teaching may be summarized as follows:—"It is a Book of unfulfilled prophecies, which Jesus the Prophet fulfils in His life; it is a Book of unexplained ceremonies, which Jesus the Priest explains in His death; and it is a Book of unsatisfied longings, which Jesus the King satisfies in His Resurrection." It is difficult to select where every page is so replete with good things. In chapter v., on the Books of the New Testament, the Acts is analyzed, first, according to historical extension: (a) Church of Jerusalem, i.—vii., (b) Church of Palestine, viii.—xii., (c) Church of the Gentiles, xiii.—xxviii.; second, according to spiritual expansion: (a) Definite Commencement, i. 1—viii. 3, (b) Deepening Experiences, viii. 4—xii. 25, (c) Astonishing Progress, xiii. 1—xxi. 16, (d) Apparent Check, xxi. 17—xxviii. 31; and third, according to personal effort: (a) St. Peter, i.—xii., in five sections, (b) St. Paul, xiii.—xxviii., in five sections.

The Books of the Bible, by Adeline Campbell. (London: E. Marlborough and Co.; price 3s. 6d.) The Authoress of this helpful book has written and published it in response to requests from students who had attended Bible-readings which she conducted in Toronto a few years ago. A short chapter is devoted to each Book of the Bible, and its principal characteristic, design, and prominent teaching are pointed out. The writer aims at elucidating Scripture by Scripture, and at displaying the Divine unity, continuity, and harmony of God's Word. She aims not less at making her studies practical and soul-searching. Each chapter is headed by a brief motto intended to express the leading or a leading feature of the Book under consideration. For example, the four Evangelists have respectively, "Behold thy King," "Behold My Servant," "Behold the Man," and "Behold your God." And the chapters end with a succession of suggested hints for study and investigation. We warmly recommend the book to thoughtful Bible-readers. It is the work of a devout and experienced Christian and is full of suggestiveness.

The Evangelization of the World in this Generation, by John R. Mott. (Student Volunteer Missionary Union, 22, Warwick Lane, London, E.C., price 6d. net, by post 9d.) This book was reviewed at length in our pages when it first appeared (see *Intelligence* for November, 1900, page 865), and we have very much pleasure in welcoming this new and cheap edition. All our readers who have not procured the book should get it now, and to any who may wish to purchase a number of copies for free distribution the publishers are prepared to offer reduced prices. A more useful book for presentation to Church workers could scarcely be named.

Missions of the United Free Church of Scotland, by John Torrance, B.D. (Edinburgh: Publications Office, United Free Church; price 3d. net.) This is the sixth of a series of Handbooks of the United Free Church Missions, and it tells the story of the work in Western and Central India and at Aden. Very methodically and ably is the reader conducted in succession to Bombay, Poona, Jalna, and Nagpur; the country, its history, and its people are described, the chief workers are introduced, and the institutions—particularly the celebrated Wilson College in Bombay and the Hislop College, Nagpur—are pictured. There are several excellent photographs and a map, with lists of missionaries and statistics. Altogether it is a model Handbook, and if all missionary societies had a similar series the study of Missions would be immensely simplified.

Erromanga, the Martyr Isle, by the Rev. H. A. Robertson. (London: Hodder and Stoughton; price 6s.) The scene of the martyrdom of John Williams, James Harris, and the three Gordons must ever be sacred in the eyes of the whole Christian Church, and the dates when they fell victims for Christ's sake of the treachery and cruelty of the Heathen—November 30th, 1839, May 20th, 1861, and March 7th, 1872—deserve to be remembered. The Author of this book was a member of the Presbyterian Church of Canada, and sailed from Halifax in 1863 on board the first *Dayspring*, engaged as a lay assistant in the New Hebrides Mission. After his first furlough in Canada, during which he was ordained and obtained a wife, he returned in May, 1872. He arrived with his young wife at Aneityum, the southern island of the New Hebrides group, a few weeks after James D. Gordon's death, and on learning the news he at once offered to take his place. In June, 1872, they reached Erromanga and were permitted to land, the chief, however, refusing to accept any responsibility for their safety. That was the beginning of a residence which has lasted nearly thirty years, during which they have been privileged to see Erromanga practically Christianized. The incidents of their life, some of which were of an exciting kind and many were amusing, are here given at length. Very touching particulars, derived from Natives, of the death of Mr. and Mrs. George Gordon are also recorded. A remarkable instance of accuracy in transmitting knowledge is afforded. A full account of Captain Cook's visit to the island in 1774 was given to Mr. Robertson, which tallied exactly with Cook's own description. It had been handed down from generation to generation how the great white gods had come who had struck terror into the people by their wonderful fire and by the huge floating kingdom in which they lived. There is also much sad reading regarding the treachery and wickedness of the early sandalwood traders.

Village Work in India, by Norman Russell. (London: Oliphant, Anderson, and Ferrier; price 3s. 6d.) Like the author of the book just noticed, Mr. Norman Russell is a member of the Canada Presbyterian Church. His sphere of labour, however, is a very different one, namely, the Native State of Indore, in the Central Provinces of India. He makes village life in the Nerbudda valley—and the description applies almost exactly to a large part of the Peninsula—very real to the reader. The streets and houses, the occupations of the people, their customs (and slavery to custom), their character, and their religion are shown; the methods used for reaching them with the Gospel, the discouragements and encouragements of the work are described. The impressions left on the mind by the book's perusal are chequered. The hopefulness and fruitfulness of the work are abundantly proved, but the terrible lack of workers to compass the innumerable villages of India is not less patent. Mr. Russell estimates that in its portion of Central India the Presbyterian Mission with a staff of twenty-five missionaries and other agencies does not reach in a year with a single Gospel message more than 300,000 out of a population of four millions, and out of 17,000 villages only eighteen are permanently occupied.

Outline Studies on Mohammedanism, by Tislington Tatlow, M.A. (London: S.V.M.U.; price 4d.), is a pamphlet suggesting subjects for a series of papers on Mohammedanism, and giving a skeleton paper on each subject, for use by College Missionary Bands. Two papers (practically three, as there is another on the Hon. Ion Keith-Falconer) are given on Arabia; two on Turkey; and one on the late Rev. Dr. Imad-ud-din; the rest are on Mohammed and Mohammedanism. The writer expresses his surprise at finding how very little is attempted by the Christian Church for Islam. Nevertheless, a second series of papers might well

be given on work among them in West and East Africa, Egypt and the north coast of Africa, Palestine, Persia, the Punjab, and India generally.

Our old and valued friend Mrs. Murray Mitchell has published a delightful little book, *A Peep into my Poona School*, in which she gives us vivid reminiscences of the scenes and incidents of her work in India half a century ago. It will charm young people, and indeed people of all ages. For the benefit of modern readers imperfectly acquainted with the great missionaries of those days, let us explain that Dr. Murray Mitchell was, and is, one of the most learned and accomplished men ever sent forth even by the Free Church of Scotland. Publishers, Macniven and Wallace, Edinburgh.

Holy Communion, or The Supper of the Lord, by the Rev. W. S. Moule (C. J. Thynne), is a delightful little book, full of sound exposition and spiritual application. It is in substance the addresses delivered by Mr. Moule at communicants' classes for Chinese students in the Training College at Ningpo. We wish the teaching in all Church Missions were like this; and in communicants' meetings at home also. The book may be strongly recommended as a gift to confirmation candidates and other young—and indeed old too—members of the Church of England.

Helps to the Study of the Epistle to the Hebrews, by Henry T. Hodgkin, M.A., Cantab. (London: British College Christian Union. Price, in cloth, 1s. 9d.; paper, 1s. 2d.) The Author of this very valuable little text-book is the Chairman of the S.V.M.U. He expresses regret that he has had to prepare for press "against time," but he has evidently not spared pains, and a most useful compendium of suggestions and practical hermeneutics is presented to the student, and strong clarendon type brings out the emphatic points to impress the mind and catch the eye for subsequent reference. One hundred and eight daily studies are given on the left-hand pages, the opposite pages being left blank for notes.

Three Bulwarks of the Faith: Evolution, The Higher Criticism, and The Resurrection of Christ. By the Rev. E. H. Archer-Shepherd. (London: Rivingtons; 5s. net.) We sincerely wish that we could commend this book. The author writes to us that he hopes it may be useful to labourers in the mission-field and to educated inquirers. We agree with him that the results of historical and critical investigation ought not to be ignored; that both these and the conclusions of science may oblige us to modify our traditional human interpretations of the language of the Bible; and that Christianity, and Divine Revelation, have nevertheless nothing to fear from either. And we believe that a careful review of what may be regarded as settled in science and in criticism, showing how it is entirely consistent with the plain facts on which the Christian religion rests, would be of the greatest value at the present time. But Mr. Archer-Shepherd seems to us to be far too eager to accept, not merely the definite results of sober criticism and reverent scientific inquiry, but also not a few of the wild imaginings and theorizings of the more advanced of the "Higher Critics." It would not be difficult to point out more inconsistencies in the views set forth in this volume than in what we still regard as orthodox teaching on Holy Scripture.

Wilfrid Thornton, by Emily Symons. (London: Marshall Brothers; price 1s.) This is a story with a definite missionary purpose, and many of its missionary incidents connected with China are facts. The Authoress, Miss Emily Symons, has for several years written the charming Monthly Letters to Sunday-schools which the Society publishes, and she wrote the *Story of the Year* for some years after Miss Geraldina Stock's death. The story is full of pathos and of holy, simple beauty.

Soo Thah, A Tale of the Making of the Karen Nation, by Alonzo Bunker, D.D. (London: Oliphant, Anderson, and Ferrier; price 3s. 6d.) The story of the wonderful movement among the Karens, the hill tribes of South Burmah, through the instrumentality of the American Baptists, is told in relation to the life history of one of the converts. There is an element of fiction in the account which will render the book more attractive to some readers, but it has also disadvantages, because it is impossible without reference to other books, which all readers have not access to, to be sure how much is historical, and the absence of dates and of missionaries' names makes such reference more difficult for those who have. It is an inspiring story of the Gospel's power.

Day by Day of the Christian Year. (Oxford University Press; price 2s., on Oxford India paper, 3s.) For each day one text from the Epistle or Gospel for the previous Sunday is selected, and beneath it are grouped a number of parallel passages which bring out or amplify the ideas expressed therein. All are taken from the Revised Version. The type is excellent and the volume is most presentable, neat, and portable.

Sacred Leaves from Life's Highway, by Florence A. Armstrong. (London: Elliot Stock.) The merit of these verses (which are offered for sale, we are informed, for the benefit of the C.M.S.) lies chiefly in the spirit of love and devotion which they breathe—love of nature and devotion to the God of nature, all but essential ingredients of true poetry.

"*Sursum Corda!*" by Marian Brooke (London: Elliot Stock; price 1s. net), is a small booklet of verses on the Holy Communion.

The Upper Currents, by J. R. Miller, D.D. (London: Hodder and Stoughton; price 3s. 6d.), gives in short, crisp chapters some simple lessons "to incite to braver, stronger, truer living," to quote from the Author's Preface.

We have also received the following:—From Drummond's Tract Depot, Stirling, *The British Messenger* (price 1s. 6d.), *Gospel Trumpet* (1s.), and *Good News* (4d.), yearly volumes for 1902—all admirable for evangelistic purposes. From the Wesleyan Mission House, London, *Foreign Missions* and *Wesleyan Methodists* (price 2d.), a succession of fervent appeals, and brief statements of the claims of India and Africa, edited by B. Broomhall. Some diagrams and maps are most impressive, and the pamphlet, while addressed specially to Wesleyans, has a voice for all Christians.

LETTERS TO THE EDITOR.

"HOW MY INTEREST WAS AWAKENED."

DEAR SIR,—I enclose a cheque for ten guineas to the General Funds of the Church Missionary Society, and as it is the first subscription I have ever made to such an object, and as the awakening of my interest in Missions was, to say the least, curious, and my experience might be helpful to some hard worker who, perhaps, looks for results and sees none, or stimulating to some beginner, I have jotted down a few notes regarding it.

A year ago I should have voted Missions the driest subject under the sun, and though, of course I had often been to missionary meetings, they always seemed so dull as to be barely tolerable; indeed, I only used to go as it were under compulsion from a dear sister, who has been an enthusiast for Missions, and especially for your society, for perhaps thirty years. Last year she induced me to go with her again, and I did so—grudgingly, I admit. Some missionary, lately returned from India I believe, was speaking, and in the course of his remarks he told us about a clergyman in England whom he had lately been to see, a friend of his, who, year by year, had made a nice sum of money for Missions by selling the produce of his garden, the cultivation of which was his hobby. He told us a great deal about this dear old man, and of the great happiness it was to him to be able to do anything for Foreign Missions in this way; and all the while he was talking, *he kept looking straight at me!*—why, I can't imagine! Well, to tell the truth, gardening is my pet hobby too. I boast of a tiny town garden, perhaps twenty yards long by six yards wide, and a little greenhouse, about twelve feet by eight feet, and find as much pleasure in it as a lord does with his thousands of acres. Consequently I found his remarks very interesting for once; but I wasn't going to grow any flowers for the missionaries—not I! Why, I had barely room to grow enough for myself! So I dismissed the matter from my mind. But for some little time past I had had some qualms of conscience in doing nothing whatever for Missions; and in a few days the speaker's words came back again into my mind, and kept coming back, being dismissed each time with greater difficulty. At last I found myself obliged to *admit* them, and that once done, I began to wonder whether I could imitate the clergyman, and make a little too in the same way! I knew I couldn't do much with one little greenhouse and one frame, even though it was a double-light frame; but, while pondering, I came across a huge three-light frame, of which the

lights were in fair order, but the wood-work was partly rotten, but could yet be cut up into *one* frame. Calculating the cost, I found I could have three frames made complete, using the old wood for one, for about 30s., and they could each be bolted together at the corners, and so taken to pieces and packed away on the roof of an outhouse in the summer, so as to avoid using the limited space in the garden in the summer-time with these unsightly objects. This would do well—but what about the 30s.? The thought of paying that rather took the gilt off the gingerbread! However, while considering the matter, some dear friends, to whom I had told a little of what was in my mind, and who had been supporters of Missions all their lives, to whom I had recently given a quantity of books, sent me a cheque for £1, and that decided the matter. I had two half-sovereigns laid by, one for the S.P.G. and one for the C.M.S.; the former went to make up the 30s. for the frames, and the latter to buy 10s. worth of seeds from Sutton and Sons, Reading. That was all done last January. Then, of course, being in a measure a gardener, all was fairly smooth sailing. I raised thousands of little seedlings in the greenhouse—enough to stock the town, somebody said—the chief being antirrhinums, phlox, sweet peas, nasturtiums, gaillardias, stocks, scabious, tobacco plants, Japan and Indian pinks, &c., &c., and I took about 250 cuttings of some choice fuchsias I had. It was pretty hard work in all spare time for some months, and at times I used to be down in the greenhouse at midnight “pricking off.” Then, being a master in a large school, I advertised the plants among the parents of the boys, selling the seedlings at 1s. a box (thirty to fifty plants, according to size and sort) and the fuchsias at 3d. each, in little pots.

I had wonderful success all through the spring. One of the great drawbacks was, of course, want of room, as this necessitated so much shifting of the plants in accordance with the weather, and to keep them safe from late frosts; but the frames were a great help, as forty-eight boxes could be stored in them, sixteen in each. The little fuchsias went wonderfully well, and made a fine show: especially in one garden they were the admiration of every one that saw them, and I was myself so struck with their great beauty that I took care gradually to obtain all the best varieties there are, during the summer, my idea being to take 500 cuttings, if possible, this spring. Many people very kindly helped me with small pots. Needless to say, my own garden did not suffer in the least, but was as pretty and as full as ever.

After the bedding stuff was disposed of, I began to look around for “fresh worlds to conquer.” Now, my favourite greenhouse flower is the pelargonium—not the geranium, but the pelargonium proper, of which now there are endless varieties, and of the most exquisite colours. They were just beginning to come into flower, and it struck me that perhaps some boys would give a penny for a button-hole of them. I took up a dozen to school to start with, and they all went like wildfire. It was very difficult to get any foliage at that time of the year, so I tried an ivy-leaf, and found this so good, and the varieties and shapes so numerous, that I used to make excursions to neighbouring churches for them. The button-holes were indeed lovely. I used to take them to school in boxes once a week, about a dozen in a box, on wet moss, and one week actually disposed of about seventy-eight, the boys being very keen on them; some, of course, liking quiet colours, and some the gayest I could make up. It used to take hours to make these button-holes, as I only used about three blossoms for each, and often from three different plants, and, of course, each had to be “gummed” with florist’s gum, and tied up with bass, and put in water for the night. I disposed of about 520 during the summer term. This from such a tiny greenhouse seemed grand. At times it needed some courage to cut so much bloom! I well remember one particular evening when the plants were at their best, and a wonderful sight to see, it went rather against the grain to have to cut almost all for the next day’s button-holes! Was anything lost by it? Not a bit of it, for in four days the whole were replaced, the plants being more full of bloom than ever!

In the autumn I also had splendid success in selling off superfluous fuchsia plants which I could not keep during the winter, and got rid of many dozens, all named varieties, of course, at a small, almost nominal price each.

But to work for the missionary cause, and to take a *real* interest in Missions, is not the same thing, and I felt that the former was not what I wanted so much as the latter, but did not at first see how the latter was to be produced. But,

knowing that "every good gift and every perfect gift is from above," and that "the effectual fervent prayer of a righteous person availeth much," I got some friends of mine, *very saints* in character, to ask in earnest prayer that such an interest might be given me; and being told that to read about Missions was a great help, I decided last January to take the *Church Missionary Intelligencer* and study that; I did so, and found the first number as dry as dust, and the second not much better, but yet plodded conscientiously through them; and now, after only one short year, not only have they become so *crammed* with interest that I look forward with the keenest pleasure to get the new numbers, but am ready also greedily to devour all sorts of missionary literature, books, papers, journals, biographies, and everything else, and find that I have actually ordered five missionary magazines for the current year, in addition to quite a little library of missionary books; so that I am quite a curiosity to myself! Also I have told you, Sir, of the great success in another way with the boys.

I now not only look upon an *active* interest, however small or humble, in Foreign Missions as the *first* and *highest Christian duty*, embodied in the Saviour's last command on earth, and binding on every individual Christian, but believe also that such work is not only *abundantly* blessed and prospered by God, but brings a wonderful sweetness and happiness into one's own life, and is *the surest way of making progress in the Christian race*. And if you ask, "Why, then, do so few take any interest in it, you yourself among them for so many years, and why is it so exceedingly hard to arouse any interest or enthusiasm in Foreign Mission work?" my answer would be that "those principalities and powers of darkness," against whom we are warned that we have to fight, know full well the vast blessing that each may thus gain for others and for himself, and so cast dust in the faces of men, in order that "those things that belong to their peace may be hid from their eyes."

My warning and advice, therefore, to every beginner is this: "Expect every possible obstacle and impediment to be thrown in your way—it was in mine!—persist in facing these steadily, and you will find them *all* removed, often in the most extraordinary and unexpected ways, and your work in the end *abundantly* blessed and prospered, both to yourself and the cause." A. W. E.

THE LANGUAGES OF THE NILE VALLEY TRIBES.

DEAR SIR,—Mr. Thornton's letter which you publish in the September number of the *Intelligencer* suggests that a brief summary of the linguistic position would be helpful, if you could kindly find space for it.

I. THE A-SANDEH or Makraka language offers no resemblance to those on the opposite bank of the Nile.

II. THE LANGUAGES ON THE OTHER BANK belong to two groups, one of which extends practically to the Indian Ocean. The groups are:—

(i.) *The Lur or Dinka Group*. It contains the Lur language, to which is closely allied the Dinka, and probably also the Shilluk. The Lur—note the close resemblance of this word to Nuer, a Dinka tribe on the Sobat—is spoken in various dialects under different names, as Madi, Gani, Kidi, and, I believe also, Shuli. Shuli is said to be the Nubian pronunciation of *A-col* (c soft), mentioned in Mr. Bailey's letter. Dialects of Lur are also found in a small enclave about fifteen miles south-west of the Masaba station, and from immediately south of Mumia's, near to, but not adjacent to, the Lake,* and extending to a little below Kisumu, the railway terminus. The key to this group is the Nubian Arabic.

(ii.) *The Masai Group*, showing remote relationship to Galla, but omitting the Galla verb endings and substituting for them the prefixed vowels used in Group i.

The MASAI retain a masculine and feminine prefix to nouns besides a collective prefix, traces of all of which can, it seems to me, be found in Galla. Closely allied to Masai, but dropping these prefixes, is

TESO. In their place we find a prefix *A-ki*. Closely allied in roots to Teso and Masai—often identical—is

* On the Lake shore are said to be Bantu peoples—notably the Kosova, first mentioned by Mr. Hobley. Further inland, beyond the Lur peoples, are Nand clans; so that this strip is long and narrow.

BARI, and probably the neighbouring Latuka. In Bari the noun prefix is quite lost and the noun forms resemble those of Group i.

NANDI. Mr. Foaker* kindly lent me a brief Nandi vocabulary, and this language appears to be the link which shows the relationship of the members of Group ii. to Galla. The Nandi can speak Masai, and it has also been noted that the languages of the Sotik, Lumbwa, and Kamasia, through or near which the railway passes, are similar to Masai. The same fact has been noted about languages like that of the Rendile in the neighbourhood of Lake Rudolph, whilst the native names Baso Narok (Rudolph) and Baso Naibor (Stephanie) contain the Masai words *narok* (black) and *naibor* (white).

SOTIK, LUMBWA, and KAMASIA are probably dialects of Nandi.

TURKANA. It is not improbable that Teso is a dialect of Turkana. The geographical position of the Turkana, midway between Bari and Masai, as Teso is linguistically, suggests this. And of Captain Wellby's five Turkana words, one is Masai, that for "a camel" is local (camels not extending south of Turkana), and two of the remaining three are undoubtedly Teso.

Thus the key to this group is the Masai language; and probably the most central station for this work will be found at Saveh, on the north of Elgon, and on good authority said to be amongst Nandi people. Saveh is also very important because all caravans for the north go there to buy food before proceeding forward.

NOTES.—Group i. is not wanting in roots which are found in Galla, but the connexion is difficult to establish.† One of the few I have found has the radicals inverted, *ka(e)l* ("a tooth") becoming *lak*. Possibly Group i.—as suggested by the vowel *e* for the third person sing. of the verb—may be related to the old Egyptian.‡ Both groups have the word *angwan* ("four") in common, with slight variations in the pronunciation of the initial *a*. Otherwise the numerals, even in their own respective groups, are most divergent.§ The brief references to Somali that I have seen up to the present indicate that Somali is related to Group ii.

III. SMALL AREAS.—There are some small areas entirely different from these, notably along the Blue Nile, the largest being the language of the Kaffa or Sidama kingdom. So far as I can make out at present, a study of these is of no use whatever to the general problem.

IV. THE GREAT NEED.—There is, therefore, very great need for language students to be sent, viz.:

- (i.) For the study of Nubian Arabic, one.
- (ii.) For the study of A-sandeh, one.
- (iii.) For the study of Teso, one; with possible extension to Turkana.
- (iv.) To study the Lur dialect as spoken south of Mumia's and in the enclave above-mentioned, one.
- (v.) For the study of Masai, one; with facilities for visiting different Masai districts.
- (vi.) To be in reserve to proceed to Saveh, as soon as that centre can be opened, one. This man to make a preliminary study of the Masai notes made by (v.) and ultimately to study the Nandi dialects.

TOTAL—SIX.

There is a good grammar on Bari and Dinka; but what is written on Masai needs a great deal of further investigation.

These should work as much as possible in concert.

V. Proofs of the above statements are mostly reserved as being more suited for a periodical dealing with philology. If any one requires them, I will endeavour to write them up from my notes, should the Lord spare me, during furlough, which is nearly due.

W. A. CRABTREE.

Masaba, Oct. 14th, 1902.

* Recently collector at Mumia's in succession to Mr. Hobley. Both have been many years in the country and have wide experience.

† The geographical line of connexion is probably across Murle to the Juba and along this to the Sobat—i.e. the route followed by the Abyssinians in their raid towards the outpost of Nasser at the end of 1899, or beginning of 1900.

‡ The cerastes denoting "he," "his," may be read as *ef*.

§ Except *tomon* ("ten"), which is, I think, uniformly used in Group ii.

EDITORIAL NOTES.

THE news of Archbishop Temple's death on the morning of Tuesday, December 23rd, reached the General Committee an hour or so after the event, while they were in session, having been specially summoned to dispose of a matter of pressing business relating to West Africa. After a few feeling words by the Chairman, Mr. Sydney Gedge, and the Honorary Clerical Secretary, the Committee knelt in prayer, and acknowledgment was made of God's goodness in giving to our country in the last years of a century which witnessed the birth and growth of its missionary fervour so ardent and unflagging an advocate of Foreign Missions, and prayer was offered for the Church bereaved of its chief pastor, and for the family of the deceased, bereaved in so special a degree. The Committee's Minute on the occasion was passed at their next ordinary monthly meeting on January 13th, and will be found among the "Selections" on page 158. It was highly appreciated by the Committee that Prebendary Fox was invited, as representing the Society, to be one of the pall-bearers at the funeral at Canterbury on Saturday, December 27th. The others invited were the Bishop of Exeter and the Archdeacon of London, to represent the two dioceses over which Dr. Temple had presided before his elevation to the Primacy; Lord Stanhope, to represent the county of Kent; Mr. Talbot, M.P., and the Masters of Balliol College, Oxford, and of Rugby School, to represent his University and College and the old school over which he had ruled for eleven years; Sir Edward Maude Thompson, to represent the British Museum, of which the Archbishop had been an official trustee; and, lastly, Bishop Montgomery, Secretary of the S.P.G. (but unfortunately he was unable to be present to take his place by the side of Mr. Fox), the Bishop of Chichester, and Canon Brownrigg, Secretary of the National Society, to represent respectively the three causes in the support of which the Archbishop was very specially prominent—the Missionary Cause, Temperance, and Education.

THE article by Mr. Eugene Stock at the commencement of this number reviews the occasions when the late Archbishop came into relation with the C.M.S., and when he uttered his trumpet-tongued and inspiring appeals for Missions. We regret that we have not been able to obtain a report of his last sermon, which was a missionary sermon and was preached—the *Standard* says "for the C.M.S.," but that, we think, must be a mistake—in Canterbury Cathedral on Advent Sunday, which, as our readers will recall, was also St. Andrew's Day, and therefore the Day of Intercession for Missions. We quoted last month from the letter of the two Archbishops commending the observance of that day, and it would have been a peculiar, though pathetic, pleasure—more especially as that day was the Archbishop's birthday, the eighty-first—if we could have given his last appeal for prayer and effort in behalf of the non-Christian world. We venture to hope that the manuscript, if this sermon was written, may find its way to the printers, or that some one who was present will be able to produce from notes or memory the substance of so peculiarly interesting an utterance. The last speech of his which the *Intelligencer* has quoted (see the number for November last, page 855) was the one which he spoke in the Library of Lambeth Palace on October 8th, when the Society for the Suppression of the Opium Trade presented a farewell address to Archdeacon Moule on his return to China. And perhaps the Archbishop's bold and staunch attitude on the Opium Question was a more marked indication of his character for fearless and uncompromising championship

of a cause which he believed to be right than was his support of either Education, or Temperance, or Foreign Missions, because the Opium Question is far less understood and in consequence is far more unpopular than any of them. What the Dean of Durham said of him in Durham Cathedral on Christmas Day was exemplified again and again in this connexion: "It is the beatitude of such men as he to stand up bravely for what they believe to be true, standing four square to all the winds of heaven." Especially was this so when he presided over a meeting in which the Rev. Arnold Foster, of the London Missionary Society, exposed the misleading nature, as regards China, of the Report of the Royal Commission on Opium appointed in 1893, and when he attached his signature, as did many others, to a memorandum on the subject.

THE new Archbishop-designate, the Most Rev. Randall T. Davidson, has not hitherto been brought into very frequent touch with the Society's headquarters. He presided at one of the Exeter Hall gatherings in Centenary week, and twelve years before then he took the chair, as Dean of Windsor, at the evening meeting of the 1887 Anniversary, when he dwelt in his speech on the Society's work in building up Native Churches. That Anniversary was one of uncommon interest. Sir John Kennaway had just been appointed President of the Society, and took the chair for the first of a long succession of years, and Sir T. Fowell Buxton had also just accepted the office of Treasurer; an unexpectedly large income in spite of long-prevailing depression in trade and commerce was reported; the speakers included Canon Westcott, subsequently Bishop of Durham, and Sir M. Monier-Williams, both whose speeches rank in some respects among the most useful that our Anniversaries have produced; and lastly, the Jerusalem Bishopric question had come to a head, and apprehensions were entertained that some opposition would be shown at the meeting towards the Society's action. On these accounts the morning meeting was more than usually crowded, and the future Archbishop, as he mentioned in his speech from the chair in the evening, had to stand in the crowd on the staircase for nearly two hours before getting a seat. Two speeches at that evening meeting deserve to be recalled. The Rev. E. A. Stuart, then at St. James's, Holloway, an old Harrovian, congratulated the Society on the number of Harrovians in its inner circle, noticing particularly the new President and Treasurer, two Secretaries, Mr. Wigram and Mr. Robert Lang, and the Dean who was in the chair. His striking peroration on seven of the missionary visions of the Bible lingers even yet in the memory of some who were present. The closing speech was not on the programme of the meeting, and it was *sui generis* in this respect, that it was the one and only speech which up till now has been delivered by a woman at the Society's Exeter Hall Anniversary meetings. The speaker was Mrs. Sorabji Kharsedji, in charge then, as she is still, of the Victoria High School at Poona, who requested to be introduced to the meeting, and made an earnest appeal in behalf of India's women. Such was Dr. Davidson's first C.M.S. Anniversary meeting. The next, God willing, will be on the morning of May 5th, when, according to precedent, Sir John Kennaway will yield to him the chair on the first Anniversary after his succession to the Primacy. His presence as one of the speakers had already been promised some time before Archbishop Temple's death.

THAT the office of Vice-Patron of this Society, which Dr. Davidson will at an early date be invited to accept, is by no means a sinecure, he is well aware from his intimate relations with Archbishops Tait and Benson as their Private Chaplain. He doubtless remembers well the pains taken by

the latter, immediately after his election to Canterbury, when notice had been given by the Duke of Somerset in the House of Lords of a motion reflecting severely on the C.M.S. with reference to disclosures in West Africa against two men who had been agents of the Society on the Niger. Archbishop Benson acquainted himself fully with the facts of the case, and he took one of the Society's Secretaries into the House and placed him by the Episcopal Benches ready to supply him with any necessary information. On that occasion Dr. Benson made his first speech in the House as Primate, a speech which was very hearty in its reference to the Society and was cordially cheered by that august assembly.

It is startling to observe what an unwholesome vitality those old calumnies possess. We had thought them buried long ago, when, lo! on the very day of Archbishop Temple's death, a certain Barrister-at-Law relates at full length in the columns of an east country paper the full details of the murder committed at Onitsha in 1877 under the heading, "Black Missionaries' Crime." Of course the old misstatements were repeated—the story would have no piquancy without them. The two wretched culprits, one of whom had been employed as a clerk or storekeeper, and the other as an interpreter by the Mission under Bishop Crowther, are described as ordained missionaries of the C.M.S., and it is studiously omitted to state that it was through one of the Society's missionaries that their crime was brought to light. The facts were given in the *Intelligencer* at the time, and may be found on pages 386 and 387 of the third volume of the *History of the C.M.S.* We recommend our friends to look up in the *History* references made to the Society from time to time by adverse critics in the local press and to reply themselves. This is sometimes done with the best effect, but often it is not done, and mischief is doubtless wrought to the missionary cause among the uninformed.

The West African business which brought the Committee together, as mentioned above, on December 23rd had happily nothing to do with crime. It related to the consequences of a painful schism at Lagos and Ebute Meta on the mainland. Necessity arose for giving Power of Attorney to the Society's representatives to take action regarding buildings which are held in trust for the Native Church. At present it is needless to say more, except to ask that prayer may be made for those who have separated themselves, and for the Bishop and all concerned.

ANOTHER question of still greater importance relating to trust property has lately been before the Committee. During last year's autumn recess a long printed letter reached Salisbury Square from a Mr. E. M. Philip, Secretary of the Malabar Jacobite Syrian Association, connected with the Jacobite Syrian Church in Travancore. This letter was sent to London direct by the writer, although it was addressed to the Secretary of the Society's Corresponding Committee at Madras, and about the same time the Archbishop of Canterbury and the Bishop of London received copies. To whom besides they were sent we have no knowledge, but a brief digest of the contents appeared soon afterwards in the *Times*, and the *Guardian*, and some other papers. The purport of the letter was to make a claim on behalf of the Jacobite Syrian Church of Travancore to certain trust funds which were created some eighty years ago at the instance of Colonel Munro, then British Resident at the Court of Travancore, for the benefit of the Syrian Community and vested in C.M.S. missionaries. At that time, as students of C.M.S. history do not need to be reminded, the object of the Society's Travancore Mission was to encourage and assist the ancient Syrian Church, which was in a very dark and declining condition, to reform itself. The Word of God was translated into Malayalam, and the missionaries assisted

in the training of the Syrian clergy with the approval of the Metran of their Church. After eighteen years of co-operation under two Metrans, a reactionary movement set in, and in 1835 a Synod of the Syrian Church decided to dissolve the connexion with the C.M.S. As a joint administration of the endowments was now rendered impossible, it was mutually agreed to submit the question of their disposal to arbitration. Three arbiters were appointed: one by the C.M.S. Madras Corresponding Committee, one by the Metropolitan of the Syrian Church, and one by the Travancore Government. The award is a lengthy document, it is dated April 4th, 1840, and is signed by the three arbitrators, who were unanimous. Part of the funds was assigned to the guardianship of the Metropolitan, and the remainder to the C.M.S. missionaries and the Secretary of the Madras Corresponding Committee and the British Resident in trust for the exclusive benefit of the Syrians. The Syrian Metran was dissatisfied with the award and complained to the Government, but no formal appeal was made, and he accepted the items awarded in his favour. This award, made sixty-two years ago, the Society is now invited to ignore, and to hand the funds to the Metran of the unreformed section of the Syrian Community known as the Jacobite Syrian Church. A Sub-Committee having taken the facts under review, presented a memorandum to the January General Committee, which was approved. The concluding paragraphs are as follows:—

“Finally, the C.M.S., on behalf of their missionaries in Travancore, confidently assert that their lawful right to the administration of these endowments is not open to challenge—that their administration has been and is in strict accordance with the tenor of their trusts, and they thankfully recognize the large measure of success which has rewarded their efforts on behalf of the Syrians of Malabar.”

“This important trust having thus been committed to the local representatives of the C.M.S. they would not be justified in abandoning it at the instance of a section of the Syrian Community adverse to the very objects for which the endowments were destined, and have no intention of doing so.

“The C.M.S. would greatly regret to be forced into litigation, as threatened by Mr. Philip's letter, but if such litigation be commenced they are bound as Trustees to resist it.”

THE words in the above quotation claiming that a large measure of success has rewarded the Society's efforts on behalf of the Syrians are fully justified by the facts. Largely as a result of the Society's educational work, a considerable advance has been made by the Syrian Community towards reform during the past sixty years. A contribution in this month's *C.M. Gleaner* by the Rev. Dr. Richards (page 22) shows that many even of the Jacobites—who cling tenaciously to their ancient errors and superstitions—welcome the Scriptures and attend with gladness conventions conducted by our missionaries. This is matter for thankfulness and hope; incidentally it also shows that after eighty years of contact with our Mission C.M.S. men are not generally distrusted by the Syrians as proselytizers. But there is a considerable section of the Syrians who have committed themselves openly to reform, and have for that purpose severed their connexion with the Jacobites. These, under three bishops and with a body of some 150 clergy, have formed a community under the name of the St. Thomas Syrian Church of Malabar. Their influence is considerable both over their Jacobite neighbours and over the surrounding Heathen. In 1893 Archbishop Benson recognized their status by sending a letter of sympathy on the occasion of the death of Mar Athanasius Thoma, their Metropolitan. To have been instrumental in promoting this reform movement is no slight privilege, and it may well be gratefully cited as one of the fruits of the Travancore Mission.

On the question of proselytizing by our Travancore Mission there has

been for some weeks past a correspondence in the columns of the *Guardian*. The letters are too long for reproduction in our pages, indeed the limits of the very generous hospitality of our contemporary were exceeded on one occasion, and only extracts from a letter of Mr. E. M. Philip (the same who is referred to in a previous Note) could be inserted. The various points raised in those extracts were dealt with completely and conclusively, as it appears to us, by Dr. Richards's admirable letter, admirable alike in matter and in tone, in the *Guardian's* issue of January 21st. The statements of another correspondent, the Rev. J. H. Lord, a member of the Cowley Fathers' Mission in the Bombay Diocese, were dealt with by Archdeacon Caley in the *Guardian* of December 17th as follows:—

"What are the facts? He [Mr. Lord] came to Cottayam, the headquarters of the Bishop of Travancore and Cochin, and, staying with the Jacobite Syrians of that place, he heard from them that we (the C.M.S. missionaries) were proselytizing, and he believed them. He called on the Bishop for a few minutes before leaving, but did *not say a word* of what he had heard. Had he done so (and I hold it was his *plain duty* to have done so) he would have received straightforward and correct information; but he concealed from the Bishop what he had heard, and went and *published it in another diocese*. . . .

"But a word on the charge. The Jacobite Syrians say we are proselytizing, and Mr. Lord believes them. I have been in the country upwards of thirty years, and, therefore, should know better than Mr. Lord, and yet I deliberately say that I do not know of a single person being taken from them during the whole of that time. If it be still contended that there is such a person, or has been during thirty-one years, I ask for the *name and place* that it may be tested."

THE press accounts of the magnificent and unique ceremonies and festivities which have accompanied the proclamation of King Edward at Delhi have fascinated and thrilled men of British blood all the world over. Those who recall the history of Queen Victoria's Proclamation in 1858, when the Government of India was transferred from the East India Company to the British Crown, as the facts were divulged in Sir Theodore Martin's *Life of the Prince Consort*, will doubtless have scanned the King's Proclamation with peculiar interest. It was probably deemed unnecessary to renew the assurances as to interference with native religions which were given forty-five years ago in words which the Queen herself revised. The touching reference to the Divine Hand in the postponement and consummation of the Coronation—"We did publish and declare Our Royal intention, by the *Favour and Blessing of Almighty God*, to celebrate the solemnity of Our Royal Coronation upon the twenty-sixth day of June, 1902; and whereas, by the *Favour and Blessing of Almighty God*, We were enabled to celebrate the said Solemnity upon Saturday, the ninth of August last"—is the only one of a religious nature, but it is striking because the words we have italicized stand out with peculiar emphasis in the Proclamation, being the only words it contains which are not purely formal and indispensable. In the gracious message from the King to his Indian people which the Viceroy read at the Durbar there is again at the close a reference to Almighty God, and the passage deserves to be quoted here. After speaking of his deep affection for India and its inhabitants which his Majesty has entertained ever since his visit in 1875, and to the many evidences which they have shown of their attachment to the Imperial Throne, instancing particularly the conspicuous services rendered by the Indian troops in the wars and victories of the Empire, and after holding out a hope of an early visit to India by the Prince and Princess of Wales, the King proceeded:—

"My desire since I succeeded to the Throne of my revered mother, the late

Queen Victoria, first Empress of India, has been to maintain unimpaired the same principles of humane and equitable administration which secured for her in so wonderful a degree the veneration and affection of her Indian subjects. To all my feudatories and subjects throughout India, I renew the assurance of my regard for their liberties, of my respect for their dignities and rights, of my interest in their advancement, and of my devotion to their welfare, which are the supreme aim and object of my rule, and which, under the blessing of Almighty God, will lead to the increasing prosperity of my Indian Empire and the greater happiness of its people."

THE pomp and pageantry of the Durbar owed much to the presence of the Princes of the Feudatory States, over one hundred in number, each one of them ruling a semi-independent State. The aggregate population of these Native States amounts to 60 millions of people and their area extends over 55 degrees of longitude. Some words which Lord Curzon addressed last November to the Maharajah of Jaipur have occasioned to some of our friends a measure of disappointment, which we are inclined to think a due regard to the context should have mitigated if not removed. The Viceroy was repudiating the suggestion that the Government of India had any desire or purpose to anglicize the Native States, and expressing a hope that the day will come when their Princes "trained to all the advantages of Western culture, but not divorced in interests or in mode of life from their own people," will fill an ampler part than at present in the administration of the Empire. And he added, "I would dearly like to see that day, but it will not come if an Indian chief is at liberty to be a spendthrift, or an idler, or an absentee. It can only come if, as your Highness has said, he remains true to his religion, his traditions, and his people." It was not an admonition to beware of the seductions of the Christian missionary, as some have imagined, but a caution against the far more pervading and ubiquitous seductions of the flesh and of the world. At the same time it is much to be desired that statesmen who profess the Christian faith would choose their words with the utmost care when they touch on the native religions, lest an expression lightly spoken should restore to a fatal equilibrium some minds which have been shaken in their false security.

HAPPILY for British India, it has always possessed, and possesses still, statesmen who leave no room to doubt their sentiments regarding the universal claims of Jesus Christ, the Son of God, and they, in an eminent degree, succeed in winning the confidence and esteem of the people. The late Lieutenant-Governor of Bengal, Sir John Woodburn, K.C.S.I., who died in November last, was one of these, and his death was mourned by Hindus and Mohammedans no less than by Christians. The Indian Christian Association passed a Minute recording their "high sense of his exceptional goodness as a ruler and as a man," and their "special gratitude for the lively interest he uniformly took in the Indian Christian community." His untimely death prevented, it is announced, his appointment to be a Knight Grand Commander of the Most Eminent Order of the Indian Empire, in recognition of his long and distinguished services for India. The present Acting Lieutenant-Governor, the Hon. J. A. Bourdillon, has long been a member of the Society's Calcutta Corresponding Committee, and is a brother of the Rev. F. W. Bourdillon, who retired from the Bengal Mission in 1901. And when they retire from active service these Christian administrators, officers, and judges find their greatest pleasure in taking part in the direction of missionary societies. The late Lieutenant-Governor of the Punjab, Sir W. Mackworth Young, K.C.S.I., has just undertaken to serve on the Committee at Salisbury Square which has

charge of the Indian Missions ; he has also accepted the Chairmanship of the Church of England Zenana Society, succeeding in that office the late Sir Charles U. Aitchison, who had preceded him as Lieutenant-Governor of the Punjab. The permanent Chairman of the Zenana Bible and Medical Mission, Mr. H. M. Birdwood, was for many years honourably distinguished as a Judge in Bombay and was a member of the C.M.S. Corresponding Committee in that city. The writer of the able article in this number on "India and the Christ" is another old Indian Civil officer, and our Committee list includes many others.

THE papers are affording information regarding Kano in response to the natural curiosity excited by the intelligence that a large punitive expedition is on its way to that city. We regret to read the comments of the *Daily News*' leading article of January 22nd attributing to Bishop Tugwell's visit to Kano in 1900 the subsequent events which have led to this expedition, and also alleging that C.M.S. deputations at home have called for coercive intervention. We know of no facts tending to connect Bishop Tugwell's visit with the Emir's recent actions. We find it far easier to believe that if the missionary party whom the Bishop led had been permitted to stay in Kano events might have taken a happier course. Regarding the other charge, we cannot help thinking there is some mistake, or at the most that some ill-considered remark has been misunderstood or exaggerated. Nothing of the kind alleged has come to our knowledge. The Society's policy of abstention from taking part in political agitation is well known, and we think that any serious infringement of the rule by its representatives would have been reported at headquarters.

We must not overlook the fact that the district immediately affected by these events is a very small section of the country. We learn from an interesting article in the *Times* of January 20th that out of fifteen provinces which form the territories of the Protectorate of Northern Nigeria, twelve have been successfully incorporated in the British system of administration. Those of Kano, Katsina, and Sokoto are the only three whose effective occupation has yet to be accomplished. Dr. Miller, who is at Zaria, with full knowledge of the projected expedition, yet considers that reinforcements might even now be wisely sent out, and he appeals for three doctors (one a lady), two nurses, three clergymen, and two "practical" men. At all events, it is not too soon to be looking and calling for recruits. A great and wide door is either open now or is most likely (D.V.) to be fully open in the immediate future, and there ought to be an abundant entrance.

Few months pass without adding to the death-roll of our missionaries. This past month, the summons has come to Africa. Under "Mission-Field" will be found particulars of three deaths there, those of the Rev. F. F. Adeney, Secretary of the Egypt Mission, and of Mr. H. H. Farthing and Mr. R. Kinahan, who died in the Uganda and Sierra Leone Protectorates respectively, both of blackwater fever. The latter had the joy before he departed of reaping the first-fruits from the Yalunka tribe into the garner of the visible Church. At home, we hear of the death of an honoured friend and ardent worker for the missionary cause—the Very Rev. David Howell, Dean of St. David's. Some of our readers will doubtless recollect his thrilling speech, when Canon of St. Asaph, at the 1889 Anniversary, when he was assigned the difficult duty of holding the attention of the audience as the last of a long array of speakers—a duty which he performed with entire success. He also spoke at the morning meeting in 1870, at the evening meeting in 1891, and at St. James's Hall in

1894. We are informed that his last public effort was to speak at the C.M.S. anniversary at Cardiff in October.

THE beginning of the New Year brings several privileged functions to the Committee and Executive at Salisbury Square. First there is the Epiphany Service of Holy Communion at St. Bride's, usually held on the first Committee day of the year, which this year was on the Feast of the Epiphany. The preacher was the Rev. Canon McCormick, Rector of St. James's, Piccadilly. He dwelt on the vast number of unsalaried workers who labour for the C.M.S. both at headquarters (on the Committee, in connexion with the various Unions, &c.) and throughout the land, and he urged the necessity for all workers of consecration, devotion, cheerfulness, and of hope. His text was Acts xiii. 2. Then in the second week the annual treat was enjoyed of welcoming the Association Secretaries, and spending Wednesday, Thursday, and part of Friday, January 14th-16th, in conference. Before this, however, on Monday afternoon, the 12th, a Conference of clerical friends summoned by the London Branch of the C.M.S. Clergy Union was held at the C.M. House. Prebendary Fox read a paper on "The Supply of Missionary Candidates and the Conditions of their Training and Acceptance," and the Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, read one on "Missionaries and Native Churches." At the Annual Breakfast given to the Association Secretaries by the Central Secretary, the Rev. J. S. Flynn, Mr. Eugene Stock gave the address; and in the course of the next two days devotional addresses were given by the Revs. R. Elliott, Assistant Secretary in the Medical Department, and E. A. Stuart, Vicar of St. Matthew's, Bayswater. Papers were also read by the Revs. E. A. Wilson and G. T. Manley, on "The Maintenance of Interest in our C.M.S. Unions," and "The C.M.S. Clergy Union as an Aid to C.M.S.," respectively. The subjects discussed were numerous, but our space does not allow of our touching them this month. Some of them will doubtless call for attention in due course.

THE Society's country friends have not proved so ready as we ventured to hope they would be to follow the good example of Bristol, Nottingham, Newcastle, and Reading in having local Church Missionary Houses. The report of the Bristol House for the year ending September last is before us, and it should certainly prove a stimulus to many other large towns where the C.M.S. is strong, to follow the lead given. During the year generous gifts to the amount of close upon £800 freed the building from debt. The receipts of the year amounted to £410, and left a profit of £23. The Association benefited by the accommodation afforded to the extent of over £50, no less than thirty-six C.M.S. meetings having been held in the large hall during the year, and eighty-eight in the committee-room. Honorary secretaries and other workers are in daily attendance, and the House is rapidly becoming recognized, like Salisbury Square in London, as the centre to which friends in the district naturally resort for missionary information. There is a library of 500 volumes, and a museum with curios which are loaned for exhibition purposes and to illustrate addresses. The sale of industrial work and curios realized £105, and literature was sold to the extent of nearly £80. Surely such facts, after only four years' experience, should be a powerful plea for the multiplication of these foci of missionary influence.

THE courageous and resourceful Committee of the C.M.S. Lay Workers' Union for London are organizing a special effort to arouse and deepen

missionary interest amongst men—not only in the Metropolis, but, through the local Branches of the Union, in the Provinces as well. Between February and May, and more especially in Lent, it is proposed to arrange as far as possible meetings for men—communicants, Sunday-school teachers, and other church workers—in every town, parish, and district. On Saturday, May 2nd, a whole-day Convention will (D.V.) be held at Exeter Hall, to which delegates from the Provinces will be invited. And those who can extend their stay into the following week will have the opportunity of attending the Society's Anniversary celebration, besides some special Lay Conferences arranged for their benefit. Clergy and other friends willing to co-operate should communicate with the Hon. Secretaries of the C.M.S. Lay Workers' Union, c/o C.M.S., Salisbury Square, London, E.C.

OUR Irish friends are taking steps to raise a memorial to Bishop Pakenham Walsh in connexion with the Hibernian C.M.S. The proposal is to found a scholarship to be given year by year at the discretion of a Committee, of which the Archbishop of Dublin and the Bishop of Ossory shall be *ex-officio* members, to some deserving and needy Irish student, being an accepted candidate of the C.M.S. The late Bishop had many warm friends in England, who may be glad to know that contributions in furtherance of this end will be received by the Hon. Secretaries of the Bishop Pakenham Walsh Memorial Fund, 21, Molesworth Street, Dublin.

A DAY of prayer for students is observed in the early part of February in each year by thousands of students and friends in all parts of the world, in connexion with the World Student Christian Federation. This year, Sunday, February 8th, is the day set apart for this object. We are sure that a large number of our readers will thankfully unite their prayers to swell the volume of intercession on that day for an outpouring of the Holy Spirit on those of both sexes who are seeking to equip themselves for their life's work, that many of them may be led to entertain the loftiest ambition, that of spending and being spent to make Christ known to their fellow-men.

THE deficit of £27,603 brought forward from last year has been reduced to £10,901 at the time of going to press—a result for which our thanks are due to many donors of large and small sums who have responded to the Dean of Peterborough's appeal. A warm friend now offers a contribution of £500 if the remainder of the deficiency is guaranteed before March 1st next. It is very refreshing to realize that the end is now the subject of practical calculation and of imminent anticipation. May it please God to honour with entire success this effort of faith and courage!

ERRATA.—The Rev. Dr. W. J. Richards asks us to correct one or two errors which he inadvertently made in the last paragraph but one of his article on "The Syrian Church of Malabar" in our issue for October, 1902 (page 751). He was mistaken in saying that one of the Reforming Bishops is "a graduate of the University." Moreover, instead of one English high-school, he should have credited the Jacobite Church with three such schools recognized by the Government, and it has also two or three clergy schools and an Evangelistic Association, which his article did not mention.

In our "Editorial Note" on page 70 last month, by a printer's error we were made to say that "Mrs." Charlton's sister had died. It should have read, "Mr." Charlton's sister.

HOME DEPARTMENT.

Notes and Comments.

THE following tables give the amounts raised for the Society in the English and Welsh dioceses, by means of missionary-boxes and sales of work, during the year 1901-1902. When any large amount is stated to have been given by a Sunday-school, only a portion of it is reckoned as coming from the young.

Diocese.	Boxes.			Sales of Work.	
	General.	Junior.	Total.	Number.	Amount.
	£	£	£	£	£
Bangor	102	45	147	3	34
Bath and Wells	827	238	1,065	61	1,398
Bristol	800	421	1,221	31	718
Canterbury	1,505	691	2,196	9	2,561
Chichester	1,047	415	1,462	43	1,876
Kly	660	290	950	39	765
Exeter	1,036	300	1,336	29	689
Gloucester	651	201	852	22	576
Hereford	247	80	327	15	209
Lichfield	637	426	1,063	25	538
Lincoln	287	113	400	14	286
Llandaff	321	169	490	5	88
London	3,222	1,988	5,210	87	4,031
Norwich	1,225	432	1,657	56	1,314
Oxford	715	210	925	29	765
Peterborough	354	191	545	22	1,054
Rochester	2,125	1,432	3,557	57	2,633
St. Albans	1,312	574	1,886	58	1,373
St. Asaph	73	36	109	6	144
St. David's	202	225	427	1	10
Salisbury	444	205	649	40	478
Southwell	922	639	1,561	34	788
Truro	88	33	121	7	103
Winchester	1,481	540	2,021	60	1,974
Worcester	1,388	996	2,384	44	921
Province of Canterbury	£21,671	£10,890	£32,561	857	£25,326
Carlisle	459	235	694	21	465
Chester	396	399	795	18	556
Durham	551	397	948	34	771
Liverpool	772	1,113	1,885	22	723
Manchester	1,122	1,513	2,635	29	865
Newcastle	306	159	465	12	357
Ripon	540	535	1,075	37	849
Sodor and Man	19	21	40	—	—
Wakefield	183	216	399	11	194
York	1,121	920	2,041	57	1,737
Province of York	£5,469	£5,508	£10,977	241	£6,537
Grand Total, 1901-1902	£27,140	£16,398	£43,538	1,098	£31,863
„ „ 1900-1901	£26,684	£15,950	£42,634	1,065	£29,198
Difference	+£456	+£448	+£904	+33	+£2,665

In order to prevent misunderstanding it is well to say that the list does not give more than an approximation to the real amounts. The calculation is very laborious, and the entries of local treasurers vary so much that it is impossible in many cases to do more than estimate totals. However, the

adoption of the same method of reckoning year by year makes the tables fairly reliable for purposes of comparison, and in that respect they are not devoid of encouraging features.

Dealing first with a rather distant period. In 1890 there were 805 sales of work, which realized £17,714, so that during the eleven years the number of sales has increased by more than one-fourth, and the sum raised by means of them has nearly doubled. If a comparison with the year 1893 is instituted, we find that 1901 shows an increase of £10,300 in the totals of sales of work, and of £11,300 in those of missionary-boxes.

When the list printed above is put side by side with that given in the *Intelligencer* for February, 1902, it will be seen that there has been advance all along the line, especially in connexion with sales of work. Only nine dioceses have fallen off in missionary-boxes, and six in sales of work. The largest increase in the contributions by means of boxes is in the Diocese of Ripon, that of York coming next: the Province of Canterbury has made but little progress in this respect. With sales of work, Canterbury Diocese has raised £342 more than in 1900-1901; Chichester, £341 more; Peterborough, £339; Winchester, £299; York, £258, this amount being due largely to the Sheffield exhibition; and Durham, £237. Only two dioceses have fallen off with respect to both items, and the largest decrease is one of £258 from sales of work, in the case of a diocese in the North which shall be nameless.

It is rather surprising that a fuller use is not made of missionary-boxes as a means of collecting funds for the Society. Certainly they are well worked in some places, but in the majority of C.M.S. parishes much more money could be raised by their means. Instances have been given so frequently in these "Notes" of parishes, apparently well worked before, in which attention paid to boxes has been abundantly rewarded, that there is no need to repeat them. Perhaps a definite advance in this respect will be witnessed this year. If it is to be brought about there must be more frequent box-openings, and greater endeavour to find new collectors when a missionary meeting is held. It would be well, too, if the usefulness of boxes as receptacles for thankofferings were more generally urged.

C. D. S.

Church Missionary House.

THE Annual New Year's service of Holy Communion for the members of the Committee and their friends, including also a number of new and returning missionaries, was held at St. Bride's Church, Fleet Street, on January 6th. The Rev. Prebendary Fox officiated, assisted by the Rev. B. Baring-Gould and the Rev. G. B. Durrant, and the Rev. Canon McCormick gave the address.

At the meeting of the Lay Workers' Union for London, held on January 12th, opportunities for service was the subject for consideration. These were divided under two heads, home and foreign, and both spheres of service were ably pleaded for by their allotted speakers. The Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, formerly of the C.M.S. Mission in Lahore, dealt with "Opportunities in India," and Mr. Eugene Stock dealt with "Opportunities at Home."

The Rev. Dr. Richards gave an interesting account of district and station work in Travancore before the members of the Ladies' C.M. Union for London on December 18th, 1902. At the Annual New Year's Prayer-meeting, held on January 1st, 1903, Mrs. F. S. Webster gave the devotional address.

The Clergy Union.

ON December 5th, 1902, the monthly meeting of the Manchester Branch was held in St. James's Rectory, Collyhurst. The subject of "Zionism and the Second Advent," introduced in a paper by the Rev. K. E. Khodadad, London Jews' Society

missioner, proved to be of great interest. The speaker, himself a converted Persian Jew, showed the fact as revealed in both the Old and New Testaments, that the Jews must return before the Second Advent, and gave proofs that it was beginning to take place.

Under the presidency of the Rev. H. G. Grey, the members of the Oxford Branch met in the Hannington Hall on December 5th. The speaker, the Rev. H. B. Durrant, of Agra, dealt with "Work among Educated Hindus," speaking more especially on the importance and the difficulty of conveying a right impression of Christian truth to the Hindu mind, of the difficulties met with, and the methods taken to meet them.

The members of the Liverpool Branch met on December 12th, under the presidency of the Right Rev. Bishop Royston, when the Rev. G. T. Manley gave an address on "Caste and its Problems." Having stated Caste to be the next greatest difficulty to Sin in India, Mr. Manley went on to speak of its existence, origin, and effects. He also referred to a great patriotic movement in India, and stated that in a short time one language, and that English, would be spoken all over the country, pressing home the vast opportunities and the immense responsibilities of our Church and country.

At the meeting of the London Branch on December 15th, 1902, the Rev. Ll. Lloyd gave a deeply interesting account of the Fuh-Kien Mission, where he has laboured for so many years, having acted as Secretary of the Mission for a considerable part of that time. One regular feature of the London gatherings is a short epitome of recent information, given by one of the Secretaries of the Society.

Local Associations and Unions.

THE annual conference of the Dorset Hon. District Secretaries was held on November 28th. The Hon. Treasurer of the C.M.S., Colonel Williams, M.P., and Mrs. Williams received them at Bridehead on the evening of Thursday, 27th, and entertained them till Saturday morning, 29th. On Friday morning, after the Communion and an address in Little Bredy Church, the secretaries assembled in the library under the presidency of their host. Mr. Wingfield Digby, M.P., of Sherborne Castle, the Rev. J. S. Flynn, of Salisbury Square, and the Association Secretary of the district, the Rev. W. Clayton, were also present. The work done for the C.M.S. in the county was reviewed generally, and then parish by parish by the honorary secretaries of the different districts. This was followed by a discussion on various subjects which had been proposed for deepening and extending the work of the C.M.S. In the afternoon a second meeting was held, at which Mr. Flynn gave an address. Both meetings were opened and closed with prayer, and at twelve o'clock the mid-day prayer for Missions was used. It was felt by all that a profitable and enjoyable time had been spent. W. C.

The Rev. E. Lombe writes: "It is high time that I should notify to you the celebration of our Torquay anniversary. Bad weather made us anxious, but prayer was made and heard, and gracious times were given to us, free from storm and rain just during our meeting time. Bishop Fyson and our old friend Mr. Lloyd, of Fuh-chow, did well. We had rooms well filled, both for the general meeting and at Ellacombe among the working people. Our sale also prospered. We realized £278, though our second day was sadly stormy. Rain notwithstanding, every one was cheery and bright, and all went well. One feature of the sale proceedings was new and notable. Mrs. Bishop had, with indefatigable industry and sanctified tact, arranged a missionary alphabet celebration, or whatever you call it, among the youngsters. The whole was admirably rendered by the children, who were dressed in costumes suiting the several countries they represented, from the fur-coated man of the Arctic regions to the wild Maori savage of New Zealand. And too much cannot be said of Mrs. Bishop, who conducted it, clad in the robes of an M.A. in cap and gown, whom we dubbed 'Mistress of Arts,' as she certainly proved herself. Never did I see a team better held in hand, each as directed taking his or her part with admirable precision. The whole produced an excellent impression. A better *tableau vivant*, so to say,

could not be had to show the wide world's needs, or to stir young and old to help onward the blessed work in which our hearts and hands should all be engaged."

The anniversary of the Lynn Association was held on December 14th and 15th, the Rev. Canon Cole preaching at St. John's Church at three services on the Sunday. The Dean of Peterborough presided at the afternoon gathering on Monday, and dealt chiefly in his address with the progress of Missions, more particularly of those of the C.M.S., since the establishment of the first Day of Prayer in December, 1872. Coming down to later days, the Dean laid special emphasis on the wonderful way in which the Uganda Mission had opened up, and urged on his hearers the present need of men and means. The Rev. Canon Cole followed, describing his long period of service among the Santals. Mr. W. Hitchcock, a supporter of fifty years' standing, presided over the evening meeting, when addresses were given by the Rev. J. N. Carpenter and the Rev. Canon Cole.

The twentieth annual meeting of the Kensington Association was held at the Kensington Town Hall on December 1st, Sir Douglas Fox presiding. Contributions for the year reached the total of £4,118, exclusive of sums sent direct to the Parent Society. Many parishes showed a decided advance, though the Society has in some instances lost ground through the removal by death of staunch supporters, amongst others being the late Mrs. Carpenter (mother of the Bishop of Ripon). The chairman said that, although we lived in an age of luxury, there was no luxury to compare with that of sharing our good things with others. If we fully realized the great Christian privileges we possessed, we should realize the luxury of doing what we could to try and extend these privileges to others. Proceeding, he appealed for the prayers, the sympathy, and the active work of all Christians on behalf of Missions, above all urging the importance of acquiring a personal knowledge of missionary work. The Rev. A. B. Hutchinson described the growth of work in Japan, and Mr. R. Maconachie gave his testimony as a civil servant to the value of Missions in India.

A lantern lecture, organized by the Kew Association, was given in Kew on Friday, January 2nd, 1903, by the Rev. F. G. Macartney, the views illustrating the Society's work in Western India. This was largely the outcome of a previous meeting held in Kew on November 6th, 1902, when the speakers were the Rev. F. G. Macartney, from Western India, and the Rev. T. McClelland, from China. This meeting appears to have been much appreciated, and interest in Foreign Mission work greatly increased. A large number of copies of the Society's publications have been sold, and twenty new subscribers to the *Gleaner* enrolled. The Vicar presided at each meeting. J. M.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the missionary fervour of the late Archbishop of Canterbury; prayer that the new Archbishop may be endued with all wisdom and grace and strength of body and soul. (Pp. 81—89, 143, 144.)

Thanksgiving for the advances Christianity has made in India; prayer that the time may be hastened when the Christian faith shall be adopted throughout all that land. (Pp. 89—100, 147.)

Thanksgiving for the proceedings at the two Conferences recently held in Madras; prayer that one result of the Decennial Conference may be a deepening of the spirit of unity. (Pp. 105—111, 127.)

Prayer for the Benin Country. (Pp. 112—115.)

Thanksgiving for the lives and labours of missionaries and others lately called Home; prayer for their bereaved relatives and friends. (Pp. 118, 120, 124—126, 128, 129, 149.)

Thanksgiving for recent baptisms in Western Equatorial Africa (p. 120), at Mpwapwa (p. 121), in Toro (p. 124), in Persia (p. 125), in Bengal (p. 126), in Tinnevely Town (p. 128), in Ceylon (p. 129), in Japan (p. 132), in British Columbia (p. 133).

Thanksgiving for the appointment of a progressive Viceroy in Si-Chuan. (P. 130.)

FINANCIAL NOTES.

The Adverse Balance.

THE contributions and promises towards extinguishing this balance have at the time of going to press reached £16,701, leaving £10,901 still required. All the five hundreds asked for in the appeal have been contributed or promised. We would fain hope that in like manner the other sums asked for will soon come in.

A lady friend writes:—"I have read the appeals of the C.M.S. lately for money to remove 'the financial cloud,' as it is called in this month's Letter to Leaders, and of the desire that the deficit should be made up before Christmas. I feel therefore constrained to send the enclosed cheque for £100, though I fear it may seem only as a drop in the bucket. I earnestly hope that this financial anxiety may speedily be removed from the hearts of those who have the burden of the funds laid upon them."

A lady missionary with £30 writes:—"God has blessed me in every way since I have been out here (India) for His work, so as a thankoffering I send this now."

Two more tens have been received towards meeting the challenge of a friend for raising £200, making the amount actually raised £250.

"Helping Together by Prayer."

The following from the Vicar of St. Matthew's, Croydon, shows not only the usefulness of a judicious distribution of C.M.S. publications, but also what can be done by painstaking work and earnest prayer. It is indeed an example worthy of record and imitation:—

"After your kind grant of literature, diagrams, &c., I think I ought to let you know that the whole was distributed in the homes of our people and in the church, except the few pamphlets I asked the vergers to return to you. The result (in answer to much prayer) is that the C.M.S. collections in our church have reached £400 1s. 9d., only surpassed at the Centenary, when the total of the day was £508. This £400 1s. 9d. is an advance of £156 on last year. I only write this to show that the liberal use of literature is not a waste of material when followed up with prayer."

Missionaries as Givers.

The missionary staff is well to the front again in the matter of giving. Amongst the contributions coming from this source, we may mention that the staff in one Mission have started a fund for the support of a missionary in some other Mission than their own. The mission churches in another Mission have had special collections towards reducing the Adverse Balance, resulting in a considerable sum; and amongst personal gifts, one missionary has generously contributed a whole year's stipend.

A Lads' Club.

The Hon. Sec. of a Lads' Club has forwarded £32 10s. from the members towards the support of a former member, now a C.M.S. missionary. Another former member of the club has been accepted for training. The Hon. Sec. writes:—"It may interest you to know that the lads have got 550 shares at 1d. a share taken up. They collect it each week among one another and their friends. They have a committee of their own, and being all keen Christian lads need very little supervision."

"A Good Foundation."

A friend writes:—

"I have a small class of poor women in a poor district connected with a church which they help to support as much as they can. I hesitated for a long time to try and interest them in Missions, but at last decided to take *Awake* for them, thinking they could pray if once interested. After a while they wanted to pay for the magazine, but instead I took them a missionary-box, telling them to put their halfpennies into that if they felt inclined. There are only twelve of them, and enclosed £1 9s. 1d. is the result of that box. I consider the 4s. 6d. to have been well invested. Beyond taking the magazines for them I have given them no help; it is all their own giving."

"In all Labour there is Profit."

A friend sending £30, the result of a Christmas Sale of Work, writes:—"I should like to tell you how much I have been gratified by the interest and industry of seventeen young schoolgirls who had a stall of their own, at which they realized £12 13s. 5½d., many of them being quite young."

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, December 16th, 1902.—The Rev. A. E. Richardson, M.A., was re-accepted as a Missionary of the Society, and located to temporary work at Khartoum during the absence on furlough of the Rev. L. H. Gwynne.

Offers of service as Missionaries of the Society were accepted from the Rev. James Edward Meopham Hannington, B.A., Pembroke College and Ridley Hall, Cambridge, Curate of Jesmond, Newcastle-on-Tyne, and Mr. Percy Ward Brigstocke, M.B., London, and M.R.C.S., England. Messrs. Hannington and Brigstocke were introduced to the Committee and commended in prayer to God by the Rev. Prebendary Webb-Peploe.

The Committee heard with sorrow of the death, on December 14th, of the Rev. E. B. Beauchamp, of the South China Mission, and instructed the Secretaries to convey to his widow and other relatives the expression of their deep and sincere sympathy in their bereavement.

The Committee accepted with regret the resignation of Mr. Hans Vischer, of the Hausaland Mission.

The Committee had an interview with the Right Rev. Eyre Chatterton, D.D., Bishop-designate of Nagpur. Having been introduced by the Honorary Secretary, Dr. Chatterton briefly addressed the Committee, and assured them of the deep interest he felt in the C.M.S. work which would come under his charge in his new diocese. At the conclusion of his address the Bishop was commended in prayer by the Right Rev. Bishop Hoare, of Victoria, Hong Kong.

The Committee also had interviews with the following Missionaries on their return from furlough:—The Rev. R. Hack and Miss West, of the United Provinces Mission; Miss D. C. Joynt, of the Mid China Mission; and Miss Roberts, of Japan.

Mr. Hack, referring to his work in the Meerut Mission, spoke of the movement towards Christianity amongst the Lal Begis in that district. He pointed out that though many of the converts were doubtless animated by mixed motives, and the movement was not wholly a spiritual one, yet there could be no doubt that those under its influence were being carefully taught, and, as had happened in similar movements in the past, he had every confidence that the result of this movement would be to bring into the Church of Christ not a few earnest and able converts.

Miss West spoke of her work in Ghaziabad, which she described as a place twenty years behind other places. The people belonged to a specially difficult class, but she had found the women bright and intelligent, and the Missionaries had been able by God's help to win their confidence in a large measure.

Miss Joynt spoke of the advantage which she had derived in the study of the language from having been called upon at an early period to superintend girls' schools. She had lately, however, been engaged in work on the river district above Hang-chow. She stated that the women were much more ready to hear now than they were previous to the outbreak of 1900, and she explained the need for definite prayer for those who were young in the faith, who were apt to imagine that on their baptism they had acquired all that was necessary, and to abandon the study of the Bible.

Miss Roberts stated that her work lay in Fukuyama and in connexion with two out-stations; and although she was only able to visit many of the villages among which she itinerated twice in the year, she was cheered by finding that the teaching given appeared to be treasured in the memories of the people.

On the recommendation of the Medical Committee, a series of Resolutions with regard to the health of Missionaries on the West Coast of Africa was adopted, and the offer of Sir William Macgregor, the Governor of Lagos, to send medical officers to inspect and report on the sanitary conditions of C.M.S. mission stations in the Colony was gratefully accepted.

On the recommendation of the Committees in charge of the Missions in East Africa, Bengal, United Provinces, Western India, South India, China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, January 6th, 1903.—The Secretaries reported the receipt, on December 29th, 1902, and January 5th, 1903, of telegrams conveying news of the death of the Rev. F. F. Adeney, of the Egypt Mission, and of Mr. R. Kinahan, of the Sierra Leone Mission. The news was received with deep sorrow, and the Secretaries were instructed to assure the relatives of both these brethren of the Committee's warmest sympathy with them in their bereavement.

The Committee took leave of the following Missionaries proceeding, and returning, to their stations:—The Rev. and Mrs. W. Latham (Western India), the Rev. and Mrs. J. M. Challis (United Provinces, India), the Rev. and Mrs. T. Kember and the Rev. A. N. MacTier (South India), Dr. P. W. Brigstocke (Turkish Arabia), Miss L. Hollis (South China), Dr. and Mrs. B. Van Someren Taylor, the Rev. and Mrs. W. S. Pakenham-Walsh, Dr. Mabel Hanington and Dr. F. Sanger (Fuh-Kien), the Rev. W. E. Godson (Mid China), and the Rev. and Mrs. A. B. Hutchinson, Miss A. M. Tapson, and Miss A. C. Tennent (Japan). The Instructions of the Committee having been read by the Revs. G. B. Durrant and B. Baring-Gould, and several Missionaries having replied, the party was briefly addressed by the Honorary Secretary and commended in prayer to the favour and protection of Almighty God by the Rev. John Barton.

The Right Rev. the Bishop of Victoria (Hong Kong) and Mrs. Hoare were also present and took leave of the Committee.

It was resolved to request the S.P.C.K. to print in Swahili a work entitled "Notes on the Catechism" prepared by the Rev. J. E. Hamshire, and also a reading-book in Kikuyu prepared by Mr. A. W. McGregor.

On the recommendation of the Committee in charge of the Missions in Sierra Leone, Eastern Equatorial Africa, Uganda, Egypt, and Palestine, various arrangements were agreed to with regard to those Missions.

Funds and Home Organization Committee (Special), January 6th.—The Rev. F. B. Hadow, M.A., of Trinity College and Wycliffe Hall, Oxford, Curate of St. Helen's, Lincs., was appointed to succeed the Rev. C. D. Snell as Secretary for Work amongst the Young.

General Committee, January 13th.—The Secretaries reported the death of the Most Rev. Frederick Temple, D.D., Archbishop of Canterbury, and Vice-Patron of the Society. The following Resolution was adopted:—

"The Committee record, with a deep sense of the loss which the whole Church of Christ has sustained, the death of the Most Rev. Frederick Temple, D.D., Archbishop of Canterbury, Primate of All England, and Vice-Patron of this Society, who entered into his rest on December 23rd, 1902. Of the greatness of his character and the wealth of his services to the Church of Christ in this and in other lands it is not needful for the Committee to speak. All men know now, that which his distinguished predecessor once described as unknown, 'the singleness and truth and patience . . . the courage, the manliness, the sympathetic charity, and the might of his Christian faith.' All men honour the memory of one whom the leading journal of England has described as so strong, wise, tender, and true. But it is especially fitting for this Committee to acknowledge and to thank God for the strenuous and far-reaching influence which the late Archbishop exercised in behalf of Missions to the non-Christian world. His challenge to the Church in the Lambeth Conference of 1897, 'to recognize the fulfilment of the Lord's great Commission to evangelize all nations as the work that at the present time stands in the first rank that we have to do,' has been by God's grace the potent cause of a largely increased interest in the proclamation of the Gospel to all lands. For more than seventy years the late Archbishop had been a supporter of this Society, and for many years was one of its warmest friends and wisest advisers. Even during his brief Primacy, with its arduous labours, he frequently spoke and preached at C.M.S. meetings and services."

The offer of the Trustees of the Victoria Nyanza Steamer Fund and of the Stanley Steamer Fund to hand over to the Society these Funds was gratefully accepted.

The report of the Special Sub-Committee appointed to consider the claims of the Syrian Church of Malabar was presented and adopted. [For Resolution of the Committee see "Editorial Note" on p. 146.]

NOTES OF THE MONTH.

ORDINATIONS.

Travancore and Cochin.—On St. Matthew's Day, Sept. 21, 1902, at Cottayam, by the Rt. Rev. Bishop Hodges, the Rev. W. C. Cherian to Priests' Orders.

South India and Ceylon.—On St. Thomas's Day, Dec. 21, at Madras Cathedral, by the Rt. Rev. the Bishop of Madras, the Revs. E. S. Tanner, A. Sathianathan, and J. V. Daniel to Priests' Orders.

DEPARTURES.

Western Equatorial Africa.—Miss J. Palmer for Lagos, and the Rev. and Mrs. J. L. Macintyre, Mr. A. E. Ball, and Miss E. A. Hornby for Burutu, left Liverpool on Jan. 10, 1903.

Eastern Equatorial Africa.—The Rev. K. St. A. Rogers left Marseilles for Mombasa on Dec. 16, 1902.

Turkish Arabia.—Dr. P. W. Brigstocke left London for Baghdad on Jan. 8, 1903.

United Provinces.—Miss A. Hoskyn (*fiancée* to the Rev. H. Blackwood) left London for Jabalpur on Dec. 18, 1902.—The Rev. and Mrs. H. W. V. Birney left London for Agra on Dec. 23.

Punjab and Sindh.—Dr. Eleaunor Dodson left London for Dera Ghazi Khan on Dec. 18.

Western India.—The Rev. and Mrs. W. Latham left London for Bombay on Jan. 12, 1903.

South India.—The Rev. Dr. Sell for Madras, and the Rev. and Mrs. J. B. Panes for Khammamett, left London on Dec. 31, 1902.

Travancore and Cochin.—The Rev. and Mrs. J. Booth left Marseilles for Cottayam on Dec. 12.

Ceylon.—Mrs. J. W. Balding left London for Cotta on Dec. 5.—The Rev. A. M. MacLulich left London for Kandy on Jan. 2, 1903.

South China.—Miss H. S. Fletcher and Miss L. Hollis left Southampton for Hong Kong on Jan. 13.

Fuh-Kien.—Dr. and Mrs. B. van Someren Taylor and Dr. F. Sanger for Hing-hwa, and Dr. Mabel Hanington for Fuh-chow, left Marseilles on Jan. 16.

Japan.—The Rev. and Mrs. G. H. Moule left Genoa for Nagasaki on Dec. 24, 1902.—Miss A. C. Tennent left Southampton for Gifu on Jan. 12, 1903.

ARRIVALS.

Sierra Leone.—Mr. and Mrs. J. Denton left Sierra Leone on Dec. 9, 1902, and arrived at Liverpool on Dec. 22.

Eastern Equatorial Africa.—The Rev. and Mrs. D. J. Rees left Dar-es-Salam on Nov. 9, and arrived in London on Dec. 13.—The Rev. and Mrs. J. E. Hamshire left Mombasa on Dec. 18, and arrived in London on Jan. 12, 1903.

Egypt.—Miss T. H. Bird left Port Said on Dec. 29, 1902, and arrived in London on Jan. 4, 1903.

United Provinces.—Miss L. Sheldon left Bombay on Nov. 22, 1902, and arrived in London on Dec. 12.

Punjab and Sindh.—Dr. W. B. Heywood left Dera Ghazi Khan on Dec. 3, and arrived in London on Dec. 22.—Miss A. L. Carver left Lahore on Dec. 11, and arrived in London on Dec. 29.

South China.—Mr. and Mrs. W. E. Hipwell left Cape Town on Dec. 14, and arrived in London on Jan. 6, 1903.

Mid China.—Miss E. Onyon and Miss H. Wood left Shanghai on Nov. 18, 1902, and arrived in London on Dec. 22.

Japan.—Miss A. Roberts left Kobe on Oct. 19, and arrived in England on Dec. 9.

BIRTHS.

Eastern Equatorial Africa.—On Oct. 6, at Mpwapwa, to the Rev. and Mrs. H. Colo, a son.

Uganda.—On Dec. 9, in Uganda, to the Rev. and Mrs. F. Rowling, a daughter.

Bengal.—On Nov. 3, at Krishnagar, to the Rev. and Mrs. J. F. Hewitt, a daughter.

United Provinces.—On Oct. 14, at Azimgarh, to the Rev. and Mrs. W. B. Collins, a daughter.

Punjab and Sindh.—On Oct. 7, to the Rev. and Mrs. C. M. Gough, a daughter.

South India.—On Nov. 6, at Ootacamund, to the Rev. and Mrs. A. N. C. Storrs, daughter (Elaine Desiree).

West China.—On Sept. 17, to the Rev. and Mrs. J. A. Hickman, a daughter.

MARRIAGES.

Sierra Leone.—On Dec. 4, at Sierra Leone, Mr. J. Denton to Miss Annie Lord, of the Princess Christian Cottage Hospital.

United Provinces.—On Jan. 10, 1903, at Bombay, the Rev. H. Blackwood to Miss Agnes Aird Hoskyn.

Punjab and Sindh.—On Dec. 16, 1902, at Panchgani, the Rev. J. R. Fellows to Miss Edith Pope, of the Z.B.M.M.

Fuh-Kien.—On Oct. 1, at Fuh-chow, Dr. G. Wilkinson to Miss A. I. Oxley.

Japan.—On Jan. 5, 1903, at the Cathedral, Singapore, the Rev. C. H. Woodd to Miss Elfrida Hose.

DEATHS.

Sierra Leone.—On Dec. 26, 1902, presumably at Maankhon, Mr. R. Kinahan.

Uganda.—By telegram, dated Kampala, Jan. 12, 1903, Mr. H. H. Farthing.

Egypt.—On Dec. 27, 1902, at Helouan, the Rev. F. F. Adey.

South India.—On Nov. 28, at Masulipatam, the Rev. Karra Naganna, Native Pastor of Bolapud. —On Jan. 5, 1903, at Parkgate, Cheshire, Ellis Wyn, infant son of the Rev. and Mrs. E. G. Roberts, aged 14 months.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Sayings and Doings of Native Christians in the C.M.S. Mission Field.

A very useful pamphlet for Lecturers, Speakers, and Sunday-school Teachers. Price 1d. (1½d. post free).

This Concerns You. An illustrated booklet, printed in red and black, containing pointed questions and diagrams which appeal to the heart and conscience of the reader. It is very suitable for use when visiting or travelling; it can also be used for enclosing in envelopes (small court size). Copies are supplied free in small numbers.

In Touch, or a Chat about the Monthly Magazines of the C.M.S. An appeal for more systematic and prayerful reading of the Society's Magazines. Copies are supplied in small numbers for careful distribution.

Sunday-school Lesson (No. 16). The title of this Lesson is "Willing Gifts," by Lily Sandford. These Lessons are free of charge to C.M.S. Workers and Teachers in Schools supporting the Society.

Medical Mission Auxiliary Almanack for 1903. This consists of the S.P.C.K. Churchman's Almanack, with special cover, containing information about C.M.S. Medical Mission Work. Price 1d., post free, or 4s. net per 100.

Missionary Night Lights, or Missionary Stations in the Holy Land.

A lady friend has presented the Society with this new Missionary Game, ready for publication, the whole of the proceeds to be given to the General Fund. It can be obtained from the Publishing Department, Salisbury Square, or from the Special Depôts at Bristol, Clifton, Newcastle-on-Tyne, Nottingham, and Reading; also in Ireland, at the Dublin Office. In cardboard box, price 1s. 6d. net (if by post, 3d. extra).

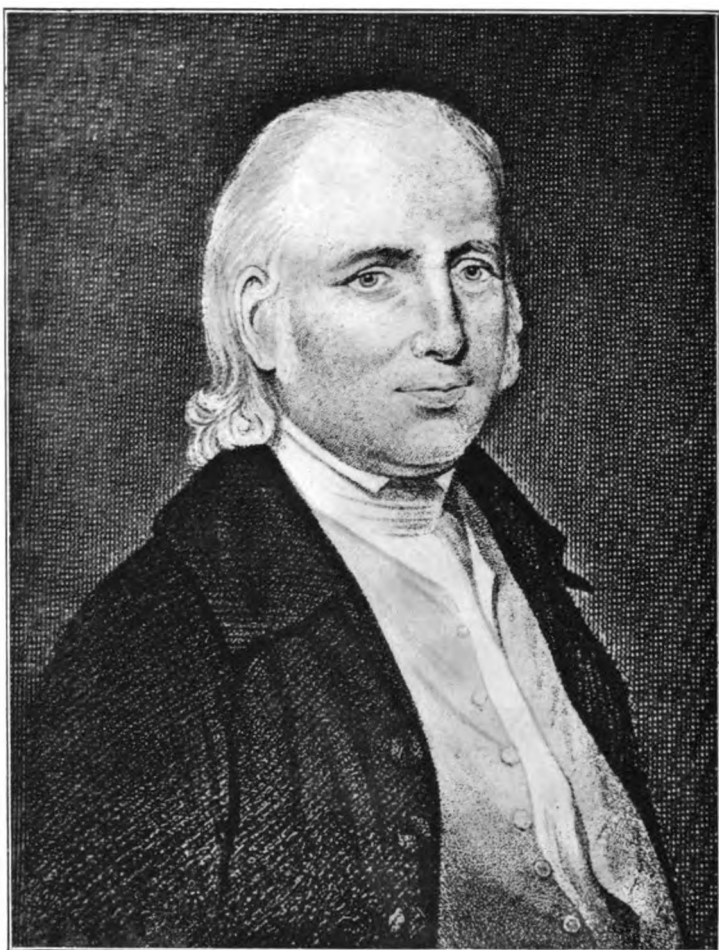
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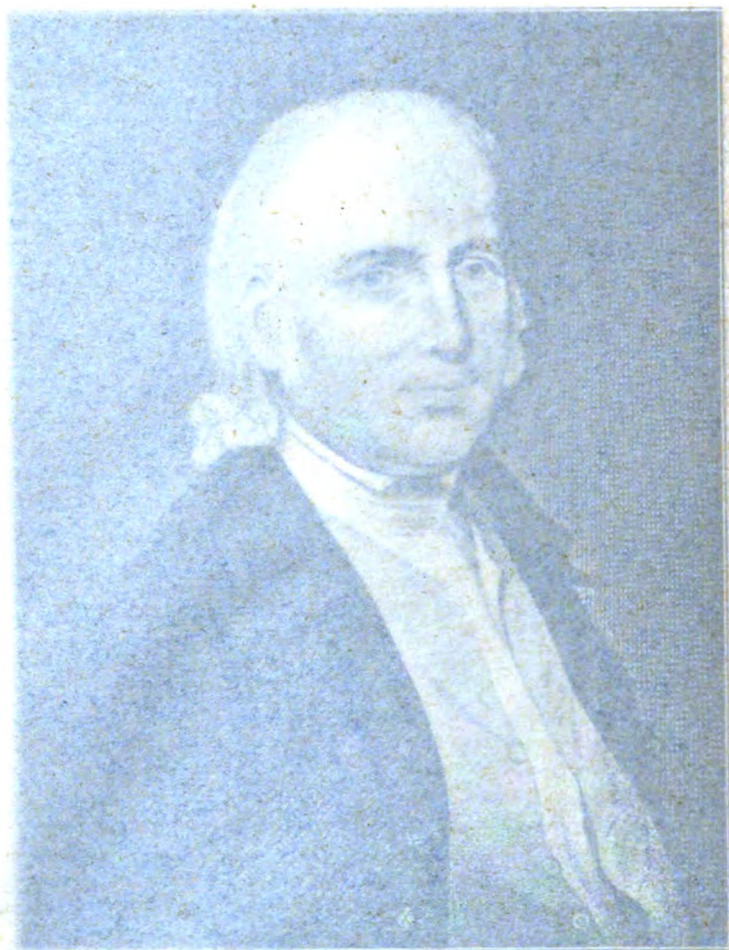
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*Yours for ever
C. Swartz*

[This portrait has been reproduced from an enlargement by a Tamil artist of the likeness given in Dr. Pearson's *Memoirs of Swartz*.]



*Yours for ever
O. Swartz*

[This portrait has been reproduced from an enlargement by a Tamil artist of the likeness given in Dr. Pearson's *Memoirs of Swartz*.]

THE

CHURCH MISSIONARY INTELLIGENCER

CHRISTIAN FREDERICK SWARTZ.

CHRISTIAN FREDERICK SWARTZ was born at Sonnenburg, in the Electorate of Brandenburg, on October 8th, 1726. His pious mother died during his infancy; but, in her last hours, she informed her husband and her pastor that she had solemnly dedicated her son to the Lord, and bound them by a promise that they would encourage him to proceed if he should indicate any desire to engage in the sacred ministry. At the age of twenty he entered the University of Halle, where, under the influence of Schultz, a distinguished missionary from Madras, and under the tuition of Professor Francke, he not only determined to devote himself to the service of God, but declared his willingness to go to India as an ambassador of Christ, if he could obtain his father's consent. For this purpose he took a journey home. His father declined to give him an immediate answer, but said that he would take two or three days to consider so important a proposal. The family awaited his decision with some anxiety, and, to the delight of the young candidate and the surprise of his brothers, he being the eldest son, the reply was favourable. His father gave him his blessing, and, doubtless remembering the mother's dying request, bade him forget his native country and his father's house, and to go and win many souls for Christ.

Armed with this consent, Swartz offered himself as a missionary for India, and, with two colleagues, he went to Copenhagen, and was ordained on September 6th, 1749. As he was going to join the Danish Mission on the East Coast, which was at that time considerably assisted by the Society for Promoting Christian Knowledge, he and his two companions took England on their way. They were kindly received and helped by the Court Chaplain at Kensington. At the request of the Society, the Directors of the East India Company generously granted them a free passage to India on board the ship *Lynn*. They sailed from Falmouth on March 12th, 1750, and landed at Cuddalore on July 17th, after a very short and favourable voyage. We think that the following quotation, being the first mention of Swartz in the records of the Society for Promoting Christian Knowledge, is most interesting, especially on account of the sentiment contained in its closing words:—

“By the extraordinary kindness of the *College* [at Copenhagen] and of the *Professor* [Francke, at Halle] three new Missionaries [of whom Swartz was one] are gone to Tranquebar on board the *Lynn*. . . . Not but that the Society are aware, that they will thus bring upon themselves an Expence that their *East India* Fund will in no wise bear at present: however frequent and happy

M

Experience has taught them the Wisdom and Duty of depending upon God's Blessing, and the *Riches* of their *Liberality*, who have this christian and benevolent Design at Heart, with Abilities to carry it on."*

A few days after he had landed at Cuddalore Swartz went to the Danish settlement at Tranquebar, which became his headquarters and remained so for many years. His first duty was to learn Tamil, and he threw his whole heart into it. He had studied this language for a few months under Schultz at Halle, and had found it difficult; but he now applied himself with such diligence that he was able to preach his first sermon in it within four months. He went the best way to work, for he constantly itinerated, and entered into conversation with the people. Early in the following year he began a catechetical class with the children, or, as he expressed himself, "learned to stammer with the youngest lambs." He soon became very expert in conversation with the various people with whom he came in contact; and after he had been only a few years engaged in mission work, his brethren, having observed the extraordinary ability with which he had been endowed and his aptitude for the government and management of men, gave him the superintendence over all the Christian schools and churches south of the River Kavari. In the year, 1760 the Christians in Colombo and Jaffna having expressed a hearty desire for a visit from some of the Danish missionaries for the purpose of spiritual edification, Swartz took rather an extensive journey in Ceylon, having embarked for that island at Negapatam. His services there were most acceptable to the Dutch and their converts, and he seems to have been pleased and cheered by his visit. The first twelve years of Swartz's missionary experience were spent at Tranquebar and its neighbourhood, and in various itinerating journeys; but we do not propose to linger long over this preparatory stage, during which he was ripening and developing for larger and wider service, in which he became better known and was specially distinguished.

In the month of May, 1762, Swartz made an expedition on foot to Trichinopoly and Tanjore, and began those ministrations which pointed to his remaining at one or other of these places, and to the great work which, by the grace of God, he was there permitted to perform. In Tanjore he was privileged to preach the Gospel not only in the city, but even in the king's palace, "where," he said in his report, "he took occasion from questions the courtiers asked him concerning worldly matters, to turn the discourse to things belonging to God and heaven. The king was then present, but was not to be seen by him." This was the first occasion of his appearance in the presence of the Raja and his court, with whom he was afterwards to be so closely associated. At Trichinopoly he was most kindly welcomed by two of the English officers stationed there, and he commenced his ministry among the English soldiers, to many of whom it proved most useful.

In 1766 the Society for Promoting Christian Knowledge decided on establishing a Mission at Trichinopoly; and, as the result of the successful manner in which Swartz had been able to labour both there and at Tanjore, the Committee requested his colleagues at Tranquebar

* *Two Hundred Years*, p. 287.

to permit him to open the contemplated Mission. The required permission was readily granted both at Copenhagen and Tranquebar, and Swartz became henceforth one of the regular missionaries of the English Society.

Those were troublous times in Southern India. Since Swartz landed at Cuddalore a contest had been going on between the French and English for possession of the Carnatic, which really meant the mastery of all India. Before he went to Trichinopoly, the moves on the political board had been decidedly in favour of the latter; but the game had not yet been finally won. Trichinopoly was in the centre of this contest, which raged round its fort with its wonderful granite rock. It was the capital of Muhammed Ali, Nawab of the Carnatic, then the ally of the English Government, whose garrison held the fort. It then contained about 20,000 inhabitants, and there were within it numerous pagodas and mosques. From the rock could be seen the celebrated pagoda of Seringham, one of the grandest in Southern India, situated on an island to the west formed by branches of the beautiful and fertilizing Kavari. Here was a wide field for Swartz's evangelizing work both among Mohammedans and Hindus, as well as among the English soldiers in the fort.

It will be interesting to have a description of Swartz at this important period of his life, when his abundant labours were about to be increased a hundredfold; and we are fortunate in possessing an account of him from the pen of his intimate friend, William Chambers. Chambers was a member of the Madras Civil Service, who went to Trichinopoly in 1767 for the purpose of perfecting himself in the Tamil and Persian languages, the former being the language of the people and the latter that of the court. A few years later he left Madras for Calcutta, where his brother was one of the judges of the new Supreme Court, in which he received an appointment. He there married the sister-in-law of the distinguished East India Company's Director Charles Grant, and died in 1793. He was with Swartz at Trichinopoly for two years; and, after he had left, kept up an animated correspondence with him. He never lost his affection for this early friend, to whom with his latest breath he sent a message of remembrance and love. The following is Chambers's description of his missionary friend:—

"I had often heard mention of Mr. Swartz as a man of great zeal and piety; but, as these accounts were given me by those who viewed the excellence of a religious character through the medium of popular prejudice, my ideas of him were very imperfect; and, as I myself had then scarcely any better rule of judging, a preconceived notion of great strictness and austerity had mixed itself with everything I had heard in his praise. The first sight of him, however, made a complete revolution in my mind as to this point. His garb, indeed, which was pretty well worn, seemed foreign and old-fashioned; but in every other respect his appearance was the reverse of all that could be called forbidding or morose. Figure to yourself a stout, well-made man, somewhat above the middle size, erect in his carriage and address, with a complexion rather dark though healthy, black curled hair, and a manly, engaging countenance, expressive of unaffected candour, ingeniousness, and benevolence, and you will have an idea of what Mr. Swartz appeared to be at first sight. . . . At Trichinopoly he had much to do with very narrow means. His whole income was ten pagodas a month, or about £48 *per annum*; and he had no other fund for making a new establishment. . . . Let us see, then, how he managed with this income. He obtained of the commanding officer a

room in an old Hindu building, which was just large enough to hold his bed and himself, and in which few men could stand upright. With this apartment he was contented. A dish of rice and vegetables dressed after the manner of the Natives was what he could always sit cheerfully down to: and a piece of dimity dyed black, and other materials of the same homely sort, sufficed him for an annual supply of clothing. Thus easily provided as to temporalities, his only care was to 'do the work of an evangelist.' He preached to the Natives incessantly, both in the town and in the villages around, and was not long without a congregation of converted Hindus; and among them three or four who were capable of instructing others, whom he therefore entertained as catechists, and contrived to maintain out of his little income.*

Not only was Swartz most assiduous in his exertions among the people of the country, but, by his geniality of manner and his earnestness of purpose, he gained a wonderful influence over the English soldiers who composed the garrison of Trichinopoly. Although he was not well acquainted with English on his arrival, he set himself diligently to acquire it. The officer commanding the fort readily gave him permission to have services for those who were inclined to attend, there being no chaplain appointed by Government, and he was soon able to preach to them *extempore*. After a time he received £100 a year from Government for his services, which he at first expended on a place of worship and on schools, and afterwards spent partly on his native congregation and partly on his own requirements. He began by persuading his new congregation to worship in an old Hindu building, and he gradually got them to erect rather a large church, which his knowledge of the people and their customs enabled him to raise at a comparatively trifling cost. The marvellous hold over the minds of these generally careless men was exhibited in a thrilling manner at the outbreak of hostilities with Hyder Ali, when he addressed the troops on their departure for the war from a platform of black polished stones raised in a pagoda temporarily converted into a hospital.

Swartz's object in opening a Mission in this part of the country was to reach the people of Tanjore as well as the inhabitants of Trichinopoly. Tanjore was then a beautiful little kingdom under the government of a Mahratta prince who ruled it under the suzerainty of the Nawab of the Carnatic. The territory, irrigated by the Kavari, was wonderfully fertile, and it has deservedly received the name of the Garden of Southern India. It was, however, sadly mismanaged. The Raja, Tuljaji, was completely under the control of his family priests and his political advisers; and, though he was nominally a despotic ruler, Swartz described him as more a slave than a tyrant. He gave a lamentable account of the state of affairs in this principality. "Tanjore," he wrote, "is a well-watered garden. Notwithstanding all the oppression and injustice, the inhabitants subsist tolerably well: it teems with people. The land is divided into districts, and every district is leased. The lessee is obliged to advance at least the half of his rent; and, as he cannot in general do this from his own resources, he borrows from merchants, and gives forty, or even more, per cent. He borrows also what is required for the support of his family, and all must be eventually extorted from the poor inhabitants." There was not even

* Pearson's *Memoirs of Swartz*, vol. i. p. 144. Hatchards. Third edition.

the semblance of justice in the nominal courts of law. Such was the fair but distracted country in which some of Swartz's best days were spent, and with the government of which he was to be closely connected.

Swartz was introduced to the Raja at five o'clock in the evening of April 30th, 1769, and held his first conference with him. "He was seated," the missionary stated, "on a couch suspended from pillars, surrounded by his principal officers, and opposite to him a seat was placed for me." A most interesting conversation then took place. It was begun in courtly Persian; but, finding that the Raja did not thoroughly understand that language, Swartz obtained permission to speak in Tamil, much to the Raja's relief. He then very freely spoke against the folly of idolatry, and proclaimed the truths of the Gospel, giving, without apprehension of ridicule, a specimen of German psalmody translated into Tamil, a most unwonted sound within those palace walls.

Swartz soon afterwards returned to Trichinopoly, but a message was sent after him, inviting him to return, for the Raja looked upon him as "his padre." The ingenuous missionary, regarding the welfare of the few Christians at Tanjore more than the royal behest, visited the place from time to time, until, in 1778, he was led to make that town his headquarters. On one occasion the Raja expressed the desire for his residence in rather decided terms, but this was with a political object, for difficulties having arisen between the Nawab of the Carnatic and him, he was very naturally anxious to engage on his side the powerful assistance of one whom he had learned to regard as perfectly disinterested, and to whom he could truthfully say, "Padre, I have confidence in you, because you are indifferent to money." In 1773 the fort and the principality of Tanjore were taken from the Raja by the Nawab of the Carnatic with the sanction and assistance of the Government of Madras; but this policy was, three years later, reversed by the Court of Directors, by whose order the kingdom was restored to the Raja. During this exciting time Swartz received letters from Madras requesting him to exercise his influence with the Raja, which he declined to do as it was, in his own words, "a business which would interfere with the conscientious discharge of my sacred office." "It is with great regret," he added, "I have to inform you that he has lately given way to a luxurious and dissipated life, so that little hope can now be entertained respecting him." We shall see that he was compelled to interfere more closely with the affairs of the State of Tanjore.

One secret of Swartz's great influence was his thorough knowledge of the native languages. He was a born linguist. German was his native tongue, and we have seen that he acquired English chiefly for the purpose of ministering to the British troops. He had a good acquaintance with Hebrew and Greek for Biblical study. He understood Tamil thoroughly, having spent five of his freshest years in India in reading the sacred books of the Hindus. He learned Portuguese at Tranquebar, so that he might address the descendants of the early conquerors of that race. He learned Persian, because it was the court language in the palace of the Nawab; Hindustani, because it was the

common tongue of the Mohammedans; and Marathi, at the request of the Raja of Tanjore. He translated into this language a dialogue between a Christian and a Heathen which he had composed in Tamil.

We now approach the time when the most important and the most picturesque episode in Swartz's life occurred. The whole of his residence in India had been a time of trouble and of war, and he had been in a position to render services to the British Government owing to his thorough acquaintance with the customs and the languages of the country. The Government had thus become aware of the simplicity of his manners and the unimpeachable integrity of his conduct, which had completely won for him the confidence of the people. To his unspeakable surprise he received at this time a summons to Madras, where Sir Thomas Rumbold, the Governor, desired to consult him on a matter of the greatest moment. This proved to be a request, made by the Governor himself without consulting his Council, that he would undertake a secret embassy to Hyder Ali, then the powerful ruler of Mysore, who, it was supposed, was meditating war against the Nawab of the Carnatic, supported by the Government of Madras. It will be well to quote as near as possible the exact words in which this extraordinary proposal was made. The Governor, at his interview with Swartz, said:—

“There is no reason to believe that Ali Hyder Khan meditates warlike designs: he has in some letters expressed his displeasure, and even speaks in a menacing tone. We wish to discover his sentiments in this weighty affair with certainty, and think you are the fittest person for this purpose. You will oblige us if you will make a journey thither, sound Hyder Ali, and assure him that we entertain peaceable thoughts. The reason why we have fixed upon you is, because you understand Hindustani. We are convinced that you will act disinterestedly, and will not allow any one to bribe you. . . . As the intention of the journey is good and Christian, namely, to prevent the effusion of blood and to preserve this country in peace, this commission militates not against, but highly becomes, your sacred office; and therefore we hope you will accept it.”

After careful deliberation and prayer, Swartz thought that it was his duty to undertake this perilous expedition. The following were his reasons:—

“To preserve peace was the only aim I had in view, and I considered that if God would vouchsafe to employ me as an instrument to establish the happiness of British India, I durst not withdraw myself, nor shrink back on account of the danger of the undertaking; but I ventured on it in firm reliance upon God and His fatherly protection. Because this would enable me to announce the Gospel of God my Saviour in many parts where it had never been known before. As the Honourable Company and the Government had shown me repeated kindness, I conceived that by this journey I might give them some marks of my gratitude. At the same time I resolved to keep my hands undefiled from any presents, by which determination the Lord enabled me to abide.”

In this simple faith and generous spirit Swartz set out on an errand which, from whatever side it could be contemplated, bristled with difficulties and danger. Even the journey itself was beset with peril. Tigers and other wild animals abounded, especially in the steep and difficult pass that led up to the table-land of Mysore; and, though the two Governments of the English and of Hyder were nominally at peace, the account of the journey reads as if he was passing through an enemy's land. The fact is that Hyder himself received him most kindly,

and the narrative, even though we look back to it over so many years, is full of the deepest interest.

A tent was pitched for Swartz on the glacis of the fort at Seringapatam, the interior being too close and sultry for him to venture there. He was quietly permitted not only to converse with the people on religion, but also to perform Divine service every Sunday in a tent lent for the purpose by the commander of the German troops in Hyder's service. His interviews with Hyder himself formed the most interesting part of his narrative, and the account of them is so simple and yet so vivid that we must give a portion of it in his own words:—

"When I was admitted to an audience, Hyder bade me sit next to him on the floor, which was covered with the richest carpets; and I was not required to take off my shoes. He listened to all I had to say; expressed himself in a very frank and open manner, and told me that, notwithstanding the Europeans had violated their public engagements, he was willing to live in peace with them. A letter was then read to me, which had been prepared by his order. 'In this letter,' said he, 'I have stated the substance of our conversation; but you will be able to give further explanations personally.' . . . On the last evening he requested me to speak Persian before him. I did so, and explained the motives of my journey to him. 'You may perhaps wonder,' said I, 'what could have induced me, who have nothing to do with political concerns, to come to you on an errand which does not properly belong to my functions. But as I was plainly told that the sole object of my journey was the preservation of peace, I thought within my own mind how happy I should deem myself if I could be of service in cementing a durable friendship between the two Governments, and thus securing the blessings of peace to this country and its inhabitants. This I considered as a commission in nowise inconsistent with my office as a minister of peace.' He said, with great cordiality, 'Very well! very well! I am of the same opinion with you; and my only wish is that the English would live in peace with me.'"

Thus ended the remarkable interviews between the simple-minded, child-like ambassador in spite of himself, and the bluff, straightforward, tyrannical Hyder. As we withdraw our thoughts from Seringapatam as it was more than a hundred and twenty years ago, we breathe a sigh that Swartz's exertions were all in vain. This unique embassy, however, made a deep impression on Hyder Ali's mind, and, during the terrible war that so soon ensued, he gave directions that the venerable padre was to pass unmolested, "for he is a holy man, and means no harm to my Government." He was allowed to pass through the enemy's encampments, and was enabled to pursue his peaceful labours even in the midst of war.

This was not the only service to the State which Swartz rendered. We have already mentioned the close connexion in which he was placed with regard to the Raja of Tanjore. He was afterwards connected with this sovereign even more closely by the Raja's making him the guardian of his adopted son. The whole story of the exceedingly prominent part which Swartz played in the government and administration of the kingdom of Tanjore is too long for us to enter into any details. It will suffice for us to give a brief abstract of events, and to show how implicitly the Government of Madras relied on Swartz's thorough knowledge of the rulers and the people of Tanjore, and how completely both people and rulers trusted him. The country seems to have been sadly mismanaged during the latter days of the Raja Tuljaji, and the Government considered it advisable to appoint a

Committee of Inspection for the better management of affairs, and Swartz was invited to act as one of the members of this Commission. The Raja died in January, 1787, and, during his last illness, he adopted a young cousin, whom he named Serfaji, and he implored Swartz to consider himself as the young prince's guardian, an appointment which the Madras Government subsequently confirmed. At first, however, Swartz declined, and recommended the dying Raja to make his half-brother the guardian. This brother, named Amir Sing, afterwards claimed the throne for himself, and the Madras Government, after making what was considered an adequate inquiry among those at Tanjore who were learned in Hindu law, decided that the adoption was illegal, and placed Amir Sing on the *masnad*. The country was badly ruled by the new Raja, and he treated his brother's widows and the adopted boy with such cruelty that the latter, at the request of Government, removed to Madras under the care of Swartz. Representations were thence made to the Governor-General on the matter of the adoption, and on further inquiry on the spot, and after consultation with Hindu pundits at Benares and in Bengal, Serfaji was restored to his throne as the legally adopted son of Tuljaji. The delay in these proceedings was, however, so protracted that this restitution did not take place till four months after the death of his well-wisher and guardian, Swartz.

A few extracts from Swartz's correspondence will prove how carefully he performed this delicate and responsible duty, which he had been most reluctant to undertake, but which, when undertaken, he was anxious thoroughly and conscientiously to fulfil. When absent from the prince, he kindly and gently reminds him of his position, and tries lovingly to draw him into the blessed service of God. He wrote:—

"A good prince is obliged to imitate God. But how can he imitate Him if he does not know Him, and His goodness, wisdom, power, and justice?" "Forget not Him who is the source of all happiness. Ask and it shall be given, seek and you shall find, knock and it shall be opened unto you." "God is willing to make us happy, but He desires likewise that we should choose the path that leads to happiness. Be not ashamed to call upon Him, for your welfare depends upon Him only."

These continual and loving exhortations must have had a deep effect on the young Raja's mind, for, though he did not become a Christian, he always regarded Swartz's memory with the tenderest affection, and he deeply felt his death.

The attention which these important affairs demanded did not draw Swartz from his own more immediate duties. He was a missionary to the very last. Until his strength failed him he was most diligent in preaching, catechizing, and attending to his flock, besides constant itineration. He was very careful in training the catechists who gathered around him. He was much gratified in 1791 at the ordination of Sattianadhan, who had been his companion on his visit to Seringapatam, and who had lately been labouring among a newly-formed congregation in Palamcottah. Sattianadhan's Tamil sermon on the occasion was translated into English, and forwarded to the Society for Promoting Christian Knowledge for publication. Perhaps a few extracts from an account of Swartz by Mr. Cœmmerer, a young missionary who paid

him a visit in his sixty-fifth year, will give the best idea of his mode of life at this period, when his natural vigour had not abated, and his lengthened experience had imparted ripeness and mellowness to his manifold labours. Mr. Cœmmerer wrote:—

"Sincere esteem and reverence penetrated my soul when I saw this worthy man with his snow-white hair. Integrity and truth beamed in his eyes. Mr. Swartz had selected a piece of ground of considerable dimensions, at the distance of about two miles from the town of Tanjore, which he formed into a garden, where he erected several houses and a small church. In the vicinity of this garden the Native Christians settled, and he lives among them like a father. . . . Every one loved him from the king of Tanjore to the humblest peasant. Nor was he less feared, for he reproved them without respect to situation and rank, when their conduct deserved animadversion; and he told all persons, without distinction, what they ought to do, and what to avoid, to promote their temporal and eternal welfare. . . . Certainly, by the goodness of God, he has been made a great blessing to this country. What other men could not effect without a military force, he has done by the personal influence which he possessed over the people. . . . His garden is filled from morning till late in the evening with persons of every rank, who come to him to have their differences settled; but rather than his missionary duties should be neglected, the most important cases are delayed. Morning and evening he has a service, at which many of the Christians attend. A short hymn is first sung, after which he gives an exhortation on some passage of Scripture, and concludes with a prayer. The number of those who come to him to be instructed in Christianity is great. During my stay about thirty persons were baptized. He always performs the service with such solemnity that all present are moved to tears. He has certainly received from God a most peculiar gift of teaching the truths of religion."

Two or three years after the above account was written, a ludicrous misrepresentation of Swartz's work was made by the private secretary of one of the Governors of Madras who had visited Tanjore. In his spirited reply, which was published by the Committee of the Society for Promoting Christian Knowledge, he concluded with these telling words, with which we will close this account of his missionary career, and which we may regard as his *Apologia pro vitâ suâ* :—

"I am now on the brink of eternity; but to this moment I declare that I do not repent of having spent forty-three years here in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel? Should a reformation take place amongst the Europeans, it would no doubt be the greatest blessing to the country."

Swartz fell asleep in Christ on February 13th, 1798, and was sincerely mourned by his colleagues and his Christian disciples, as well as by the Raja and all the people of Tanjore.

We have thus given a brief account of the life and labours of Christian Frederick Swartz—the most distinguished Protestant missionary of the eighteenth century. It is well for us, who, at the present time, are confronted with so many pressing problems connected with missionary procedure, and especially with the organization and government of independent, and, in some cases, national, Churches, to study the life and the modes of working adopted by the most successful exponent of what is sometimes familiarly called the *Mā-bāp* system. This was the system under which all the early German and Danish missionaries worked. All revolved round one central figure, who was himself the pastor, patriarch, and parent. Ideas of the future independence of converts, of self-government and self-support, were never

entertained. Everything depended on the idiosyncrasy and power of the European ruler—we can employ no other word.

Swartz evidently possessed a most winning personality, by which every one seems to have been fascinated and charmed. Most of the Civil servants with whom he came in contact—Chambers, Sullivan, Hudleston, became his firm friends. The Hindus of Tanjore would do anything for him. We have never heard of any missionary being confided in and trusted by the Government of an Indian province in the way in which he was treated, and that at a time when the very name of Christian Missions was supposed to be abhorrent in the ears of the potentates of Leadenhall Street. Every kind of favour was shown to Swartz from the day when a free passage was given him by the East India Company to that on which a monument to his memory was sent out by the Court, the inscription being written by one of their number.

There is no doubt as to the success of Swartz's labours in the cause of Christ. His addresses, both in Tamil and in Hindustani, were owned by the Holy Ghost in numerous conversions; and he was as faithful in rebuke of wrong-doing as he was persuasive in the proclamation of the Gospel. We conclude with part of Bishop Heber's testimony, written only three days before his own swift and sudden call:—

"I used to suspect that, with many admirable qualities, there was too great a mixture of intrigue in his character; that he was too much of a political prophet; and that the veneration which the people paid to him was purchased by some unwarrantable compromise with their prejudices. I find I was quite mistaken. He was really one of the most active and fearless, as he was one of the most successful, missionaries who have appeared since the Apostles. He was perfectly regardless of power, and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly single, open, and cheerful. His converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over."

We wish that, even at the present time, there were more men, by the grace of God, as true, simple-minded, and faithful as Swartz.

HENRY MORRIS.

THE NEW VOLUMES OF THE "ENCYCLOPÆDIA BRITANNICA" AND MISSIONS.

IT would be no matter for surprise, nor perhaps of legitimate complaint, if subjects relating directly to religion had been purposely and avowedly omitted from the scope of a work like the *Encyclopædia Britannica*. As a record of human knowledge and the progress of civilization in its secular aspects, it would have undoubtedly presented ample claim to the general interest of the English-speaking portion of the world. The fact is, however, that religious questions are rather prominent than otherwise in the New Volumes which have just been issued as a Supplement to the Ninth Edition, and that among the nineteen Departmental Editors one is for the subject of Theology—the Rev. W. E. Collins, Professor of Ecclesiastic History at King's College, London.

This being the case, the first concern of those who look into these volumes to ascertain their bearing on Foreign Missions (especially if

they are acquainted with the Ninth Edition) will naturally be to discover the general attitude adopted towards modern controversies, and those in particular which affect the authority of the Scriptures. The Preface to the Ninth Edition announced the attitude to be taken in the following terms:—"The higher problems of philosophy and religion are being investigated afresh from opposite sides in a thoroughly earnest spirit, as well as with directness and intellectual power, which is certainly one of the most striking signs of the times. This fresh outbreak of the inevitable contest between the old and the new is a fruitful source of exaggerated hopes and fears, and of excited denunciation and appeal. In this contest a work like the *Encyclopædia* is not called upon to take any direct part. It has to do with knowledge rather than opinion, and to deal with all subjects from a critical and historical rather than a dogmatic point of view. It cannot be the organ of any sect or party in Science, Religion, or Philosophy. Its main duty is to give an accurate account of the facts and an impartial summary of results in every department of inquiry and research." It would be outside the range of the present article to attempt a comparison of the above promise given in the Preface with the performance as exhibited in the twenty-four massive volumes which make up the Ninth Edition. It is impossible, however, to forget the distress and alarm caused to the authorities of the Free Church of Scotland by the articles on Biblical subjects which were contributed to that edition by Professor William Robertson Smith; nor that after his removal from his Professorship of Oriental Languages and Old Testament Exegesis at Aberdeen he joined Professor Baynes in the editorship of the *Encyclopædia*, and carried the work to completion after Dr. Baynes's death.

No Editorial Preface stands at the front of the new volumes (numbered xxv. to xxxiii.) which bring the last edition up to date, and form in effect a virtually new edition. But, in lieu of this, each volume is preceded by a Prefatory Essay by different writers, only one of whom is on the editorial staff. Except the last of these, the titles of the subjects would not lead us to look for references affecting religion, yet on scanning them over we find such references in most of them—an evidence doubtless of the fascination which questions relating to the Bible have recently acquired among leading writers on scientific and philosophical studies. We will glance at a few of them.

Dr. Henry Smith Williams begins his Essay on "The Influence of Modern Research on the Scope of World History" in vol. xxvii. with a reference to Bible chronology according to Usher, and a main section of the Essay is on "Archæology and Bible History." Referring to the absence of testimony so far discovered in the fields of Egyptian exploration to the Bible accounts of Joseph and Moses and the Exodus, and after quoting Professor Mahaffy's remark that certain events in Greek history are viewed by us in somewhat perverted perspective because the great writers of Greece were Athenians rather than Spartans or Thebans, he says, "Not many years ago it would have been accounted a heresy to suggest that the historical books of the Old Testament had conveyed to our minds estimates of Oriental history that suffered from this same defect [namely, a 'perverted perspective']; but to-day no one who is

competent to speak with authority pretends to doubt that such is really the fact." Assuredly a very heedless and misleading analogy, and a most singular basis for a claim to speak with authority! On the other hand, Dr. Williams allows that some recent finds have seemed to make inferential reference to the Hebrews, and that the "marvellous collection of letters of the xviiiith dynasty at Tel-el-Amarna have the utmost importance as proving a possible early date for the Mosaic accounts." Regarding Assyrian records he is more emphatic. The inference to be drawn from them in their bearing upon the Hebrew writings by a candid and impartial historian can only be, he says, that "the general agreement everywhere between the Hebrew accounts and contemporaneous records from Mesopotamia proves beyond cavil that, broadly speaking, the Bible accounts are historically true, and were written by persons who in the main had access to contemporaneous documents." In the details, however, Dr. Williams states that he considers there is evidence of inexact chronology, of partisanship, and of obvious limitations of knowledge, but no examples are offered.

The Essay in the next volume (the xxviiiith) is by Sir Leslie Stephen, K.C.B., and is on "The Growth of Toleration." It is throughout in more or less close touch with religious questions. The first paragraph dismisses "Calvinistic dogmatism." It has vanished, says Sir Leslie Stephen, but he doubts whether it was ever really believed. He then deals with Liberty of Conscience, the meaning of Authority, Religion and Politics, the question of Disestablishment (and he intimates a doubt whether disestablishment would be favourable to toleration), Orthodoxy and Education, Socialism and Individualism, and Religion and Science. Under the last head we are told that "to study religions in a scientific spirit is to admit that all religions, if not equally good, spring at least from a common source." The old dogmatic systems are effete, and the present problem is, "What institution, if any, is to take the place of the old Churches, and how the questions which found expression in times" (*sic*—doubtless a misprint for "terms") "of the old belief are to find satisfactory utterance in terms reconcilable to scientific knowledge."

It is needless to examine each Essay in succession, but the last one claims attention not only because it is the only one which is written by a member of the editorial staff, and therefore may be regarded as a more decisive indication of the religious views of the promoters, but also because its writer is editorially responsible for the department of Theology. Professor Collins's subject is "Methods and Results in Modern Theology." We are told, at the outset, that "theology has shifted its ground: it has given way on all hands. Again and again it has renounced pretensions which were once made on its behalf with the utmost boldness; and it has been content to learn its own lesson at the feet of philosophy and natural science." "Old landmarks have been removed entirely; phrases formerly all-powerful have ceased to have any meaning for us; old watchwords, such as verbal inspiration, substitution, experimental religion, and the like, have been evacuated of much of their force." Among the elements of theological progress in recent years Professor Collins places first the estimation in which

Christianity stands in relation to other religions. These latter are "so many partial and typical representations of the truth, whilst Christianity, which is 'the Absolute Religion,' alone fully satisfies the craving to which they all bear witness." Another of these elements of "progress" is that the Incarnation rather than the Atonement has taken its place as the central point of Christian doctrine. As regards the Old Testament, the triumph of the advanced school of Higher Criticism is conceded, or rather, perhaps we should say, is claimed: "It is agreed that the Prophets, and not the Law, must be the starting point of all our study of the history of Israel, and that the Hexateuch must be recognized as a compilation of late date, the chief constituent elements of which have been distinguished and identified."

There is a tolerably consistent uniformity in the above-quoted utterances, and those in the last and most authoritative of the essays is the most explicit of all. They are not calculated to encourage us to proceed in a very sanguine spirit to turn over the 8,000 and more pages of the nine volumes in search of helpful information about Missions. It is, indeed, not too much to say that the above conclusions regarding the Scriptures and regarding the sufferings of Christ, if they were indeed established, would strip the missionary of both his authority and his message. We recall, however, the fact that Missions are among the elements which constitute the history of the period covered by these volumes, and therefore, however uncongenial to their motive and aim may be the prevailing tone, a place is certain to be given them in a work of such universal scope. And, at any rate, Missions themselves have such extensive and varied relations that there cannot fail to be much in these weighty tomes to interest and help the student who desires to know all that explorers and men of science can tell him regarding the objects of missionary operations.

It may be well in the first place to look at these volumes from the latter of the above points of view. We shall undoubtedly see that a storehouse of invaluable information is provided on many branches of collateral missionary interest, and that Missions themselves are by no means ignored.

To begin with mission stations and confining ourselves to those of our own Society, we have counted over sixty separate articles on C.M.S. stations. The second of the new volumes (xxvi.), for example, has Baghdad, Bannu, Benares, Bhagalpur, Bharatpur, Bombay, Bulandshahr, Burdwan, Cairo, Calcutta, Canton, and Chapra; and the seventh (xxxi.) has Mosul, Multan, Muscat, Mussourie, Muttra, Muzaffargarh, Nadiya, Nagasaki, Nazareth, Ningpo, Peshawar, and Poona. These articles are nearly all very brief, they only profess to supply information relating to the past twenty or thirty years, since the Ninth Edition of the work was published. It would perhaps be unreasonable to look for allusions to missionaries or their work, even under the names that are most familiar in our own pages, but as a matter of fact the allusions are somewhat frequent. By way of illustration it may be worth while to examine from this point of view the references in the first two volumes (xxv. and xxvi.). Under "Agra" we read, "There are two missionary colleges," a rather scant acknowledgment, perhaps, of St. John's College with over 400 pupils, especially when

compared with the several lines we find devoted under "Aligarh" to the literary and collegiate foundations of Sir Sayad Ahmad Khan. Under "Allahabad" it is stated, "There are four high schools and an *American Mission*." This is presumably the American Presbyterian, thus ignoring the Methodist Episcopal and the C.M.S. The C.M.S. work at Alleppi is noticed under a very general but very honourable designation: "Protestant missionaries have a church." Under "Amritsar" mention is made of a Sikh college, and of Hindu, Sikh, and Mohammedan literary institutions; but the Missions of C.M.S. and C.E.Z.M.S., even the mission hospital under Dr. Martyn Clark, in which nearly fifty thousand patients are treated yearly, escape notice. Under "Foo-chow" we find a reference to the Ku-cheng massacre of 1895. The C.M.S. is not mentioned; indeed, it is rarely that any missionary society is referred to by name. We find an exception to this, however, in a later volume (xxx.) under "Masulipatam," which, in an unsigned article, is spoken of as "a station of the Church Missionary Society," and the Noble College is mentioned. Considering the brevity of most of these articles, we confess we are surprised at the frequency of the references. Many towns which have an interest to C.M.S. friends, though not as yet occupied, are also to be found. About a page, e.g., is devoted to Benin and the expedition of 1897 which captured it. The place is described as "reeking of human sacrifices," and "the worst human shambles in Africa."

The articles on the districts, countries, and continents are many of them of considerable length and the information they afford as to political divisions, climate, populations, ethnology, &c., is invaluable to the student of Missions.

The article on "Asia" by Sir T. H. Holdich, K.C.I.E., C.B., deals with the general expansion of exact surveys of the continent, with its physiography and political geography, and with its ancient trade-routes and modern railways. More than one-half of the continent is dominated by European countries. The area that remains independent is 6,374,410 square miles in extent, and has a population of 469,180,000, of which 4,218,910 square miles and 402,680,000 of people are assigned to China and its subject territories. The dependent area is 10,287,100 square miles, with a population of 401,494,132. Of these figures respectively the Turkish sphere includes 650,000 and 16,800,000; the Russian sphere 6,677,484 and 25,897,479; the British sphere 1,887,907 and 292,506,473; the German sphere 200 and 60,000; the Portuguese sphere 9,022 and 951,080; the Dutch sphere 584,000 and 34,000,000; and the United States sphere (the Philippine Islands) 115,300 and 8,000,000.

Forty-two pages are devoted to "India," the writers being Mr. James Sutherland Cotton, who deals with geography and statistics, including the census figures of 1901; Sir Auckland Colvin, K.C.S.I., who gives the history since 1880; and Sir A. C. Lyall, K.C.B., who writes on the Native States. The first of these writers also contributes more or less lengthy articles on Bengal, the Central Provinces, the North-West Provinces and Oudh, Sindh, the Punjab, and the Bombay and Madras Presidencies. Two articles on Afghanistan are respectively by Sir A. C. Lyall and Col. Sir T. H. Holdich, while the latter contributes also articles on Baluchistan and Kashmir. Under

"Bengal," Mr. Cotton gives some educational statistics. The number of schools rose from 57,342 in 1886-87 to 67,847 in 1896-97, and the number of pupils from 1,362,102 to 1,674,775; and he remarks that the total expenditure increased at a higher ratio than the number of pupils. He adds, however, that "by far the larger share of the increase of expenditure has been met from fees and 'other sources,' chiefly *missionary contributions and subscriptions*." "The proportion of the total expenditure borne by public funds fell in the ten years from 40·8 to 36·1 per cent. In secondary schools alone public funds contribute less than one-fifth." Missionary educational work (apart from its evangelistic aim) is evidently appreciated, and the references to it are frequent.

An article on "China" of twenty-five pages, mostly in small type, is the joint work of Messrs. G. Jamieson, C.M.G., and Valentine Chirol. Nearly one-half of this article is devoted to the history of the country during the past quarter of a century, the troubles of 1900 of course receiving a large share of attention. The only allusion to Missions that we have come across in this narrative is the statement that "over 200 defenceless foreigners, chiefly missionaries, fell victims to the treachery of high-placed mandarins, and hundreds of others had to fly for their lives." We had no apprehension that one so well informed as Mr. Jamieson, who is Director of the Peking Syndicate and Yangtse Valley Company, would lend any countenance to the exploded charges against missionaries as the cause of the troubles. The bare reference to the unparalleled sufferings and martyrdoms, compared with the lengthy notice of the siege of Peking, is, we fear, an unconscious acknowledgment of the relative value which average men of the world attach to the lives of missionaries and of diplomatists and merchants. A useful map is given showing the railways at work or in course of construction, and the railway concessions made to the several foreign powers. An account of the constitution and government of the country is very clear and succinct; so is that of the sources of revenue. Under "Religion," there is a short paragraph on Missions and a long one on the official decree conferring official status on the Roman Catholic hierarchy. This latter concludes as follows:—"It is apprehended that the privilege, while enhancing the status of the priests, will tend to widen the breach already existing between converts and their fellow-countrymen. The interference of priests in matters of litigation where one of their converts is concerned has often been matter of complaint, and the fact that they are in effect authorized to interfere is not likely to diminish the friction."

No fewer than four writers contribute under "Japan," and over sixty pages are given to the subject, which is treated under the heads of geography and statistics, recent history, the army, and art. Useful articles for reference are also found on Ceylon, Persia, and Arabia. Mr. J. Ferguson tells us that in Ceylon ignorance is greatest as regards education, in the districts where Buddhism is strongest, and that there are 10,000 Buddhist priests in the island. The Rev. A. H. Sayce, D.D., Professor of Assyriology at Oxford, is the writer on Persia, and he gives a fuller account of the religions of the country and the

Missions at work in it than we have met with so far. All the societies at work and some of the statistics of each are given, those of the C.M.S. at each station it occupies. The article on Palestine by Major-General Sir C. W. Wilson is a short one, but it has a paragraph on Missions, drawing special attention to mission hospitals. That on Arabia is much longer, and Sir T. H. Holdich gives a very interesting account of Arab history.

"Africa" is treated at considerable length by three writers; its physical geography and the history of its exploration since 1875, and its trade and communications, by E. Heawood; its ethnology by A. H. Keane, F.R.G.S.; and lastly Mr. J. S. Keltie, F.S.S., gives a very full and interesting account of its recent political history. There are articles on the several West and East African colonies and protectorates in which the Society's Missions are at work, one on the "Sudan," and one (by Canon C. H. Robinson, Editorial Secretary of the S.P.G.) on "Hausa." The article on "Uganda" is by Sir Harry H. Johnston and Sir Frederick J. D. Lugard jointly. After the usual information regarding the area, administrative divisions (as effected in 1900), government, revenue, trade, ethnology, &c., a somewhat detailed narrative is given of the history since 1862: the arrival of the C.M.S. missionaries in 1877, and the Roman Catholics in 1879, the death of Mtesa, the murder of Hannington, the religious feuds leading up to the civil war of 1891, the question of evacuation and the gifts by friends of the C.M.S. to avert it, the death of Pilkington—the whole story is told, not precisely, of course, as unfolded in C.M.S. publications, and perhaps with a greater effort to administer blame equally between the two religious parties than strict justice would dictate. We looked with some confidence to the list of authorities at the close of the article to see an acknowledgment of the *C.M. Intelligencer* and the *C.M.S. Annual Reports*, but they are not mentioned. We found them close at hand, however, where their help by comparison should have been inappreciable, after an article on the "Victoria Nyanza" by Mr. Heawood. Over thirty pages are taken up with "Egypt," and six writers contribute: Major H. G. Lyons deals with geography and statistics; J. L. Gorst, C.B., with finance; General Sir Evelyn Wood with the army; Sir Donald Mackenzie Wallace with the political history; Colonel Sir G. S. Clarke with British military operations of 1882-85; and Colonel R. H. Vetch, R.E., with military operations of 1885-99—altogether a truly striking example of the almost prodigal thoroughness with which these wonderful volumes have been prepared. In addition to the above, the articles on the "Nile" and the "Sudd" are also helpful.

In a section of the article on "America" is an interesting account of the ethnology and archæology of those continents by an American writer, Mr. O. T. Mason. The classification of the numerous Indian tribes, their languages, technology, food, clothing, travel, religion, &c., &c., are treated. The article on "Canada" is naturally written from the colonial point of view. It is under "Labrador," curiously, that we find a recognition of missionary work among the Indians and Eskimo, The Eskimo, we read, "of Hudson Bay have been taught by the Church

Mission (*sic*) Society, and promise well." And again, "The Christianized Indians and Eskimo read and write in their own language; those under the teaching of the Church Mission Society use a syllabic character, and others make use of the ordinary alphabet."

The C.M.S. direct interest in Australasia is limited, as regards missionary work among the Natives, to New Zealand. We have glanced over the articles on "Australia," "New Zealand," "Melanesia," "Micronesia," and "Polynesia," with the surprising result that only one reference has caught our eye, and that one cites missionaries as a cause of the noticeable diminution in the number of the Natives since their contact with Europeans! It occurs in the article on "Polynesia" by Professor A. H. Keane, F.R.G.S. He estimates the present number of pure and mixed Polynesians (including the Micronesians and Maoris) at 270,000, while he states that careful observers give it as having been not fewer than 650,000 at the time of Cook's last voyage (1774). The causes suggested for the decrease are: the prevalence of elephantiasis, and the occurrence of leprosy, pointing to a racial taint, due perhaps, the writer thinks, to the unbridled licentiousness of past generations; wars, and massacres, and raidings for the Australian and South American labour markets before the traffic was suppressed or regulated; epidemics of measles and small-pox, which swept away 30,000 Fijians in 1875; the introduction of strong drinks, including, besides vile spirits, a most pernicious concoction brewed in Tahiti from oranges; the too sudden adoption of European clothing, rendering the body super-sensitive to changes of temperature; and, lastly, "*the action of over-zealous missionaries in suppressing the dances, merry-making, and free, joyous life of pagan times, and the preaching of a sombre type of Christianity, with deadening effects on the buoyant temperament of these blithesome children of nature*"! This truly remarkable suggestion is the sole recognition of the presence of missionaries where one had anticipated with confidence that at least their successful civilizing influence, their courageous championship of the Natives' cause against unscrupulous traders and political agents, and their self-denying efforts to combat the ravages of disease would have been appreciated, even if their missionary zeal and devotion had been overlooked. It is just, however, to add that this instance is as single as it is singular. We draw attention to it with much regret in an article for which Professor Keane is responsible.

We have by no means exhausted the articles relating to the lands and people where and among whom our missionaries labour. There are several of a general character which are full of interest. One on "Geography," for example, by Dr. H. R. Mill, F.R.G.S., gives valuable comparative statistics regarding the several continents and their inhabitants, and supplies a brief summary of the recent progress of geographical discovery. The short ones on "Population" and "Census" have also some striking tables. The article by Miss Flora L. Shaw (now Lady Lugard) on the British Empire is full from beginning to end of facts and figures which bear with solemn emphasis on the missionary obligations and opportunities which rest upon and extend before British Christians. Owning something less than one-fourth of the area of the world, ruling

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something more than one-fourth of the people of the world, carrying on about one-third of the world's trade, producing two-thirds of the world's supply of gold, one-sixth of that of wheat, and one-third of that of coal,—what an influence must it exercise for good or evil in the world!

Then there are articles devoted to particular languages or families of languages. One especially by Sir Harry Johnston on "Bantu Languages" could not fail to interest C.M.S. friends. He infers from a study of these languages that at some period not much more than 2,000 years ago a powerful tribe of Negroes speaking the Bantu mother language, and allied physically to the Negroes of the Western Nile and Southern Lake Chad basins, pushed themselves southward, making Uganda and the shores of Tanganyika the first area of decided concentration. Of the preceding population he regards the scattered tribes of pygmies as survivors, as also are a few patches of quasi-Hottentot and Nilotic peoples between Victoria Nyanza and the Zanzibar coast. One ground for assuming that the migrations began not farther back than about two thousand years ago is at first sight a rather singular one; it is the fact that the common root of the words for the domestic fowl is the same in nearly all the Bantu languages; and the further fact, which Sir Harry Johnston regards as certain, that the fowl reached Africa, *via* Egypt, not earlier than B.C. 528. Koelle's *Polyglotta Africana* is one of the helps to a study of this subject which the writer of the article specially recommends.

Naturally, we do not find many articles on non-Christian religions, as they were treated in the Ninth Edition, and nothing new regarding most of them has transpired since 1880. In the case of Buddhism, however, nearly the whole of the works composed in the earliest period of Buddhism have been edited in the original Pali since that date, and accordingly we have an article of about five pages on this subject by Dr. F. W. Rhys Davids. There is a short one, too, on "Babiism." Two articles by Sir William Markby, K.C.I.E., on "Hindu Law" and "Mohammedan Law" respectively deserve to be read. In the former a description is given of the sacred books which are used in the Indian Courts; and what is said regarding the institution of Hindu society known as the Joint Family, regarding partition of property, the law of inheritance, women's property, husband and wife, *suttee*, father and son, &c., is as far removed as possible from the sort of reading which laymen are wont to assume law subjects are bound to be. In the latter, the law as to marriage and divorce, which frequently affects converts in North India, is stated. An article on the "Plague" must have an interest for those who labour in the East; so must another on "Malaria"; and yet another on "Mosquitoes" concerns those working in both hemispheres, in the frigid not less than the torrid zone. The exhaustive and very informing article on "Newspapers," which extends to nearly forty pages, will be read for its own sake, but scarcely with the thought of meeting with anything relating even remotely to missionary work. Yet it tells us of Sir Henry Stanley's expedition, which was equipped by the London *Daily Telegraph* in co-operation with the *New York Herald*, and which took him to Uganda in 1875, from which he wrote home Mtesa's challenge to the Christian Church which called into being the Society's Uganda Mission!

Another class of subjects brings us nearer to the object of our search. It is that which deals with the various branches of the Church of Christ. And first and chiefest of all these is one on the "Christian Church" itself, by the Bishop of Ripon. The object of the article is limited to the consideration of the inquiry, "How far has the Christian idea advanced among men?" The divisions adopted are these: first, the progress of Christianity as its measurement is expressed by statistics; second, the progress in matters not reducible to statistics; and third, the progress "in the light of certain conditions." A table is given showing the advance of the world's population since A.D. 1800, and of Christian population since A.D. 100. The average gain of the latter, Bishop Boyd-Carpenter remarks, during each of the first three quarters of the nineteenth century was 65,000,000, but during the last quarter the gain was 106,000,000; and he adds:—"This coincides with the period during which intercession for Missions became a recognized duty on the part of the Church." Several striking tables are given to illustrate the growth of the political ascendancy of Christian countries, and the relative ascendancy of lands professing respectively Greek, Roman Catholic, and Protestant forms of Christianity. Again, grouping the nations according to kinship into Teutonic, Latin, and Slav, the Bishop shows that for every square mile of mother country the Teutonic races govern 35 square miles, the Latin races govern 7·5, and the Slav 0·13; and for every inhabitant in the mother country there are in the dependencies of the Teutonic nations 3·7 inhabitants, in the Latin 0·57, and in the Slav 0·02. As regards economic influence, the average wealth of the Teutonic nations is £226 per head (England £302), that of the Latin £140, and that of the Slav about £6 (*sic*—apparently a misprint for £60). Then, again, the evidences of progress furnished by certain phases of Christian activity are cited, and among these the first-mentioned is the development of missionary activity; besides this, the diffusion of the Bible, the multiplication of missionary bishoprics, and at home the improvement in missionary literature and the deeper enthusiasm which prevails, are also mentioned.

In the second division of his article the Bishop adduces "the happier relations existing between scientific and religious thought" as one of the marks of progress, and, as an illustration, refers to the prevalence of "a more wholesome and benevolent view of non-Christian beliefs." He adds a much-needed *caveat*, however: "It is probable that, in their effort to do justice to heathen religions, some writers have overlooked or minimized the grave moral and social evils which are inextricably woven with low theological ideas; but nevertheless, on the whole, it is remarkable that the generation which has learned to look with kinder eyes upon other religions coincides with the generation which has shown the most ardent missionary enthusiasm. The truth seems to be that the result of calm investigation has brought out into clearer relief the true significance and the moral and spiritual superiority of Christianity." The whole article is eminently readable and telling. We must, however, take the liberty of expressing one regret. It is that, in endeavouring to account for the falling off in the number of ordination candidates, the writer should have made the remark that "there can be no doubt

that many of the dogmas to which subscription is required are, if not obsolete, yet expressed in terms which are at least incongruous with modern ideas." What the dogmas in question may be we are unable to conjecture, and we are sorry that through a vague sentence it should be left in doubt whether, and, if at all, how far, the Bishop sympathizes with the views favoured by the editors of the *Encyclopædia* and to which we have adverted at the beginning of this article.

Both the Bishop of Ripon's article and one by Professor Collins on the "Anglican Communion" mention the *History of the Church Missionary Society* among their authorities. The latter article is shorter than the former. It tells the story of the growth of the Protestant Episcopal Church in the United States from barely 100 clergymen in 1784, when Bishop Seabury was consecrated, to 91 bishops and over 5,000 clergymen at the present time; of the extension of the colonial episcopate (crediting the C.M.S. with endowing the diocese of New Zealand, which it only did in part, and that from the lands held by the Society in the island, making an annual grant of £600 until the income from those lands could be made available); of the growth of provincial organization; and of the gradual acquisition of freedom from State control and of spiritual autonomy. Professor Collins has also an article on the "Church of England" in which we notice the misleading statement that "the Rev. W. J. E. Bennett vindicated for English Churchmen the right to hold and to teach the ancient doctrine of the Real Presence in the Eucharist"; the fact being that the Court of Appeal declared Mr. Bennett's language to be "perilously near a violation of the law," but concluded that the charge against him was "not so clearly made out as the rules which govern penal proceedings require." Canon Burnside completes the article and gives a short paragraph on the Church's Foreign Missions, and a list of the colonial and missionary dioceses created since 1875. The articles on "Baptists," "Congregationalists," "Methodists," and "Presbyterians," interesting as some of them are, fail to do justice to the missionary efforts of those bodies. That on the "Roman Catholic Church," however, treats Foreign Missions somewhat fully, giving a statistical table for the whole area covered by the labours of the Propaganda, and giving also a list of twenty-six foreign missionary societies and their fields of work; and finally a list of the societies for the support of Foreign Missions.

Professor Collins's article on the "Orthodox Eastern Church" and Mr. Athelstan Riley's on "Nestorians" are both helpful to the student of Missions in Eastern lands. A list with some particulars is given of all the twelve Patriarchates of the Orthodox Eastern Church, that of Jerusalem being the fourth in order. Professor Collins expresses the opinion that "at the present day the condition of the Greek Orthodox Churches is on the whole satisfactory," and this notwithstanding the admissions a little lower down that "the parochial clergy are still as unlearned as ever," and that an attempt in 1901 by the Holy Synod of Athens, with the co-operation of the Queen of Greece, to circulate a modern Greek version of the New Testament led to an ebullition of popular feeling which could only be pacified by the withdrawal of the version and the abdication of the Metropolitan of Athens. A list is also given of the separated Churches of the East, which are monophysite in doctrine,

namely, the Church of Armenia, the West Syrian or Jacobite Church (which is under a head who always bears the title of Patriarch of Antioch and is always called Mar Ignatius), the Coptic and Abyssinian Churches, and the Christians of St. Thomas in Travancore. Some account is given of the Missions of the Archbishop of Canterbury, the American Presbyterians, the Roman Catholics, and the Russian Church among the Nestorians. An article on the "Copts," by Mr. A. J. Butler, Fellow of Brasenose College, Oxford, deals mainly with buildings, church fittings, rites, ceremonies, and vestments. "No bishop," we read, "is eligible for the patriarchate. . . . No one but a monk from one of the desert monasteries is qualified. This rule, harmless perhaps when the monasteries were the great schools of learning and devotion, now puts a premium on ignorance and is disastrous to the Church." There are ten bishops in Egypt, one in Khartoum, and three in Abyssinia.

We come at length to the article on "Missions," written by Mr. Eugene Stock. The article on this subject in the Ninth Edition of the *Encyclopædia* was the work of the late Canon G. F. Maclear, D.D., Warden of St. Augustine's College, Canterbury. He divided his subject into the Primitive, the Mediæval, and the Modern Periods; and it concluded with a survey of the world, continent by continent, indicating with the utmost brevity the work that had been done. Mr. Stock's article confines itself to the modest task of bringing the information up to date since 1884, only referring to such events previous to that year as had not been sufficiently dealt with by Canon Maclear. Mr. Stock's article occupies nearly seven pages, some of it in small type. He first takes the Missions, then the mission-fields, and lastly the results of Missions. As regards British Missions, he points out that the past twenty years have witnessed developments which make the period one of incomparable importance. He refers the beginning of the period of improvement, so far as the Church of England is concerned, to December 20th, 1872, when the Day of Intercession for Missions was first observed. The death of David Livingstone the following May also did very much to wake up the British Churches. The murder of Bishop Hannington, in 1885, and the going forth to China of "the Cambridge Seven," exercised a wide influence. The S.V.M.U. movement, initiated in America in 1886, and organized in England in 1892, has promoted the cause of Missions in the universities, and the Unions for Younger Clergy, started in connexion with the C.M.S. in 1885 and the S.P.G. in 1891, have enrolled some 4,000 clergymen. Medical Missions have come into prominence, and in 1898 it was calculated that the in-patients in British mission hospitals exceeded 30,000, while out-patients were nearly a million and a half. The larger employment of women has been a still more remarkable development of this period. Counting the wives of missionaries (the aggregate of women in the British Missions now exceeds the aggregate of men), in round figures Mr. Stock puts the whole number at 7,000, of whom there are 1,400 single men and 1,800 single women; the rest are married men and women, 1,900 of each. American missionaries number about 4,800. The newer American organizations are, as in England, non-denominational and free-lances. The S.V.M.U. has had a large influence in the United

States, and Mr. J. R. Mott, in the course of a journey round the world, formed nearly 100 associations in universities and colleges which are linked in a great International Student Federation, of which a Swede is chairman and a Japanese vice-chairman. Colonial and Continental Missions, those to the Jews, and those of Roman Catholics are reviewed. Then follows a rapid sketch of the mission-fields, which is deeply interesting. Beginning with Africa, the various Missions (Protestant and Roman Catholic) on the West Coast, in the South African Colonies, and in East and Central Africa are brought in a few sentences before the mind's eye; then the Moslem States, India, the Indian Ocean, China, Japan, the rest of Eastern Asia, the South Seas, North America, Central America and West Indies, and South America are treated in the same way. In conclusion the article quotes some figures from Dr. Dennis's *Centennial Survey of Foreign Missions* showing the number of Protestant Missionary Societies (558), the number of missionaries (17,974), the number of Native Christians (4,514,592), and various other statistics.

The *Encyclopædia* is decidedly weak in missionary biographies. Only two C.M.S. missionaries have an article devoted to them, and they are Bishops Crowther and Hannington. Surely Bishops Horden, Sargent, and French, especially the last-named, deserve a place; even if missionaries who never attained to episcopal rank were deemed ineligible. Of other than C.M.S. missionaries we have met with none, unless Mr. George Henry Borrow, the remarkable linguist and writer, who was for a time an agent in Spain of the British and Foreign Bible Society, be regarded as an exception. It must be admitted that the editors have drawn to their aid an army of writers whose expert knowledge and literary gifts have contributed in a most attractive form a mass of invaluable information regarding the world and its inhabitants, and regarding the Church and its labours, the perusal of which should prove an inspiration to larger and more vigorous effort.

G. F. S.

COUNTRY STATIONS IN CENTRAL KWANG-TUNG.

I. Letter from the Rev. A. Iliff.

Canton, October, 1902.

IMEDIATELY after the February Conference (1902) the Bishop made his first visitation to Hok-shaan, Wong-long, and Shap-tsz-kau, and—with the exception of three youths who were put back for further instruction—he expressed himself very pleased with all he had seen and heard. His visitation was a great stimulus to the people, and I hope next year when he visits them again he will be still more pleased and the people still more encouraged.

The great event of the past few months has undoubtedly been the organization of the Native Church Council for the prefectures of Kwong-

chau and Shiu-hing. It has roused up all our Church members, and is educating them to be active workers in Christ's Church, and not always "babes" who must be cared for by others.

To view their progress by their contributions shows a wonderful increase for such a people. Two and a half years ago, when it was decided that the Christians must bear all local expenses of entertaining their fellow-Christians, lighting and cleaning of rooms, &c., &c., there was a great outcry, "It could not possibly be done, the people were too poor." But it was done, and the C.M.S. was saved about \$70

that year. The next step in advance was the payment of the assessments levied by the Native Church Council on each native congregation for the salary of a native pastor, amounting in all to \$140, which has been fully paid, in addition to providing for all local expenses, the native contributions to date amounting to nearly \$210 for the present year. And we see still further progress ahead, for the various congregations' committees have already pledged themselves to contribute \$210 next year to Native Church expenses, besides their own local expenses, which will amount to over \$100; so from a financial point of view there has been much progress.

From a spiritual point of view—if gauged by the number of baptisms, and the increasing attendance and reverence at the church services—there has also been much progress. Since the last meeting of Conference I have baptized twenty adults and sixteen infants, thirty-six in all; some of the adults having been under preparation and teaching for over a year. There are at present forty-five catechumens, many of whom have nearly finished their probation period of nine months and will soon be baptized; and there are other sixteen who are attending Christian worship and studying the doctrine who have not as yet been accepted as catechumens. We cannot compare the number of baptisms this year with that of last year, for then the rule of nine months' probation had only just come into force, and it has considerably reduced the number of baptisms; but taking all other indications into consideration, there is a far more earnest seeking spirit amongst the people than ever I have seen before, and missionaries of other societies report the same experience.

Perhaps it will be interesting, if not too tedious, to consider the various stations one by one. The sketch map on page 184 will show clearly the relative positions of the stations.

Commencing in the east, we have the Tsang-shing district, with bands of Christians at Wong-long, Tsang-shing, and Shap-tsz-kau, from which place the Christians at Wong-ch'ung in the Tung-koon district are reached.

Wong-long is the most unsatisfactory of all our stations. I think the principal causes are: (1) that the catechist is getting old and feeble; (2) that Wong-long, itself only a village of the smallest

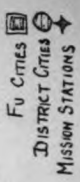
size (possibly fifty houses in it), is altogether unsuitable as a centre; and (3) because the people are nearly all field-labourers, very poor and very ignorant. The Chinese are so "clannish" that they are not willing to go much to other villages, though they will go to the district city or a large market town. But as the property which we use at Wong-long is lent to us by the catechist, whose property it is, we have no right to find fault with its location. I think, however, if we are to have strong, healthy Christian work in this district, the centre to work from will have to be the district city, and not a little villagelike Wong-long. Only about fifteen out of the sixty-four members we have in this district belong to Wong-long.

Tsang-shing, the district city, is admirably situated as a centre, and as a stepping-stone to the district of Lung-moon, about forty miles from Tsang-shing to the north. The distance circles drawn on the map show how easily our other stations can be reached from here. I hope before our next Conference meets that we shall have acquired property there which will provide rooms for a foreign missionary and native agent to live in, and also the necessary rooms for preaching and teaching. The people are most friendly, and anxious to be taught "the doctrine," so that all that is needed is workers; but, alas! this is the cry from all over the field.

From Tsang-shing to Shap-tsz-kau is a very pleasant journey by boat, passing on the way two large market towns, in which we have opportunities for work, if we only had the workers. At Shap-tsz-kau we have just enlarged the missionary's rest-room, so that instead of having to stay in a small room under the roof, which was unbearable in warm weather, we shall have an airy though small room for the missionary's private use. The Shap-tsz-kau Christians, though few in number, are now waking up, and I trust there are better days ahead than ever before. Three adults belonging to this place have been baptized since last Conference.

Wong-ch'ung, a market town of about 15,000 inhabitants on the other side of the East River, is reached from Shap-tsz-kau as a centre, and the work there is decidedly encouraging. Four men from this place have been baptized recently, and there are twelve catechumens. Though it is trying and discouraging work—attempting to separate

MAP



the false from the true—the work at Wong-chung is truly encouraging. The men have been very earnest in attending daily evening instruction, and the boys' school opened there is beginning to show results in the interest aroused. The rooms for school and evening meetings are provided by the people, our Society not having to furnish one cent for such expenses. It has been agreed with the Rhenish Mission that they will care for any inquirers from Ng-ka-ch'ung (the village of which I wrote in my last report, where sixty-seven men gave in their names for baptism), as they are already working in the village of Uen-ka-ch'ung, not a mile distant, and have two members in the village of Ng-ka-ch'ung, the Rhenish Mission agreeing on their part not to work in Wong-ch'ung, so that there will be no "overlapping" of the two Missions.

With a foreign missionary resident in Tsang-shing, who would have time to itinerate in this district, it is impossible to say what might not result, for from all sides come people asking us to send someone to preach the Gospel to them; but, alas! through lack of men and means, we have no one to send. Four Christians in the district give us much joy: Au Yeung and his wife, Lai Wan (formerly a girl in the C.M.S. Victoria Home and Orphanage in Hong Kong), who are regular communicants at Wong-long, though to attend the services there they have to walk thirty-four miles there and back from their village to Wong-long; Mr. Liu, the boat-builder in Tsang-shing, a most earnest Christian; and Chaak Tseung, a colporteur of the British and Foreign Bible Society, who lives in Shap-tsz-kau, and who has been, humanly speaking, the means of leading at least twenty men and women in this district to the knowledge of the truth as it is in Christ Jesus.

I must next speak of the work in the district of Heung-shaan, forty miles to the south of Canton. The work here is the most encouraging of all, and gives us great joy. At first it was very uphill work, a continual fighting against the idea that the Christian Church is a grand political organization for the benefit of its members. When I first went to this district, eighteen months ago, it seemed as though the people thought the principal reason for my going amongst them was to under-

take law cases for them, the native magistrates being so afraid of the foreigner that whichever case he supported was sure to win. Consequently, on each of my visits from six to eight sets of people would come asking me to interfere on their behalf. But now, I am thankful to say, such people seldom come. Those who are inquirers seem fully to realize that the Kingdom of Christ is a spiritual kingdom, and that they may expect persecution and suffering from their neighbours and friends when they confess Christ. There has been true deepening of the spiritual life of several of our members, and a true spirit of earnest inquiry amongst outsiders. There is peace and unity among the members of the congregation, and personally I know of no law-suits. I have baptized six adults and eight infants here since last Conference, and there are seven catechumens whose time of probation is nearly over, and seventeen others studying and preparing to be admitted as candidates for baptism.

The Christians, and their friends in Australia, have already collected \$1500 for a church to be built here, and hope to raise \$1000 more, making in all \$2500, which, with the help we hope the C.M.S. William Charles Jones Fund will give, will be sufficient to provide for purchase of site and erection of suitable buildings. A site in a very desirable part of the city has been secured, and it is hoped the buildings may be commenced in November. Never before in the history of our Mission in South China have there been such great opportunities. May we be enabled to take hold of them!

One thing that is a great hindrance to the work of our Mission in this district is the inconsistent conduct of many of the Chinese Christians returning from Australia and the United States. Some of them, I am thankful to say, do a great deal of good by their consistent lives and good example, but the majority are not so.

One man who returned recently from Sydney has not only destroyed all the idols in his own home, and brought his whole family for baptism, but has also persuaded his elder brother to trust in God and to burn all his idols. His brother is a man who earned his living as a professor of geomancy—that is, people would come to him for advice as to which would be a lucky day to

begin the building of a house, or to bury their dead, or to get him to declare which would be a good site for a house, or for a grave—two most important questions to the Heathen. As a professor of *fung shui* he has been in great demand, and his conversion is attracting a good deal of notice. He, with his whole family, are now candidates for baptism.

But alas! the large majority of baptized Chinese who return from Australia and the United States are not so consistent, in fact they often leave all their religion behind them. It seems to me that it is not sufficiently impressed upon them in Australia and the United States (where they are often made a great deal of because of their profession) that they must be ready to suffer persecution for Christ, and that unless willing to take up their cross and follow Him, their profession is all in vain. It is a great responsibility to baptize Chinese in China, but it is far more so in Australia or the United States, where the conditions are so utterly different from those in China. Would that Christian workers amongst the Chinese would seriously consider the matter! I have met whole families of baptized Chinese who have lapsed into Heathenism—at least as far as the essentials of Christian profession are concerned—on their return to China. In some cases "lapsed" does not describe their case, for they have deliberately cast aside their profession, showing that their hearts were not changed. It is hard here in China to suggest a remedy that should be used in another country, but one thing should be done: each Christian worker who sets his or her heart to win some Chinaman to Christ should not only teach them to count all they will gain by it, but also teach them to count the cost—that when they make their profession of Christianity before sympathetic fellow-countrymen and friendly foreigners in a far-off land they should remember that persecution and hatred may often await them from their countrymen in China. Workers amongst Chinese need to be gifted like Ananias was in his message to Paul—to teach these men how great things they must suffer for the name of Christ. With men ready to suffer, shining as bright lights in their dark village homes, telling their neighbours how great things Jesus hath done for them and has had compassion on them

—this great people of China, who at this time as a nation pray Jesus to depart out of their coasts, would marvel at the testimony of the true Christian, and soon come to seek Christ's love and mercy for themselves. May God grant special wisdom to all those who in Australia, United States, or elsewhere, are endeavouring to lead the Chinese to Christ, that their work may be abundantly blessed in the salvation of these men and of their families at home in China.

The nearest station to the Heung-shaan district is Kong-moon, which is under the charge of the Rev. G. A. Bunbury.

The next station under my care is Hok-shaan, which is fifty miles southwest of Canton, but only twenty miles south from Shiu-hing. The Hok-shaan congregation passed through a very trying experience this year, the catechist who was there having to be dismissed from Mission employ, as he proved to be very dishonest; so they have been without a catechist for seven months, with the exception of two short visits from Koo Kai Tuk, the Kowloon catechist, and a visit from one of the Training College students, whom, I expect, next year will go as catechist to this district. Nevertheless, the congregation has kept well together; the number attending the Sunday services does not seem to have diminished at all. There have been two adults and five children baptized. Two of our earnest members, living in the city, keep up daily evening prayers in the chapel, though the majority of our members live in the villages in the district. One of these two men, an innkeeper, spends much time in visiting and instructing men in Christianity, and has led many into a knowledge of the truth. Their contributions for church purposes have greatly increased. When the Bishop made his visitation seventeen were confirmed. Two adults and five children were baptized there since the last meeting of Conference, and there are eleven catechumens. The difficulty of the work in this district is that nearly all the people speak the Hakka dialect. To the north of Hok-shaan there are many openings for work, which cannot be taken advantage of for lack of workers; but I hope during the coming cooler weather we shall be able to do more for this district.

Shiu-hing—of which place I must report in the absence of Mr. Hipwell—is one of the most discouraging places of all. There have only been two adults and one infant baptized there since last Conference. The people are very friendly, and although there are good attendances at the daily preaching and Sunday meetings, they seem very indifferent to the Gospel tidings. A little opposition would be a sign of healthier life. We have as many as sixteen regular native communicants, of whom fourteen are in one way or another connected with Mission employ. An earnest Bible-woman, whom Mrs. Hipwell employed, gave as her reason for leaving the mission work that in six months she had not seen one care to turn to Christ. But we hope that there are better days in store. Mrs. Hipwell's women's school is already making itself felt as an influence for good in the city. The visits paid by Miss Storr, and the dispensary work done by Misses Dunk and Walsh, have already resulted in such a large number of women coming to the services that the space reserved for the accommodation of women in the preaching-hall has had to be doubled, although as yet not one has given in her name as a candidate for baptism. There are five candidates for baptism at this place, and several others who are coming regularly to evening meetings, though they have not yet given in their names as candidates.

Kwong-lei, the station which our Mission recently took over from the United Brethren Mission, is a very promising centre for work, although up to the present but little has been done there. The last Sunday I was in Shiu-hing I reaped the firstfruits of the work there in receiving as a candidate for baptism a young man, who, with his wife and mother, are earnest seekers after the truth. Mr. Hipwell, who has visited the place several times, speaks of great openings for work in this district. At present, either Fok Sin Shang or Shi Sin Shang, the catechists in Shiu-hing, visit Kwong-lei alternately from Shiu-hing, one man being there all the time, until there is opportunity to make some better arrangement. The people in this district are not so friendly as those in Shiu-hing, but we hope they will become so when they better understand the reason of our going there.

From Luk-po, a large market town about fifteen miles west of Shiu-hing, three men have come seeking after the truth, one an old schoolmaster, the other two old pupils of his. They have been five weeks in Shiu-hing, and every day and evening have been to our preaching-hall studying Christian doctrine. They earnestly desire me to go to their town of Luk-po, and they undertake, if I will go there, to provide accommodation and all necessities for a preaching-hall, without any cost at all to the Mission. I do not know definitely whether they have any ulterior motive in inviting us to go there and open work, but I am glad thus to get a footing in a town as yet untouched by mission work, so I shall take the first possible opportunity of going there.

I should mention here that, owing to the illness of Mrs. Hipwell and the return of Mr. and Mrs. Hipwell to England on furlough, we have now been directed by Conference to leave Canton and to go to Shiu-hing to live, the rule of the Mission being that unmarried ladies may not live in inland towns alone, but that there must be married people there, and as we are the only married people available we have to go. The Hipwells' leaving is a great break in the work in Shiu-hing, for they had got thoroughly acquainted with the people; and as there are no extra workers to supply their place, some of the work already in hand must be dropped, and, humanly speaking, the work of the Mission must suffer. We pray that God will overrule this seeming evil for good, and give those left behind a greater portion of His Holy Spirit, that so the work may not suffer in the Hipwells' absence.

And now for all this great field of Central Kwang-Tung there are only two C.M.S. itinerating missionaries, Miss Jones and myself, and no prospects of any more for two years to come at least. Should anything happen to either of us, our work would have to be dropped, for, under our present condition of lack of workers, no other work could be dropped to take up ours, as has been done in the case of supply for Mrs. Hipwell's work. No one has been found who can take up Mr. Hipwell's place and work, so the whole work must suffer.

And, in conclusion, again we ask you to remember us most earnestly at the

throne of grace. We here in China, engaged in this blessed work, have great privileges and responsibilities, but you also, in the home lands, have your privilege and responsibility—your privilege to pray for the workers out here; your responsibility to hold up our hands by prayer lest our hearts get discouraged, our hands hang down, and “Amalek”

prevails. May God grant us grace to be faithful, each in his own place, knowing that we shall have to give an account to Him for all the privileges and responsibilities He has committed to us, and at last may we all, having been found faithful, rejoice together in the presence of the Lord!

II. Journal of the Rev. G. A. Bunbury.

Sept. 16th.—I and my servant left Hong Kong in a Chinese launch on our way to Kong-mun with the intention of doing a little more itineration in that district than the demands of school-work will usually allow. It was the mid-autumn festival, and most of the boats were decked out with lanterns of all kinds of odd shapes in anticipation of the feast. We were soon out of the harbour, and leaving on our right the New Territory with its lofty hills, came in sight of Lin-tin, “The Lonely Peak.” This island is now scarcely known, but in the early days of the China trade all foreign ships were met there by a mandarin, under whose eyes the cargo was disembarked, and the ships were chartered “from London to Lin-tin.” I am well known to the crew as the “Jesus-preacher,” for I go by this boat nearly every month.

The sun set as we left Lin-tin, and we headed west across the open sea to Wang-mun, the western entrance to the Delta. At Wang-mun we had to wait from 9 p.m. till midnight for the tide, and the crew occupied the time with letting off fire-crackers and a feast, while I tried to sleep. The awning, however, was thin, and the rays of the moon left few dark corners on deck, so sleep was out of the question, till the rising tide put an end to the feast by compelling us to start on our way again.

17th.—Shortly before 6 a.m. we were at the Kong-mun customs station, and soon were transferred (with the usual hubbub, for the Chinese love noise) to the boat which was to take us to Kong-mun city. This town has recently become known as one of the ports to be opened for foreign trade by the new British commercial treaty. Its position at the mouth of the West River makes it a commercial centre of some importance. C.M.S. works alone here, and has a chapel with preaching-hall, which was destroyed during a riot in 1900, but is now rebuilt. I did not

stay here long, as I shall return to this, the centre of my district, for Sunday.

From Kong-mun I took a slipper-boat (a most expressive name—the toe is the bow, while the “upper” forms the roof, and the rowers stand at the heel), and in about two hours we were at San-wui city, the centre of the San-wui district. We have no work here, though both American Presbyterians and Baptists have chapels, and my only reason in coming was because that city is the nearest approach to the Kwei-fung Mountains, a range of hills which stretches westward for several miles, and being the highest mountains in the district, forms a very conspicuous object. I was anxious to visit some villages which I was told had never been evangelized. I afterwards found that they were at the western end of the range, and time did not allow of my visiting them.

We passed through the city, which, like most Chinese cities, is square, and is surrounded by a low brick wall. On a small plain at the foot of the hills is the archery-ground, with a range of tumbled-down houses at one end, and a target, with three red circles on a black ground, built into the hill at the other. China, it will be remembered, is the only nation which still uses the bow in warfare. Before us we saw the road, a narrow white thread winding up the bare hillside. But not only were no villages to be seen, but not even a single house, and were it not for a Buddhist monastery, of which we were told but which we could not see, we should have fared badly for a night's shelter. Up and up we went, step by step, up the bare hillside for nearly 1000 feet, until suddenly, in a hollow of the hill, a little clump of trees appeared, and as we turned a corner the grey roofs of the monastery came in sight. At last we stood at the door, hot and thirsty. Above the door was written, in great gilt characters, the name “Jade Terrace Monastery.” We soon found

that it was nearly deserted. There had been eight or nine monks, they said, but this was years ago. Now there was only one, who had gone down to the city and did not return before we left. The place was left to the care of his nephew, a boy of twelve, whose duty was to light the lamps before the idols at night, and awaken them in the morning with the sound of the bell, as the porter, the only other resident, told me. There were a few other people there, however: a carpenter who had been to Singapore, and his mate, two young men from the city below, one of whom came to worship and the other to lounge, and the chair-bearers of the two last. The boy who was in charge did not like our looks, but the carpenter said we must be taken in, and gave my servant a bed in the large shrine, while he arranged for me, at my wish, to sleep near the main door. My objection to sleeping near the images was one which he could not understand, but we had a long talk which ended in his taking away a Gospel of St. Matthew.

Then the chair-bearers came and sat and smoked while I explained to them the first verse of Genesis and the meaning of the words, "Our Father." The man who came to worship had been hanging about as though not listening. His prayers at the shrine had shown that he was devout in his religion, and when the coolies had gone he and I soon fell into conversation. We began to talk about Eternal Life and how to obtain it. I showed him a Gospel, and asked if he had ever seen it. "Yes, I have," he said, and to my surprise went to his basket and produced a Gospel of St. Luke, which he said a friend had given him, and which he had brought up to read. He was very pleased when I gave him a Gospel of St. John. He seemed to know a great deal of the Buddhist liturgy by heart, for when at sunset the boy shouted, "Worship," and all except the chair-bearers and ourselves had gone into the shrine, he took the priest's place, and began to chant, tapping the skull-shaped hollow wooden box, and striking the bell at intervals in the customary fashion.

How well it would be if English Christians could see and hear the sights and sounds of a heathen temple! They would then perhaps realize what an appalling thing Heathenism is, with its open affront to the majesty of the Living God, and the consequent degra-

dation of the worshipper. Idolatry sets God at defiance and robs man of his birthright. It was a sad sight to see these men and boys prostrate and touch the ground with their foreheads. And yet, by God's grace, at the same hour to-day, in a House of God in Hong Kong, Chinese have bent the knee in worship, and lifted up holy hands in petition to the True God.

18th.—We left the monastery at 6.30 and reached San-wui city by 7.45. Having had some correspondence with the district magistrate regarding a Heathen, whom I had never seen but who had used my name as his supporter in a law-suit with another Heathen, I resolved to use the opportunity to pay a call at the Yamen. The hour was early, but I knew it was not too early for the official. So I sent in my card. After having sent a messenger first to ask my "honourable kingdom," and next whether I needed an interpreter, to which I replied, first, "The Great English Kingdom," and secondly, "No," the magistrate ordered the great gates to be opened and soon appeared in person. He was a pleasant-looking, elderly man, with an imperfect knowledge of Cantonese; he repeated my remarks over to himself in Mandarin. I told him that our Mission never took any part in law-suits; a rule which I had already made known to him by letter. I then told him my movements on this trip, and spoke about a proposed school for teaching English, soon, I hope, to be opened at Kong-mun, which is in his district. I then rose to go, whereon he presented the tips of his fingers to me to shake, in a timid, nervous way. He escorted me to the great door and I departed, glad on the whole that I had decided to visit him.

After a visit to a native pastor in the city, who was not at home, we again took a slipper-boat rowed by three men, who, after a hard row of thirteen miles with the tide against them, landed me at about 3 p.m. at Sha-kong.

Sha-kong is a secluded village; its inhabitants are all small farmers, without any pretence of manners, except in the persons of the schoolmasters, three in number. There are only five adult Christians, but these three men and two women are proofs of the power of Divine grace amid most adverse circumstances. Work commenced in the village in 1890, and several persons were baptized, of whom two at least are

dead, some have gone elsewhere, and only four still remain at home. Owing to the frequent change of missionaries in this district, and the very secluded nature of the place, the Christians of Sha-kong were forgotten for nearly ten years. What was their condition when re-discovered last year? I found that they did not meet for worship nor observe Sunday, but they did two things which marked them out from the Heathen: they read their books, Bibles, and Prayer-books, and they absolutely refused to worship idols. It was, I believe, the possession and the use of the Word of God, and also of "A Form of Sound-words," which was employed by God to keep alive the flame of faith in their hearts all through those long years.

We were soon comfortably settled in the little house, built of mud, which serves as the chapel. The door and windows were soon besieged by the children of the village, who have only seen one foreigner, and him but rarely. Of these children, twelve belong to Christian families, and eight are being taught by a young schoolmaster, who himself was baptized last year, and now conducts the Sunday services. In the evening the three men came in and we read St. Mark xiv. 12-26 (the institution of the Lord's Supper) in view of the service to-morrow. The men have all been confirmed, the two elder in 1891, and the young schoolmaster this year.

19th.—Up before daybreak. At 6.15 the three men and one of the women came to the little chapel, and there in the unbroken stillness of the early dawn we commemorated together the sacrifice of Divine Love. Before the service was over, the village had awakened. The men set out for their work in the fields (it was partly a desire that their work should not be hindered which decided us to hold our Communion so early), the children took out the buffaloes to water, the babies began to cry, and the pigs to grunt, and soon the village had reached its accustomed state of noise.

A hasty breakfast and then, after a little further conversation with the members, I went down to the boat, surrounded by the usual throng of children, and soon we were on our way to meet the steam-launch which was to take us to Kong-mun. But unfortunately the launch was late, and for four hours we had to wait in the heat of the

sun, in a little boat too short to lie down in with comfort, and too low to stand up in. Close to the place where we moored was a fine wooded hill, crowned by a pagoda. I had hoped to be able to get to the top of the hill, but was afraid to do so, lest I should lose the steam-launch.

At last, at 3 p.m., the launch came up. Our boat makes for it—shouts—long bamboo poles are put out to grapple us—missed! The swell of the launch swings us round—louder shouts—grappled again—caught! The next minute we are on board, with all our goods complete. The launch, which had only slowed down, is going ahead at full speed, and the little boat makes for the bank, catching the wash of the steam-launch before she can get away.

An hour's run (costing 3½*d.*) brings us back to Kong-mun. From a long distance the houses and boats can be seen. Kong-mun is the third largest town in the province, being surpassed only by Canton and Fatsan. The Natives say there are 3000 shops in the town, each with five assistants, a population of 15,000 males. The women and children must be at least an equal number, and if we reckon the boat population at 10,000, we shall not err widely in putting down the total at 40,000.

The city owes its trade to its position. It is indeed, as its name implies, "the Door of the River"; that great West River down which passes to the sea the products of three great provinces—Kwang-Tung, Kwang-Si, and Yunnan. The town is built on either side of the river, which here flows in a south-westerly direction. On the east side the hills come so near down to the river that there is room only for a few lime-kilns and tan-yards; but on the west side there is a large level tract, and here the town is built. In its narrow streets every necessity and many of the luxuries of Chinese life may be purchased.

The exports from the town itself are not so important as those from the district, which are here transhipped to Hong Kong. But there is one export of the city which is used all over the world—fans made from the broad leaves of the palm (*Livistona*). The edges of the leaf are trimmed and then stitched (so as to prevent fraying)—a work which gives occupation to great numbers of women—after which the fans are sent down in tens of thousands to Hong Kong.

The river runs through the town for three miles, if not more, and its banks are crowded with shipping of all shapes and sizes, from the stately junk to the tiny craft of the man who sells pea-nuts. A passage, more or less clear, is left in the centre of the stream for the steam-launches which, at all hours of the day and often during the night, rush at almost full speed up and down the crowded waterway.

The launch on which I was, tugged a huge houseboat filled with passengers for Canton, and had only one stopping-place at Kong-mun, a station at the end of the town, at least two miles from where I wished to be put ashore. At this station we left the launch and got into a small boat owned by two girls. Soon we found that our boat was the fifth of a string of six boats, of which the first was fastened to the stern of the passage-boat. The launch gave a shrill whistle, the rope grew taut, the passage-boat began to move, we were off. We rushed up the channel, men shouted, dogs barked, the steam-launch whistled, and the water danced and foamed about our little boat. Five minutes more and number six boat—the end of the tail—had gone; a minute later and we had dropped loose and had reached the bank, leaving the steam-launch, with its attendant passage-boat, to go snorting and shrieking on its way.

Let me try to describe the chapel at Kong-mun. It is new—the old chapel, which was on the same site, having been destroyed by rioters in 1900. It stands in one of the good business streets. Passing up three broad stone steps and through an iron gate, one enters the preaching-hall. Over the door are the characters in gilt letters, "Jesus Holy Doctrine Hall." Inside the door you find yourself in a large room, lighted from the top, and filled with wooden forms. Facing the door is a light wooden platform, and also blackboard, upon which the preacher writes his text. But an inattentive hearer—there are many such in China—may find something for his eyes, for on the walls are scrolls containing the Lord's Prayer, Creed, and Ten Commandments, so that all may read. The preaching-hall rapidly fills when the doors are opened.

We have the chapel upstairs, an arrangement which secures quiet for the Christians in their services. Here there is a Holy Table, with the Com-

mandments and Creed above them, a wooden lectern, and a prayer-desk, for we endeavour to teach the Christians to conduct public worship decently and in order. Seats are set apart for the different classes—the baptized, the "learners"—catechumens who are undergoing a probation of six months before baptism—and the hearers, who have not yet given in their names for baptism. The sexes are also divided, according to the invariable Chinese rule. The walls are made bright with texts, while on one side hangs a paper which informs all that the House of God is for worship and not for common uses, and so conversation, smoking, and spitting are not allowed.

21st (*Sunday*).—In the early morning I went to a high hill overlooking the city, on the brow of which the Confucian temple is built. At this temple I found a poor woman and a young man who had come there to read the future. The young man was the chief performer: he took two pieces of wood, shaped like the two halves of a large potato, and, while rapidly repeating some prayers, threw them again and again over his shoulder till they fell in a lucky manner. He then went to the altar, where candles were lighted, and taking up a box containing many little slips of wood, shuffled and sorted these, after which he shook them up till one spill leapt out. He looked at the writing on it and seemed satisfied. He then continued his prayers. Poor soul!

At morning service the chapel was quite full. Fourteen Christians were present (eight adults and six children), eight catechumens, and about a dozen hearers. All the adult Christians—five men and three women—received the Holy Communion at the close of the service. Both before and after church I was able to get a little conversation with the learners. Some of these were most attentive hearers, and one man in particular seemed most earnest in his desire to learn.

This evening I have had a Bible-class with a little group of eight men, Christians and learners. It has been the last of three: on Friday we read the story of the Cross, on Saturday the Burial of the Lord, and to-day the proper lesson, St. Mark xvi.—the Resurrection. To some the story was new; to all of us, I hope, the Holy Spirit brought new lessons of truth.

PRESENT URGENT VACANCIES IN THE MISSION-FIELD.

THE appalling needs of the foreign mission-field, and the disparity of workers among its countless and unevangelized masses, as compared with the number of workers for Christ among an already evangelized people at home, is often urged upon the conscience of the Church of Christ; and what is the response? Is it, as some tell us, that the Church at home is being crippled of men by the ceaseless output into the foreign field of the best of its sorely-needed clergy? It hardly seems so when during the year 1902 less than one in a thousand of the clergy of the United Kingdom even volunteered for foreign service in connexion with the C.M.S.; and of those who did volunteer several were found to be physically unfit to stand the strain.

In view of this fact, the purpose of the following paper is threefold. In the first place it is a call for Prayer, for it will doubtless find its way into the hands of many who, being themselves called at present to stay at home, can most efficiently help to supply the crying needs of the mission-field by earnest, definite, and constant intercession. Secondly, it is a call for Service, for the paper will also find its way into the hands of some who are under no clear and personal command to remain in the homeland, while they are under a clear and general command to evangelize the whole world. Thirdly, it is intended as a help to Consideration, for it will probably find its way into the hands of some who have hitherto thought that there could be no special niche for them in the mission-field, and who may, on reading it, see something of the variety of the work to be done, and how their own individual talents and experience might be laid out to good advantage in some of the many vacant places.

I. CLERGYMEN.

The greatest need at the present time is for more clerical missionaries. The work open to such may be considered under the following heads:—

English-speaking Work.—At least two clergymen are needed in India for English-speaking work. It is very desirable that they should be men with University degrees and who have had some experience of parochial work; and organizing ability as well as some preaching power is essential.

Work among Mohammedans.—The work of dealing with the educated and proud Mohammedan usually requires men of some linguistic ability and intellectual power, combined with gentleness and tact born of unconquerable love.

Perhaps the most urgent post in connexion with this kind of work at present is at Hyderabad, in the Deccan. A small work of this kind has been going on for some years, and the C.M.S. has made itself responsible for it. At present the Rev. M. G. Goldsmith is alone in the work, and in frail health. He very urgently needs a colleague to share his work—one who could carry it on if health should necessitate Mr. Goldsmith's giving it up for a time.

Another similar need is in Calcutta, where a Mission to Mohammedans was started by the late Rev. Jani Alli, and this has never been properly staffed since his death in 1894. At present the Mission is almost in a moribund condition, and there is no missionary who can be spared from the existing staff to reinforce it.

Another Mohammedan Mission urgently needing reinforcement is that at Lucknow. Eighteen months ago we thought that this need was partially supplied when a young clergyman, the Rev. W. V. K. Treanor, went out

to it; but other still more urgent needs have diverted him, and once more the Mission languishes for lack of workers.

In all of the above-mentioned places it is most desirable that the new missionary should be a University man with a degree.

In writing of Mohammedan work, we cannot forget the needs of Persia and Turkish Arabia, where there is indeed room for many more workers of the right kind. Special mention must, however, be made of Baghdad, which offers a most useful sphere for a clergyman. He must be one who knows what it is in trying and difficult circumstances to live a happy Christian life, testifying by character and conduct, as well as by word, to the attractiveness of the Gospel of Jesus Christ. A medical diploma might, in this case, add to his usefulness, although as a general rule there are disadvantages in combining the clergyman and doctor in one person.

Palestine also must be mentioned because of its need for clergymen of some experience.

General Work.—The need for clergymen in every part of the mission-field for general missionary work is urgent, indeed it may be truly described as appalling. Only a few posts can, however, be mentioned to illustrate this need.

The West Coast of Africa: The Hinterland of Sierra Leone needs at least two men—one of them a clergyman. Hausaland urgently needs another clergyman, so do both Onitsha and Asaba in the Niger Mission.

Uganda has need for clergymen who can lead and train native workers.

India, of course, cries aloud for many. For example, in the Punjab the Government Colonization Schemes are attracting many Natives, both Christian and non-Christian, to Jhang Bar, and there ought to be at least one clergyman for evangelistic and pastoral work among these.

If we had two clergymen to send to Western India we should rejoice to send them, but even then we should not feel that that Mission was more than barely manned for its important work among Parsis, Mohammedans, and Hindus.

Another kind of work, calling specially for young men who are prepared to serve for several years as bachelors in the mission-field, is that of our Associated Bands of Evangelists. The Shikarpur Band needs at least one more clergyman; and the Gond Band in the Central Provinces also needs a clergyman of some experience.

When our thoughts turn to China with its teeming population and numerous open doors, it is hard to say where clergymen are not needed. Perhaps, however, if there were but one clergyman available for ordinary missionary work in China, it might be right to send him to be colleague to our brother the Rev. H. S. Phillips, in the north-west of the great province of Fuh-Kien. Mr. Phillips has two young laymen working with him in a parish as large as Wales, in which five different dialects are spoken. We long to see a married clergyman going to our brother's help.

Turning to Japan, we find that the most urgent need there is for a young clergyman who has had a few years' experience at home to become a colleague to the Rev. O. H. Knight, at Matsuye. Mr. Knight had two years' experience as a lay missionary shortly after taking his degree at Oxford, and has recently been ordained Deacon. He is now alone and in charge of a large and scattered Mission.

II. EDUCATIONAL MISSIONARIES.

We mention the need for educational missionaries separately because, although in many cases it would be important for the missionary to be ordained, it would not always be essential, and therefore any to whom God has given educational powers and experience, but who are not ordained,

need not hesitate on that account to come forward. Educational work, of course, does not mean simply secular teaching in schools and colleges, even though the curriculum may have to conform to Government regulations. It exists for the one purpose of seeking to win the young for Christ. The educational missionary needs, above everything else, to have a deep and lasting zeal for the souls of others, and if he has this he will find many an opportunity in his school or college of doing evangelistic work of the utmost importance among the young; but if, on the other hand, he is not "fervent in spirit" as an evangelist, he may find that the pressure of secular education is a hindrance rather than a help to the great purpose which has taken him to the mission-field. Bearing this in mind, but not repeating it concerning each individual post, we would draw special attention to the following needs for educational missionaries with a deep and true evangelistic spirit.

India has the largest number of vacancies for men answering to the above description. Among others may be mentioned St. John's College, Agra, which is a large and important college for Christians and non-Christians. Hyderabad (Sindh) must also be mentioned, on account of its important school, which may have to be given up if no new missionary is available for it, and yet it is a specially important and valuable opening for missionary work. Calcutta has also important educational work in connexion with the University. Our brother, the Rev. R. F. Pearce, greatly needs a colleague to be associated with him in charge of the First Arts class, which may soon develop into a B.A. class. The Robert Money School, Bombay, also needs reinforcement; some young missionary should be available at once in order that he may ere long be fitted, if need be, to take charge of the school as Principal.

In all the above-mentioned educational posts it is essential (the Government makes it a condition of recognizing the schools) that the missionary should have taken his degree at some University.

A clergyman is needed for Hong Kong, in South China, to assist in the training of Native Christian agents. This would prove a most useful and happy sphere for any young missionary who has taken a theological degree.

III. LAY EVANGELISTS.

There is plenty of room in many parts of the mission-field for laymen who desire to give their lives to ordinary evangelistic work.

West Africa affords scope for some, such as the openings already mentioned for work in the Hinterland of Sierra Leone and in Hausaland. There is room also for plenty of pioneering work in East Africa, such as in the Kikuyu country and in Usagara, &c. These are openings for laymen as well as clergymen.

The same may be said of China, and especially of West China.

Mention must also be made of Ceylon, which has need of a lay missionary to relieve the Secretary of the Mission of much of what might be called the secular side of his work, in book-keeping and in the general business of the Mission. Such work would not take a man's whole time, and he should therefore also be available for ordinary evangelistic work, such as is open to a layman.

IV. MEDICAL MEN.

Medical men, whose aim is to win souls for Christ, and not merely to relieve physical suffering, can find plenty of openings for such work in all parts of the mission-field. Some of the most urgent needs are the following:—

Hausaland, with its strong Mohammedan population, can best be attacked by means of Medical Missions; and in view of the necessity for frequent

furloughs which the climate makes imperative, there should be a third doctor for this Mission, so that no one man may ever be left entirely alone. The northern part of the Yoruba Mission also offers a splendid field for pioneering medical work. Mombasa, in East Africa, with its cosmopolitan and general Mohammedan population, should have a strong Medical Mission, and therefore requires at least one more man.

Persia could, of course, absorb many more doctors. Perhaps the most urgent need is at Kirman, where we have a hospital, of which Dr. Day was in charge, but he has completely broken down in health. Dr. Summerhayes, of the Punjab, is temporarily carrying on the Mission, waiting till he can be set free to return to his own proper work at Quetta. Yezd must also be mentioned, for Dr. Griffith must leave his work there in consequence of Mrs. Griffith's state of health.

A short while ago a young medical missionary was sent to the Native State of Rewah, in India, in the hope that he might be able to open up medical work there, but it is now judged preferable and important in the first instance to send some senior medical missionary of experience to this work, and to give him a younger man as his colleague. But it is impossible to do this unless we are able to send a new medical missionary to take the place of the senior man who may be taken away from his present work.

China also needs many medical missionaries, such as at Kien-ning in the Fuh-Kien province, where there is already a Medical Mission being carried on by Dr. Pakenham, who was sent there in order to assist Dr. Rigg, but the latter has been obliged to return home, leaving Dr. Pakenham, therefore, entirely alone in the important, and what might be rapidly-growing, medical work.

At Hok-chiang, in the same province, where Dr. Mabel Poulter is in charge of an important Medical Mission among the women, a medical man is greatly needed; Dr. Poulter's work is much hindered by the fact that there is no one to attend to the men, many of whom are therefore inclined to forbid their wives to have the medical attendance which is not available for themselves.

In the province of Hunan, which has long been famed as one of the most anti-foreign of the Chinese provinces, an earnest and faithful medical man is needed to work with our brother the Rev. L. Byrde, who has too long been unsupported in that difficult and trying field by the help and influence which a Medical Mission could give.

V. WOMEN MISSIONARIES.

(a) *Medical Work for Women.*—While the above-mentioned Medical Mission posts need men, there is plenty of scope also for women doctors, for in the East, and especially among Mohammedans, it is almost impossible for medical men to treat women patients.

As to India:—In the Punjab we have an important hospital for women at Multan, where Dr. Wilhelmina Eger needs a colleague. At Islamabad, in Kashmir, Dr. Minnie Gomery needs a colleague who will be able both to assist her in her growing work and to carry it on when the time comes for her to return home on furlough.

Persia also needs more medical women. Mention has already been made of Kirman as needing a male doctor, but it is important for the above reasons that there should be a woman doctor as well if the Mission is to be properly staffed. At Shiraz a medical woman is needed for work amongst the women: a European medical man who is resident there kindly attends to many of the men.

(b) *Nurses.*—It is obvious that no Medical Mission can be carried on without the help of devoted Christian women who have been thoroughly

trained as nurses. These also, like the doctors, must themselves be missionaries, for their own personal influence, which their skill in helping to relieve suffering will give to them, cannot be passed on to another. They too, therefore, must be prepared to speak for Christ as well as show a Christ-like character in their work.

Among the many places needing nurses may be mentioned Onitsha, on the Niger River, in West Africa, where, although there is no resident medical missionary, a trained nurse is urgently needed at once and would have constant opportunities for exercising her profession in a way which must tend to advance the Master's Kingdom.

Nurses are also needed in connexion with Medical Missions in Persia, at Yezd, Kirman, Julfa, and Shiraz.

In the Punjab, Quetta needs reinforcements; and in China another nurse is needed at Hok-chiang, which has already been mentioned. Mention must also be made of West China, where a fully-trained nurse of considerable experience is needed, not so much for ordinary Medical Mission work as for being a help and comfort to the missionaries, many of whom are married and are far from the reach of any medical aid.

(c) *Evangelistic Work.*—In addition to what has already been said about the openings for lady doctors and nurses, there is room for many more women to consecrate their lives to the Lord's service in heathen lands. As a general rule the work open to them would be ordinary evangelistic work among the women and children. The following are some of the most urgent needs for this work:—

Mid China needs at least three ladies to take the places of some who have had to relinquish their work at Shanghai and Chuki.

Ceylon claims at least two more to fill vacancies caused by some missionaries being transferred to other spheres of service through marriage.

West Africa needs another lady evangelist at Ibadan, in the Yoruba country.

East Africa has need of several at Mombasa, on the coast, and in the Usagara country, to say nothing of Uganda's needs.

Space forbids our doing more than mention the United Provinces of India, where the C.M.S. has abundant opportunities for English ladies to reach our Indian sisters with the Gospel message.

(d) *Educational Work.*—In addition to the above and many other openings for evangelistic work, ladies of educational experience are much needed in different Missions.

Lagos, in West Africa, needs a lady of some experience for teaching and training girls in its large and important Girls' Seminary.

Egypt has work opening out for at least one or two more women who have had some experience in teaching and in training girls to become Christian women, able to exercise an influence for Christ in their own homes or in teaching others.

Mention should also be made of Persia, where another lady is needed to assist in a school for Armenian girls at Julfa.

Although the above list seems long, it would have been easy to make it much longer. It is confined mainly to specifying particular and urgent vacancies, or posts calling loudly for reinforcement on account of work claiming to be done. It almost ignores the claims of work not as yet commenced in the areas left to the C.M.S. in pursuance of the comity of Missions. God grant that it may be used to stir the hearts of some to "come to the help of the Lord against the mighty"!

D. H. D. W.

IN MEMORIAM : HERBERT KNOTT.

A WELL-KNOWN and greatly-beloved home worker for the Evangelization of the World was removed by the death on January 25th of the Rev. Herbert Knott, Vicar of Totland Bay in the Isle of Wight. He was ordained in 1885 to the title of St. Simon's, Southsea, his first Vicar being the late Rev. F. Baldey, with whom he remained until he volunteered for work abroad in 1889. Refused on medical grounds, he went as Curate in the following year to Great Rollright, a parish with a population of less than 400, where his zeal succeeded in a short time in nearly quadrupling the contributions to the C.M.S. In 1893 he was appointed as assistant to the late Rev. A. H. Arden, Association Secretary for the then Western District, embracing South Wales and the counties of Worcestershire, Herefordshire, and Monmouthshire, and on the retirement of Mr. Arden in the following year he succeeded to his post. After four years in the West he was transferred to the North, going to Durham to help Canon Tristram, and representing C.M.S. interests in the Diocese of Newcastle as well. Failure of health compelled his resignation in 1900, and he became Vicar of Totland Bay, where, after a brief but not unfruitful ministry, he has been called to his rest.

It was my privilege to meet Herbert Knott shortly before he joined the staff of the Society, and to know more or less intimately the character of his work. In many respects he was an ideal Association Secretary. Possessed of boundless energy and enthusiasm, he was always abreast of the times, and ready to try new methods of extending missionary interest. Thus he was the first to organize one of those series of missionary lectures in schools which happily have become so common, arranging for a tour by two representatives of the then newly-formed Women's Department among girls' schools in Malvern and elsewhere. He was instrumental in the formation of Lay Workers' Unions in Worcester, Hereford, and Malvern, and from time to time arranged Conferences of these Unions, held in turn at the three centres. Missionary Exhibitions and Missionary Vans, too, found in him a hearty advocate, and it may safely be said that there was no new proposal affording any reasonable prospect of success to which he was not ready to give a trial. At the same time the old and proved methods of work were not neglected. He resuscitated the Herefordshire County Union; and organized meetings for all sorts and conditions of men. But few have realized more fully than he or utilized more freely the possibilities of missionary-boxes for adding to the funds of the Society. His success was largely due to his personality. A good, though hardly a great preacher, his enthusiasm and obvious earnestness won the sympathy of those who heard him, and he never failed to make use of opportunities offered by private intercourse of furthering the cause which was so dear to him. His large-heartedness secured for him the admiration of many who hardly belonged to the C.M.S. circle, and his affectionate disposition and readiness to recognize the good points of those with whom he came in contact made him generally beloved. Owing to his brightness and cheerfulness he was ever a welcome guest in country vicarages, and the quiet peace which enabled him to rise superior to all trial, suffering, and disappointment, showed that his joy had some deeper foundation than mere buoyancy of spirit. Perhaps his chief gifts were in addressing children. Few can hold them as he did. There was always some new plan for gaining their attention, and I well remember the wonderful way in which he obtained perfect quiet at a meeting of some 600 Sunday-school children in the North which the deputation had signally failed to hold. The Society's two lantern lectures for children were compiled

by him, and those who have made use of them know how thoroughly they are adapted for the purpose they were designed to serve.

His most striking characteristic has been left for mention to the last. All who met him must have been struck with the manner in which he contrived to make every one feel that he was of use. If anything succeeded it was not Herbert Knott's doing, but that of others, and while he was the mainspring of all that was done, he ever kept himself in the background. I have said that he was not a great *preacher*, but I shall always regard him as a great *man* by virtue of that beautiful grace of humility which he so fully possessed. Those who knew him with any degree of intimacy felt that his friendship was a privilege, and his example an incentive. No better description of him can be given than by saying, in the words of the "Song of the Three Children," that he was one of the "holy and humble men of heart."

C. D. S.

FAR-EASTERN NOTES.

THE Outlook in China, from the missionary point of view, since the outbreak of fanaticism in 1900, has been a good deal discussed lately. The following is an attempt to summarize the general situation:—Instead of driving out foreigners, the Boxer movement has advanced the position and enhanced the prestige of both merchants and missionaries. The authorities seem determined to treat every foreigner with the greatest respect. The Empress and her advisers profess themselves ready to have their people accept the civilization of the West (or, at least, its *results* if they can get these without the "learning" itself). There is a general movement in favour of educational reform. The officials are establishing lower and higher schools for the teaching of Western arts and sciences throughout the whole Empire. Yet it is equally obvious that they are determined that, as for them and their class, they will serve Confucius and will not admit any other teaching than that of their sage to be regarded as fundamental. They are insisting on his worship *in the schools*, while, however, they are showing a spirit of toleration in regard to Christianity *outside the schools*. On the people, the general effect of the chastisement inflicted by foreign nations has been to open the door wider than ever, and to dispose them to receive the Gospel. A far larger number than before are ready to receive instruction and enter the Christian Church. It is the missionaries' privilege to go to the uttermost parts and preach the glad tidings with greater freedom than hitherto. The courage and faith of the Chinese Church are stronger than before the outbreak. The net result of the baptism of blood will be a higher consecration and a more aggressive spirit than has characterized the past.

The new treaty lately signed by England with China, if honestly carried out, will introduce (says ex-Consul Allen in *The East and the West* for January last) reforms sufficient to change the whole face of the country and China's place in the comity of nations. Article 13 stipulates that "the missionary question being, in the opinion of the Chinese Government, one requiring careful consideration, so that if possible troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a commission to investigate this question; and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a commission be formed by China and the treaty powers interested." This matter of "peace between converts and non-converts" bristles with

knotty and difficult points, and involves some very serious considerations; it is to be hoped (says *The Christian*) that this commission will find a way to safeguard the persons of missionaries and their institutions without that preferential treatment of one class of missionaries above the others, which has done so much harm in the past.

It is useless trying to ignore or under-estimate the undoubted fact that the attitude of the Roman Catholic Church in China, as contrasted with that of Protestantism, gives cause for grave anxiety, if indeed it is not the most serious ground for alarm lest the realization of our otherwise bright hopes should be frustrated. It is believed that much of the recent trouble was caused by the civil privileges given to French Roman Catholic missionaries and their converts by the Chinese Government which placed ordinary citizens at a disadvantage in the courts. The aggressive hostility of the Romanists towards the Protestants seems, from a wide consensus of testimony, to be assuming an intolerable form. They are inclined to take full advantage of the largely increased prestige which has accrued to foreigners generally since the recent outbreak, and we are told that "their converts not only domineer over Chinese who are Heathen, but oftentimes persecute Protestant converts in the most relentless manner. Recent letters in the Shanghai papers give particulars in certain localities which seem almost incredible. These difficulties will continue so long as the bishops and priests continue to arrogate to themselves the control of Chinese subjects in temporal as well as in spiritual matters. This tends to arouse a suspicion that the foreign missionaries are emissaries of a foreign power, and that they unwarrantably interfere with the temporal affairs of the Natives. At the same time, we are assured that, in the estimation of both the officials and the people, the Protestants stand on a much higher plane than the Romanists; and that the contrast between the attitude assumed towards politics by the two branches of Christianity is being fully recognized by the Chinese authorities, distinctly in the favour of Protestants. It cannot be doubted by the careful observer that this question of Roman Catholic interference in secular matters forms at present the most gloomy feature in the forecast of coming events.

To deal with this complicated situation, it seems, the Chinese authorities "have selected a prominent Roman Bishop, termed him 'Head of the Bishops,' and given him official rank. They have also chosen a prominent missionary (Dr. Timothy Richard) whom they designate 'Director-General of Protestant Affairs.' And they have commanded the Ministry of Foreign Affairs to consult with these two men in discussing and settling a scheme drawn up by that Ministry, with the object of making Christians and non-converts live harmoniously with each other throughout the Empire. It is hoped that, with the valuable assistance of these gentlemen, such steps may be taken as will ensure that the masses may be able to live at peace with their Christian neighbours.

The following testimony from the Rev. W. P. Knight, of the China Inland Mission at Fang-cheng, shows that the bright tinge which characterizes the outlook generally is not without exceptions in some parts of China. He writes :—

"Here we are far inland amid Shan-Si famine and dust and dirt. The 'new movements' we hear so much about, and the 'changed conditions' that affect Shanghai, Peking, and Hankow, do not touch or move this people. We are in

the theatre of Boxerdom two years ago. The Churches are all disorganized and much of the work is upset. The difficulties are very great and call for much waiting on God. Typhus and famine fever are raging all around here, the Natives are praying for rain, and famine conditions prevail. The general aspect of the people about here is one of indifference; the less they have to do with the Church, seemingly, the better. Many who used to worship with us stay away from fear. The attitude of officials and people is friendly, but there does not seem to be the seeking after Western learning and the Gospel that marks other parts of China." (*Missionary Review of the World*, December, 1902.)

Of course, further outbreaks of fanaticism and local disturbances, especially in the south and west, must be expected from time to time, due principally to the extortionate taxation and general discontent consequent on payment of the indemnity; but it is certain the Government can well suppress them and will probably be ready enough to prevent any widespread troubles recurring for some time to come, unless the Foreign Powers relax their pressure.

An editorial in the *Missionary Review of the World* for November last quotes the following passage from a letter of Dr. Whiting, of Peking, which will be read with interest by all who are hoping and praying for more unity in the mission-field:—

"There has finally been reached a basis on which the American Board, the London, the Methodist, and the Presbyterian Missions recommend the Boards at home to unite.

"It is called the Peking University. There are at present four departments: the College of Liberal Arts on the Methodist ground; the North China Training College, at Tung-chou; the Union Medical College, on London Mission ground; and the Theological School, on Presbyterian ground.

"We have each to furnish equipment for the particular department on our own grounds. Teachers will be furnished by the different Missions sending pupils. This will make more effective schools, and when they become large will save in the number of men employed.

"It is a new thing, I believe, in missionary enterprise to have so many Missions unite in any form of Mission activity. It is to be hoped that the scheme will be approved at home, and that it will have there as well as here a good effect in promoting unity."

In October last there met at Shanghai a Committee representing all Presbyterian Missionary Societies working in Manchuria, Chihli, Shan-Tung, Honan, Hunan, Anhui, Kiang-Su, Cheh-Kiang, Fuh-Kien, Formosa, and Kwang-Tung. This Committee included representatives from societies of England, Scotland, Ireland, Canada, and the United States. The object was to take measures for the uniting of all their Chinese Churches in one body. It was hoped that, in spite of great difficulties to be encountered in distance, differences of language, and so on, a plan of union would be drawn up which might commend itself to all and lead to the erection of one Presbyterian Church for all China.

The Editor of the *Chinese Recorder* in giving us this interesting information, thus comments on the fact:—

"The good effect of such a union on the home Churches would be great; but the benefits to the Christians in China would be incalculable. . . . This project is a step toward a still wider hoped-for union, federal or organic, with other Churches which may be led to join in such a movement. Whether such wider union shall eventually come or not, we are sure all will join in wishing this movement among Presbyterians a hearty God-speed. We understand that this effort is not confined to the one denomination above named, but that other strong bodies labouring in China are working toward similar union in their own ranks."

G. H. P.

THE MISSION-FIELD.

Sierra Leone.

OF the illness and death of Mr. R. Kinahan, the Rev. T. Rowan, Secretary of the Mission, wrote on January 7th:—

A letter from Mr. Bowers, received on January 4th, brought us the sad intelligence that Mr. R. Kinahan had died of blackwater fever at Kaballa on December 26th. Mr. Kinahan was on his way to Freetown, with a view to returning home on furlough. He had had blackwater fever before leaving Manankhon, and the doctor at Kaballa thought it best to have him removed to that place, where he could best attend to him. Mr. Kinahan apparently had much improved, and we were expecting his arrival here at the very time the news of his death arrived. We have suffered a great loss in his death. He seemed to be getting on so well in

his work, and gave promise of being a worthy successor to Mr. Alvarez in the work at Falaba. He had, too, been so anxious lately to have a convert from among the Yalunkas baptized; but he has been taken home without having the joy of beholding the first-fruits of the work at Falaba admitted by baptism into the Church of Christ.

The death of our fellow-worker will mean, I trust, a *very real call* to the Christian Church at home. We want *many* more labourers here, but *do* earnestly plead that we may have two more before next dry season begins, so that the work at Falaba may not be hindered.

Western Equatorial Africa.

We mentioned last month the baptism of twelve lepers at Abeokuta. Of these converts Mr. E. Fry wrote in November:—

For some time past I have been wanting to bring them forward for baptism, and when the Rev. and Mrs. T. Harding, our missionaries in Ibadan, came down to stay with us for ten days in the latter part of September, he most kindly consented to examine them and perform the rite. On Wednesday, September 24th, he went over with me and examined them, first in the Creed, the Lord's Prayer, and the Ten Commandments, which they repeated very creditably; after that he gave them general questions on the plan of salvation and their knowledge of Jesus as their Saviour, and was well satisfied with their answers, with the exception of five out of the seventeen, namely, four men and one woman, the wife of one of these. The five rejected ones were all most anxious to be baptized, but the four men did not show that they really grasped the Truth thoroughly. One, a Mohammedan, said he wanted

to be a Christian but still to *kirun* (literally, to salute the heavens), an expression used for the form of prayer used by Mohammedans. "but," he said, "if you wish me, of course, I will leave off doing so." This was proof enough that he was not ready, as Mr. Harding told him he would leave off soon enough if the Holy Spirit of God was in him and he really understood the Truth as it is in Jesus. The woman was his wife, and her answers were satisfactory, but last year we had some trouble with her, and as she has only been back about six months we thought it would do her no harm to wait a little.

The wives of two of the other rejected men were baptized, but they, with the remaining single man, required more instruction, although we have nothing to complain of in their conduct, and indeed they manifest a desire to walk in the Truth.

On the way from Onitsha to Idumuje-Ugboko, an Ibo town on the west side of the river and near the borders of the Benin country, twenty-eight miles inland, Miss M. E. Elms rested at a place called Ezele-Azuaba, where she was heartily welcomed by a young Christian whose story she thus relates:—

I was interested, for he appeared to be the only Christian. He first heard the Gospel at Akwukwu, afterwards again at Asaba from Mr. Spencer. He at once grasped the reality of it, and on returning to his own country began at

once to teach what he knew. It is only with difficulty he spells out the Gospels for himself, yet he has gathered together a number of children and adults, who are learning to read. Several have now passed into the Primers—as far as

he is able to take them. He has taught also the hymn, "Come to Jesus," the Lord's Prayer, and the Creed. Not only the children benefit by his example

and teaching, but many adults come, to whom he gives the Gospel with simple directness. He did not seem to me to lose a single opportunity.

Dr. W. R. S. Miller and the Rev. G. P. Bargery, of the Hausaland Mission, acting under the orders of the British Resident, moved from Gierko to Zaria in November, but have recently, it is believed, returned to the former place. Of the last Sunday in Gierko, Dr. W. R. S. Miller wrote on November 9th:—"We went into the town to-day and preached to a large crowd of people, who listened while I poured out my soul to them in an appeal to leave the ways of sin and enter God's road by the door, Jesus Christ, taking for my subject the young ruler who lacked one thing." From Zaria Dr. Miller wrote under date November 26th:—

We had to-day a small number of Hausas—Mallams, from the city—who came out to hear preaching, so I gave them the Commandments, explaining them, led them to give themselves away

by agreeing that no one could keep them, and yet the penalty of not keeping them was loss of eternal life, and then asked what was to be done, and described God's way.

Our latest letter from Dr. Miller was written from Wushishi, some 150 miles from Gierko, where he had gone to meet his new medical colleague, Dr. A. E. Druiitt. It was dated January 10th, and in it he gives the following account of an interview with the king of Zaria:—

My coming here, apart from meeting Druiitt, has not been in vain: a most wonderful answer to prayer has been granted. The king of Zaria, who drove us from his country and has been such a terrible despot, was three months ago made a political prisoner by order of Sir F. Lugard, and brought to this town to be kept under custody. By permission of the Resident I decided to go and call on him. I and my two boys had prayer before starting that God would give the message to him. He is considered the most learned and best-read man anywhere in this country, being a profound Mohammedan theologian.

After salutations, he said, "Doctor, I understand you are in the habit of

preaching in this country, but I have never heard you. I should much like to do so. Are you willing to preach to me now as you have done to my people?" Thanking God for such an answer, I went straight ahead, and for three-quarters of an hour took him carefully through the Creation, the Fall, sin, sacrifice, and the final leading up of all things to Christ, and then the coming of the Holy Ghost, and an appeal to him to take refuge from his sin in God's only appointed Mediator. He listened and followed most interestedly, and thanked me. God only knows what he felt in his heart, for in spite of an enormous reputation for sanctity he has been a terrible oppressor and murderer of his subjects.

Eastern Equatorial Africa.

The Rev. F. Burt, Secretary at Mombasa, says: "We must make great efforts to put teachers among the Wanyika soon, or we shall find increasing numbers becoming Mohammedans. The transition from Heathenism to Mohammedanism is so easy, whereas the Gospel demands a new life, pure, and faithful to the law of Christ." In his annual letter he writes:—

In talking to the Arabs and Swahilis of the town I am often struck with the success they get in trying to win over the Heathen to their faith. Mohammedanism is making greater progress than Christianity just now, probably. This is due chiefly to two causes. First, the presence of a stable Government has given the up-country people confidence, and they are constantly coming to the coast. The townspeople make friends with them, allow them to sleep in their houses, often give them work

and food, and then press them to accept the Koran. Secondly, during the late famine a large number of people who came to the coast found shelter with the Mohammedans, who told them that they had to confess and follow "the true faith." Hundreds to-day are nominal Mohammedans, having accepted that religion under the stress of famine. Frequently I see boys whom I know to be Wanyika living with Arabs, who call them their adopted sons, and treat them much the same as domestic slaves.

As showing how the influence of the Mission is spreading, Mr. A. W. McGregor, of Kehuruko, Kikuyu (who is now at home), mentions in his annual letter that he had a visit last June from a big chief who lives near Mount Kenia, some seventy miles from his station, who had brought two lads wanting them to be taught. Most of the people immediately surrounding the station have been brought within the sound of the Gospel, and Mr. McGregor was received as a friend when he went among them. At first he was looked upon with suspicion, as going with ulterior views. "They are quick to notice any peculiarity," he writes, "and so give all Europeans a nick-name with reference to the same: hence my first was 'Kabora' ('crippled hand'), then 'Munduwa Ng'ai' ('God's man,' with reference to the message I had to give them), but now everywhere one goes it is 'Friend.'"

Uganda.

During December, in addition to a large confirmation in Mengo when 270 candidates were presented, Bishop Tucker held confirmations at Gayaza, Bira, Makerere, Busi, and Jungo. Of a wonderful service in the new cathedral on Christmas Day, the Bishop wrote from Mengo on January 13th:—

All the scaffolding had been removed from the interior of the building, and everything had been done that was possible in the way of preparation for the great day. By seven o'clock the great church was half full, by half-past it was entirely filled. A little before eight o'clock the sound of trumpets and drums announced the coming of the king. He was accompanied by the Katikiro, and attended by a numerous retinue. The clergy met him at the west door of the cathedral and conducted him to a seat in the chancel. It is calculated that over 6,000 people were gathered inside and outside of the great structure which is such a striking testimony both to Mr. Borup's skill and

the energy and capacity of the Baganda. The service, in its heartiness and the apparent devotion of the worshippers, was one never to be forgotten. The gathering together of 1,049 communicants was an equally remarkable event. The largest number that had ever before communicated at one time was on Christmas Day, 1900, when rather more than 600 gathered around the Table of the Lord.

The beauty of the new building, the vast crowds, the wonderful responses, the volume of sound as the canticles were chanted or the hymns sung, combined in making an ineffaceable influence on all who had the privilege of being present at such a remarkable service.

The Government have decided to create a great segregation camp on one of the Buvuma Islands for patients suffering from sleeping-sickness. The chiefs have agreed to become responsible for providing the food.

Uganda Notes for January has the following:—

A deputation arrived here from South Africa looking for native labourers for their mines. They promised high wages, but no Baganda rose to the offer, and the deputation has returned without obtaining a single man. Both the Roman Catholic Mission and the C.M.S. were opposed to the scheme. Nothing would have been provided, so far as we know, for the spiritual needs of the people drafted off, and the conditions under which they would have been compelled to live separated from their wives and families, would, we fear, have laid a premium on immorality. But even from economic reasons the

scheme is, we think, to be deprecated. We have no excess population in Uganda, but a very sparse one. And the efforts made by Government to improve agriculture, together with the rapidly-increasing native industries, should shortly give every man his full labour value here. Again, the Baganda have always failed hitherto to live—for any length of time—without their plantain diet. Previous attempts to employ them elsewhere under different conditions have only resulted in their death, and there is little reason to think the South African scheme would have fared better.

Of the medical work in Mengo since the destruction of the hospital, Dr. A. R. Cook wrote on December 16th:—

In the twelve days that have elapsed since I last wrote to you things have shaken down much as usual, and the

hospital is being run, as far as possible, on the old lines. The dispensary work is carried on exactly the same, as both

store and dispensary were untouched. It is busier than ever now; for example, yesterday the attendances during the morning amounted to 236, while various operations, &c., filled up the gaps. The hospital is at present located in three rather widely-separated buildings, which entails a good deal of walking. A large church has been lent *pro tem.*, and been divided into two wards, for men and for women respectively, while the two isolation wards for men and women are also available. We can at a pinch in these three buildings accommodate forty-eight in-patients. The temporary hospital is rapidly being built by 200 men kindly given by the Commissioner. He originally sent 400 men, but 200 were all that could be profitably employed. Probably the building, which, with the adjacent isolation wards, will enable us to accom-

modate about fifty in-patients, will be finished in about a month.

The site for the new permanent hospital has nearly been cleared now, and in January the foundations are to be laid. This building is to be built of brick, with concrete floors and corrugated iron roofing, and will probably take about a year to build. There has been a meeting of the native *lukiko*, or Parliament, which has confirmed the resolution of the Regents to supply free the whole number of bricks required for the new hospital—some 400,000—all the unskilled labour, and the timber for the roofing. This is, I think, as much as we had the right to expect, and is a signal testimony to the value they attach to our work. The money value of this share the Archdeacon reckons at about £500.

The "hut tax" imposed on the Baganda by the Government is likely to have indirect consequences of considerable importance to the people. The Rev. G. R. Blackledge, of North Kyagwe, writes:—

The Rs. 3 tax is acting something like an electric shock, it is moving those who badly need it, it is making people work who, in a sense, have never worked before, and I am certain that never in the history of Uganda has there been such genuine honest hard work as the last one or two years have seen. This work seems hard and unintelligible to the Baganda, but not so to us; we know

that it is the one thing now needed to form and strengthen the minds and characters of the Christian Baganda. A working Christian is a strong Christian, and infinitely preferable to that type of reading Christian who sits at your feet from morning till night being taught, and who, when work is mentioned to him, calmly tells you "that work is for slaves."

Mr. Blackledge closes his report for the year with the following earnest request for prayer for the Christians of Uganda:—

I cannot help but feel that the Church is going through a crisis, a crisis which is at present showing itself by a large amount of nominal Christianity. The devil of Heathenism is rapidly being driven out, but the terrible consciousness that perhaps seven other devils are taking the place of the first,

fills us with grave fears; and these fears, I feel, ought to be known at home. May God in His mercy put forth His arm of power at this time and keep His people "from hardness of heart, and contempt of His Word and Commandment"! Amen.

The Rev. J. J. Willis, who has been transferred, as mentioned last month, to Entebbe, spent his first two years in the field in Nkole, which he was the first European missionary to occupy. He says, "It has been observed that the second year is the critical year in the life of the young missionary." And he adds:—

If this be true, as experience goes to prove, of the new missionary, the same may truly be said of the new Mission. And this especially in an African mission-field. At first there is the novelty of the white man, of his teaching, and the like, and if king and chiefs lead the way it will not be surprising if the people follow. This perhaps for the first year. By the end of that time the novelty has completely worn off; they

have found that reading requires mental effort and determination, and it will not be surprising if many should give up reading, and others cast about for some easier path. This is the testing time in the life of the Mission. They have heard the Gospel, and now comes the great question, Will they accept it or not? Will they take that great step out of darkness into light signified by baptism? Will the Gospel indeed

prove itself here, as it has throughout the world, to be "the power of God unto salvation"? And, thank God, the answer is never in doubt, and writing at the end of this second year in the history of the Nkole Mission, one can humbly and most thankfully answer, Yes.

There has undoubtedly been progress during this year, most noticeably at the capital, Mbarara. A year ago we met day by day in a tiny tumbledown mud church, which barely held a hundred. Since then we have built a new church, seating some 500 or 600, in a commanding position. Then not one of the Bahima could read the Gospel; now

there are probably upwards of eighty reading it. The women, who a year ago were inaccessible, now come daily to church, and take a keen interest in it all. They still sit shrouded from head to foot in their bark-cloths, but this custom will in time be given up. And we now have in Mbarara a class of thirty-five, many of them being leading chiefs, reading for baptism. Perhaps one of the most encouraging signs, in view of the future of Nkole, is that several of those now reading for baptism are definitely looking forward to going themselves as teachers into the out districts, as soon as they shall have been baptized and sufficiently taught.

Since this was written news has come of the baptism of eighteen Banyankole, amongst whom are the King and Katikiro.

The Rev. A. L. Kitching, of Butiti, Toro, in the course of an interesting letter to the St. Martin's (Birmingham) Parish Magazine, of which parish he was formerly a curate, writes:—

I am now stationed at the capital of one of the provinces of the kingdom of Toro, taking charge of the work in four provinces, or *sazas*, as they are called here. My "parish" is about eighty miles by sixty in extent, and there are about twelve or fifteen out-stations, manned with native teachers. We could find stations very easily for as many more, but the Church in Toro is very young yet, and there is so much ground to be covered, while we are sending missionaries also to the neighbouring kingdoms of Bunyoro and Nkole. Ought not the Church of England to be ashamed of her lethargy. Here is a little Native Church, only six years old,

sending out *and supporting* nearly 200 teachers in Toro itself, and about twenty more to the two countries mentioned, which lie north and south respectively. Yet all the centuries of the Church of England's age have not yet taught her the true wisdom of scattering abroad in order that she may increase at home. And think what this little nation is doing to evangelize others in comparison to England's huge population. As King Daudi Kasagama remarked when he heard that over 20,000 had perished in the South African War, "Why that would be the whole of my people!"

Palestine.

Although the large towns in the southern part of Palestine are free from cholera, there is much of it in the villages, and the Rev. J. R. Longley Hall fears that there is no hope of being free from the sickness for some months to come. Over 800 people died of cholera at Lydd, a village of some 7,000 inhabitants. The Rev. Seraphim Boutaji, whose death was mentioned in our December number, p. 919, was taken ill on Sunday, October 19th, and died the next morning. Just before he died he said to his daughter, "I see the Lord Jesus; He is bringing me a crown." His daughter and another of the teachers were both afterwards ill with cholera, but recovered. There have been over 100 deaths in Jaffa. Special services of intercession were held, and on one Sunday evening the little church there was packed with more than 300 people.

Persia.

The missionaries in Julfa are very anxious about the health of Bishop Stuart. He had expressed the wish to preach on Christmas Day, but Dr. Carr was obliged to forbid his leaving his house. Our latest news is that the Bishop is somewhat better.

Of two of the converts baptized last year Miss P. Braine-Hartnell, of Julfa, writes:—

Old G., known to all our Mission for years, is a singular instance of "after many days." She at length decided for Christ through the influence of a Christian old man, who died a year ago. She saw that he had got hold of the way of life, and she began to think, and then when he died she had a dream, in which she saw him in a good place above. So she made up her mind that he had made no mistake, and that she might venture to take Christ as her Saviour.

M., a bright girl in the village of N., is the girl described in Dr. Stuart's last annual letter as ill-treated by her mother-in-law because she was found

praying a Christian prayer. Now this same mother-in-law, through the girl's influence since her baptism, has become quite a keen inquirer, and seems really seeking salvation through Jesus. She came lately and spent a week with us for the purpose of being instructed, and went away saying, "I am going to send M. back to you soon, and you can teach her more than she may teach me."

A simple "accident" of a needle breaking into her knee brought this girl when a child to the hospital, and then it was that her mother, Goher, first heard the Gospel, and now nearly all her family are true Christians. So God works.

At the latter end of October two Parsi women, with the two children of one of them, were baptized in Yezd. They had been connected with the Mission since its commencement, and during several months had been receiving special instruction from Mrs. Malcolm. Miss M. E. Brighty wrote on November 23rd: "It is a great joy to us all, and I am hoping for great things, as they both belong to our school. Please pray that their influence amongst the other scholars may redound to God's glory."

India (General).

On December 31st more than 150 Indian Christian representatives from Bombay, Madras, Bengal, Punjab, and the United Provinces met together in Conference at the Cambridge Mission College, Delhi, under the chairmanship of Kunwar Sir Harnam Singh, K.C.S.I., Aluwhala of Kapurthala, to consider the advisability of uniting the Indian Christians of all India, so that their social and other interests may be guarded. The Chairman having urged the necessity of forming a Central Indian Christian National Council, the following resolutions were passed:—

I. That this Conference considers it desirable that a Council should be formed consisting of representative members from Presidency and Provincial Associations throughout India to consider questions concerning, and to watch, protect, and promote the interests of, the community as a whole.

II. That the various Associations having signified their consent to the formation of such a Council, the Council be forthwith organized with the following office-bearers:—

The Hon. Kunwar Sir Harnam Singh, K.C.S.I., as President.

The Hon. Mr. S. S. Das, M.A. (High Court Vakil), Senior Vice-President.

The Hon. Raja Sham Sing, Messrs.

Subramaniam (Administrator-General of Madras), Rao Sahib Rang Rao Hari, (Vakil), Satthianadhan, M.A., LL.D., and the Rev. S. V. Karmarkar, as Vice-Presidents.

III. That the office-bearers appointed at this Conference be requested to frame and adopt a constitution for the proposed Council in consultation with the different Provincial Associations.

IV. That the Conference of representatives of the Indian Christian community from various parts of India assembled in Delhi at this auspicious time humbly beg leave to express to the King-Emperor through His Excellency the Viceroy their loyalty and attachment to his throne and person.

Bengal.

At an ordination in Calcutta Cathedral on December 21st, the Most Rev. the Bishop of Calcutta admitted to Deacons' Orders, Babu Prem Chand Biswas, and to Priests' Orders, the Revs. E. T. Noakes (of Burdwan), A. C. Kestin (of

Calcutta), and H. Perfect (of Bhagalpur). This was the Metropolitan's first ordination in his diocese.

The veteran missionary, the Rev. A. Stark, of the Calcutta Mohammedan Mission, baptized two Mohammedans in the Old Church, Calcutta, on December 27th.

The Rev. A. Le Feuvre, of Calcutta, baptized a Mohammedan at Alla Durga on December 21st. This is the firstfruits of a Mission that has been long and faithfully worked. The Christians were represented by the little band of preachers, but Mr. Le Feuvre says there were several Hindus and Mohammedans present, and they sat "as quiet as mice" during the service, which was a very solemn one.

The United Provinces.

Mrs. Holland, wife of the Rev. W. E. S. Holland, of the Oxford and Cambridge Hostel, Allahabad, has just been appointed Hon. General Secretary of the Scripture Union of the Children's Special Service Mission for the United Provinces and the Punjab.

The Rev. S. Nihal Singh, one of the Indian pastors who came to England to take part in the celebration of the Society's Centenary, and who is known to many friends in England in consequence, wrote from Allahabad on December 31st:—

I have just returned to Allahabad from the villages, where we preached the Gospel of Peace to 450 villages from November 7th to December 24th, 1902. There is plague in the villages where we have been preaching, owing to which the villagers are quite panic-stricken and have left their houses to live under trees in sheds built for the purpose. Nobody asked them to vacate their houses, but they are beginning to see that it is good for them to do so. In most of the villages we were received very kindly and the people listened to the Word of God very attentively, while in a few we were ill-treated, as they looked upon us as the agents of the spread of the epidemic. Their minds are poisoned by the enemies of truth, both against us and the benign

Government. Their difficulty is that only the Hindus and the Mohammedan die mostly, and not one European or a Native Christian. They say that even the police-constables and officers do not die. Hence they draw the inference that Government is at the bottom of the cruel disease.

We tried our best to remove this false impression from their minds, but they do not seem to be satisfied with our explanation. They are grossly in the dark and thus they need more to be looked after. In such villages I went straight to the headman and had a quiet conversation with him on the subject, begging of him to use his influence with them. Thank God that hitherto the Lord has preserved us wonderfully.

The Metropolitan of India visited the Gond Mission, in the Central Provinces early in November, and confirmed fifty-seven of the Gond Christians. A writer in the North India localized *C.M. Gleaner* says:—

On Saturday morning we went to the Leper Asylum. The lepers were all seated in their church, which is like a covered-over platform, waiting. It was indeed a solemn sight to see some twelve of these poor creatures come forward, one after the other, and kneel to receive the laying-on of the Bishop's hands. We were all very much surprised to hear the Bishop speak to us in our own tongue—Hindi. We were still more surprised to learn that he had learnt Hindi for this and one other occasion! All his addresses, too, were *extempore*. In the afternoon the Christians assembled in the church. At

this service some forty-five were confirmed. The Rev. H. J. Molony, who had prepared the candidates, presented them. Many of the confirmands came from Marpha, fifty-three miles distant, and some had walked nearly seventy miles to be present. One candidate was taken ill with small-pox and was left behind half-way. It was a very impressive service. One could not help thinking "what great things the Lord hath done." It is the fourth confirmation in ten years. At the first some two or three Christians were confirmed, and now at the fourth fifty-seven.

Punjab and Sindh.

We regret to announce the death, at Amritsar on January 16th, of the Rev. Diwan Sahib Dyal, pastor of Jandiala. He was educated at the Lahore Divinity School and was ordained by the Bishop of Lahore to the pastorate of Amritsar in 1887. In 1894 he was at Clarkabad, and in the following year commenced work at Jandiala. He was supported by the Leeds Gleaners' Union.

The Society has begun medical work at Kangra, in the Himalayas, about 130 miles as the crow flies north-east of Lahore. Dr. S. W. Sutton is located there, and Mrs. Sutton writes:—"People began to come for treatment the same day that we arrived, and many have come since. Yesterday, when visiting several houses near, I had a most hearty greeting at each; about a dozen children were offered me to teach, and many sick persons asked for treatment. There certainly seems to be a great opening here and all through the valley for every kind of missionary work."

In appealing for a medical missionary for Kotgur, the Revs. H. F. T. Beutel and J. Tunbridge wrote on November 26th:—

We may say all the territory within a radius of about fifty miles—and in some directions even more—with many hundreds, or over a thousand villages, have to be worked from Kotgur, as there is no other Mission besides Simla to the south, and the Moravian Mission to the north: Chini, their nearest station, is about eighty miles from Kotgur. Most of these villages have been visited, more or less, from Kotgur, for more than fifty years. We have had at times extensive itinerating tours for over 100 miles from Kotgur. There is

an open door for the preaching of the Gospel all around. People have come in for medical help from a distance of over twenty miles. To mention only one instance. A man had been fearfully mauled by a bear at Kilba (about eighty miles from Kotgur), his one eye had been torn out, his nose and jaw-bone broken, &c. He was brought in to Kotgur, remained there in the little hospital for the best part of three months, when he was dismissed as cured. And of similar cases we have had several.

As an independent testimony to the value of Medical Missions, we quote the following from the *Pioneer*, one of the leading newspapers published in India:—

There are two institutions in the native city [Peshawar] which claim the admiration and deserve the support and sympathy of every human being with a heart. One is the Hospital for Native Women, under the charge of Miss Mitcheson [of the C.E.Z.M.S.]; the other a Medical Mission under Doctor Lankester. I have visited them both. Nothing surprised me more than the cheerfulness, patience, and hopefulness shown by those who are carrying on this grand work of humanity in the very teeth of hatred, bigotry, and fanaticism. Not a trace of fear, not a word of murmuring or discontent. I went all over Dr. Lankester's wards. There was an old man of sixty with a frightful bullet-wound in his leg. His village is four days' journey away. He was coming into Peshawar when he was shot. Who shot him? Oh, he didn't know; 'twas all in the day's work. After being shot he walked on two days' journey into the hospital.

There is a native woman sitting on a

charpoy, with her three children, the youngest tied up exactly like the *papoose* of Indian women I have seen in Canada. Where did she come from?—Kabul. Her eldest boy was very sick, and the native doctors could not cure him, so she made up her mind to bring him to the great Doctor Sahib in Peshawar. The sick boy rode the whole way on a bullock, the only possession of the family; the mother trudged on foot the whole way, carrying the *papoose* on her back and the other child in her arms. She looked starved; her face was full of pain, although her eyes were dry; and her feet were bleeding, and the good Doctor Sahib spoke to her as if she were the first lady in the land.

When Baron Hugel visited Peshawar seventy years ago he saw two men rolling about in the mud, groaning, in front of Avitabile's house. Their hands had been cut off and the stumps dipped into boiling tar. When I stood in front of Avitabile's house the other day I was thinking of this, by force of contrast.

There were two English ladies with me, who had turned the house into a hospital and who spent their lives doing good. No matter what we call

it—Christianity, humanity, British rule, civilization, or anything else—it is a grand and great work, and to see it makes one proud of his species.

During last summer Dr. T. L. Pennell, of Bannu, visited the Tochi Valley, going as far up as Dutta Khed. The people in this valley, who are either Dewaris or Waziris, are still very barbarous and bigoted, and as the doctor was not allowed to go about without an escort, work was much restricted and he did not stop so long as he intended. Of the work in the station and the help he received from officers of the Punjab Frontier Force and others, Dr. Pennell wrote on November 25th:—

We have never had a year in which we have experienced so much sympathy and active help, but at the time I write we have lost nearly all those who chiefly helped us. Mr. Adams, transport sergeant, for a long time took Bible-classes in the school, and found on his transfer to Lahore that many of the boys had developed quite an affection for him. Colonel Tonnochy, commanding officer of the 3rd Sikhs, was always a sympathetic friend, and under-

took the collection of local funds. To the sorrow of all who knew him he was mortally wounded when leading his column against the Mahsud Waziris. Major Falcon, of the 4th Sikhs, used frequently to come to sit and read with the in-patients, but has now gone to England. Mr. Harcourt, the District Judge, was always devising ways of helping us, and we miss him much now that he has been transferred to another station.

Western India.

The Rev. L. B. Butcher, writing from Poona on January 29th, says:—

Last week Dr. Cuthbert Hall, the Barrows-Haskell lecturer this year, left us *en route* for Madras after giving three of his lectures to the students and English-speaking native gentlemen of Poona. Owing to the severity of the plague now raging here, we were not able to take the native theatre for him, the city having been placed out of bounds for students, but we were fortunate in securing the hall of the College of Science, which is conveniently situated for students, and was accordingly well filled at each of the lectures delivered in it. The lectures were preceded each evening by a prayer-meeting of missionaries and other friends held in the Divinity School, and though we do not know of any definite results as yet, we are praising God for messages delivered with great power to just the audiences we wanted. Many of the leaders of native thought were present each evening, and the lectures were received with very marked and earnest attention. If the Spirit of God will by His work in their hearts bring many of these leaders throughout India to make the sacrifice demanded, and act upon their convictions, as Dr. Hall pleaded with them to do, what a tremendous impetus would be given to the spread of Christ's Kingdom in India! But this calls for much persevering prayer,

and surely such a course of lectures delivered in all the chief centres of learning in India ought to be followed up by earnest prayer, if the Word is not to be caught away by the Evil One.

I mentioned above that plague is now raging once more in Poona, and I have been saddened to-day by another death in our Christian community. A fortnight ago the master of our little Tamil school was taken after five days' illness, and now it is the young wife of an agent who was out itinerating in the district. He came in just in time to be with her at the last, her end being perfect peace. "The Lord is calling me; I go gladly," were her words. The dread disease this year invaded our compound, and one servant, a Hindu, lost both his children within forty-eight hours of each other. By prompt measures, emptying the infected rooms and inoculating every one in the compound, thank God it was kept from spreading, and after more than ten days no further case has occurred here. But in the city there are from 120 to 150 cases, and almost as many deaths every day, and that with about half the population moved away! In face of such mortality, surely it is a proof of God's protection of His people that so far only two Christians altogether have died in this outbreak.

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South India.

At an ordination in Madras Cathedral on December 21st, the Bishop of Madras admitted Mr. Daniel Savariroyen Joseph to Deacons' Orders. He is stationed at Ootacamund.

It is now ten years since the Rev. W. D. Clarke took charge of the Chintadrepetta pastorate (Zion Church), Madras, in succession to his father-in-law, the late Rev. W. T. Sathianadhan, and in his annual letter he naturally compares the state of the congregation in 1892 with the past year. He says:—

In 1892 there were 724 baptized Christians, of whom 351 were communicants. The corresponding figures this year are 904 and 399. The number of men and women and children who have received baptism in Zion Church

during the last ten years is 345, of whom 90 are adults. As regards contributions, the income of the southern pastorate in 1892 was Rs. 1,676:14:9, while this year it was Rs. 2,612:8:4.

During the past year the Rev. R. W. Peachey has had the superintendence of the Khammamett district and the supervision of the Telugu Itinerancy. Twenty-four adults and fifty-three children have been baptized. He writes:—

Adult baptisms this year have been few, but there are signs of new life in several villages, and in three or four accessions of some four or five families promise well. We pray that God's grace may enable them to stand firm. A weaver with his wife and family who came out in November, 1901, was baptized this month. His conversion was the result of the labours of the catechist and evangelist working in the Nadyadem Taluq. There was the usual persecution that follows any caste man embracing Christianity. His people followed him to Khammamett, and forcibly took away his wife and child. The magistrate (a Mohammedan) to whom we appealed, asked the woman if she wanted to go with her husband,

and when she said yes, gave wife and child into his custody again. Since then there has been frequent communication with his family, and it seems as if bitterness to a large extent has died away. He has been weaving cloths and learning in his spare time during the past year. The return to weaving was at first a great trial, and tested his earnestness and reality of purpose severely. I think he will be the better Christian for learning that honest work is not a disgrace, and that becoming a Christian does not always mean becoming a paid teacher. His friends said, "After having given up so much, we thought at least you would make him a teacher. But weaving!! What has he gained?"

The Rev. Gnanamuttu Yesudian, Tinnevely pastor, on the retired list, died at Nallur on December 14th. He was ordained Deacon by the Bishop of Madras in 1873, and admitted to Priests' Orders in 1876. He was stationed respectively at Sivilasamuthiramu and other places in the Nallur District.

The Rev. F. W. Breed, of Sachiapuram, Tinnevely, wrote in December:—

From Swaminathapuram we have cheering news. God's Spirit has been working in that village. A man of good position, and possessing considerable influence in his own village and beyond it, has come right out from Hinduism and accepted Christ. When I saw him in his own village he was very much in earnest and quite ready and anxious to be baptized. Arrangements then made fell through, but he was baptized a little later on by Mr. Carr at the Sachiapuram harvest festival. His first leanings towards Christianity came to him through reading the Bible. His inward dissatisfaction with Hinduism led him to examine it. God's Word proved "quick and powerful."

It took firm hold of him, and, in spite of the loss of much that the Hindu holds dear, he has openly declared himself to belong to Christ. His wife at first was quite indifferent. She did not oppose, but showed no concern whatever. Now, however, she is taking considerable interest, and is learning all she can. Other members of the family are being won, too. In August, when the Bishop was on tour, our baptized friend was confirmed, and I baptized another member of the family. The pastor tells me that, in consequence of the bright example of this man, others in neighbouring villages are making inquiries, and it is hoped that further good results will be seen.

Travancore and Cochin.

In the spring of 1902, on the Rev. F. N. Askwith taking furlough, the Rev. E. A. L. Moore, of Madras, took temporary charge of Cottayam College. After a year's work he writes:—

There is no fruit of conversion to record, no inquiry even. One can only be thankful for many cases of attentive hearing and intelligent questioning, and pray for more faithfulness in the teaching. It seems such a very forlorn hope that impressions resisted in youth can assert themselves in later life, though there doubtless are such cases. Meanwhile, it is interesting to observe signs of movement among the Hindu students themselves in the direction of reviving Hinduism. The Hindu boys in the Hostel have what they call a devotional meeting every Sunday evening at the same time as we hold our

chapel service. The leader is a high-caste Brahman boy. A portion of the Bhagavad Gita is read and discussed, and some prayers recited. Also a Students' Young Men's Hindu Association has been organized at Cottayam in rivalry to the Y.M.C.A. Papers on Hindu doctrines are read and the students exhorted to pay more attention to them. Christians are allowed to attend and speak if so disposed. All this is hopeful, as it is well known that indifference is the greatest obstacle, and their religious instincts, if once really aroused; will not be satisfied by mere Hindu philosophy.

At a distribution of prizes to the students of the C.M.S. High School, Trichur, on September 11th, the Prince of Cochin took the chair, and in the course of his address said:—

I understand that the school has up to the end of the year under review turned out forty-eight matriculates, of whom seven are already Bachelors of Arts, and two have passed the Bachelor of Laws Examination. One

of these deserves special notice. He is the first Mohammedan who has passed the Matriculation Examination from our State, and is at present the Sub-Registrar of Wadakancheri.

Ceylon.

Among other baptisms during last year, Miss A. M. Denyer, of Kandy, mentions that of the mother of the daughter had been praying for eleven years. She writes:—

Early in this year she told us that she felt the need of a Saviour, she feared to trust even in her good works (and she had done many), and that she was anxious to be baptized. This desire grew stronger, and on Good Friday she went with us to church in Kandy. In May we stayed a week in this old woman's village, and occupied a little house belonging to her. She went visiting with us, and spoke earnestly and fearlessly to her neighbours, saying we need a walking-stick, i.e. some one to lean upon. One day Miss Earp was teaching her with an ignorant Buddhist woman; presently she explained the lesson in her own way, and said, "There is no joy like that of having a new

heart; what does it matter if the Heathen mock? The more they speak against Christianity the more firmly I believe and pray and work. We are going to see the Great King! where will they be in that day?" After being examined and approved by the Rev. J. G. Garrett, she was baptized in Trinity Church, and received the name of Helen, after the English lady in whose memory the school in her village was built.

In October Miss Josolyne went to this village with Helen's daughter, and had an encouraging time. Helen remarked one day, "I gave my daughter up to you to be educated, now I have her back again; we are both Christians!"

South China.

Last year the first five trained students of the Preparandi Class, the Training College for South China, started work in various positions in the Mission. The Principal, the Rev. G. A. Bunbury, and the students paid frequent visits to Kong-mun, a large town at the mouth of the Canton Delta, about seventy miles from Hong Kong, but reached by steam-launch in a journey of a single night. This town is likely to be of importance in the near future, as it is to be one of the open ports under the new Commercial Treaty with China. Mr. Bunbury

gives some further particulars of the work at this station in his journal on pp. 188-191. Of the death of a valued Chinese worker he wrote from St. Paul's College, Hong Kong, on January 9th:—

There died recently at Shiu-hing one of the most valued native workers in the Mission, Mr. Ma Taai Ka, who has been for several years schoolmaster at the Christian school there. Mr. Ma first became a worker in the Mission in 1889, and many boys have passed through his hands. Under him the

school was a distinctly evangelistic agency; several of his boys were baptized and some are now workers in the Mission. May God give us more men like him! He was also well known and widely respected by his non-Christian neighbours, who showed their esteem by coming in numbers to his funeral.

Many of our readers are interested in the work amongst the blind carried on for several years at Deng-doi, in the Fuh-Kien province, by Miss A. I. Oxley (of the New South Wales C.M. Association). On her return from furlough in November, 1901, she was asked to carry on the hospital and dispensary work at Fuh-chow during the furlough of Miss E. E. Massey. It was arranged at the same time that a house should be rented in Fuh-chow city and the blind school removed there. Last October Miss Oxley was married to Dr. G. Wilkinson. Writing on December 6th about her work amongst the blind, Mrs. Wilkinson says:—

To-day there are thirty blind boys in the school: two died during the summer vacation. There are others waiting to come in, but there is no room for them. The boys have worked well, both at their school and industrial work. Last term they wrote, in Braille, Acts from chapters i. to xiii., and some of the Epistles. This term they are finishing the Acts of the Apostles, and are writing the Psalms (Prayer-book version) so that they may join with the congregation on Sunday. They repeat the whole of the Morning and Evening Prayer, and know numbers of hymns, so that they can really join heartily in the services. In the industrial work they are getting on well with bamboo-splitting, baskets, blinds, matting,

string, and rope; the smaller boys thoroughly enjoying rope-making, knitting, organ and accordion playing.

One of the small boys witnessed so brightly for Christ during the holidays that both father and mother have cast away their idols. Another boy of only ten years of age talked to his big brother, and he said, "Yes, it is good for you to worship God, and some day I also will worship Him." So I told the small boy to pray daily that his brother would very soon worship God.

I have just completed the purchase of a house and ground outside our compound gate, and hope in a very short time to add on to the old house, as I would like to be able to accommodate at least fifty boys.

On October 6th the Rev. S. J. Nightingale wrote from Sieng-iu, in the Hing-hwa district:—

Last week we held our autumn Church Council meeting, and one evening, in response to the Society's letter, we gave up to prayer for men and means. At the close I asked any who would like to help the Parent Society to bring their subscriptions after the meeting. To my surprise they brought \$41.40, which I have sent to the Secretary in Fuh-chow. It is really very good of them to give so much, for this year

has been the saddest in the experience of our native clergyman. Drought, first, almost ruined the spring crops; troubles with the mandarins for months quite stopped business in the city; plague and cholera have again carried off thousands, including some of our workers; and now, owing to lack of rain, the prospect of starvation is staring hundreds in the face.

Miss Maud Aston, of the C.E.Z.M.S., who is in charge of the dispensary at Dang-seng, near Hing-hwa, which is under the superintendence of Dr. van Someren Taylor, wrote in January:—

A few months back we had an interesting case in our district. A woman living about two miles from our house had burnt her leg badly, overturning a

lamp. For ten days the poor old thing had nothing but ashes put on to alleviate her sufferings. Finding that did not cure her we were asked to go.

The Bible-woman and I arrived to find her very ill (the room best not described) and no one to do anything for her. It was not long before a crowd of men and women gathered round the door to see what was taking place. The first business, and not a too easy one, was to get the ashes off. She looked so ill that I thought she could not recover, but with daily dressings and strengthening medicines she gradually pulled through. We always had an audience, which gave good opportunities for giving

the Word of Life. We taught the women a little each time, but some are very slow to take in the message. One day she was asked who our Saviour was. "You, Gu-niong!" she said. "You have saved my leg." This shows how difficult it is for them to look beyond their temporal blessings. You will be glad to hear that now she is coming on Sundays to church; this shows her earnestness to learn. She says, "You have saved my leg, and now I want to worship your God."

West China.

In letters published in the Kent localized *C.M. Gleaner*, the Rev. E. A. J. Thomas, one of the three "Own Missionaries" of the County of Kent, wrote from Chung-king, on the Yang-tse River, on the way to his station of Sintu:—

There are, I know, a great many Christian people in England who seem to ignore the Lord's dying command to preach the Gospel to every creature. I wish such would come out here to West China or go to West Africa and see for themselves the awful idolatry which there abounds. In both countries, I can testify [Mr. Thomas, as our readers will remember, was formerly in West Africa], their land is literally full of idols, and many of our fellow-creatures are dying daily without a knowledge of

God and of His Christ, and without a hope to cheer them. . . .

One needs to come to China to understand what "China's millions" mean. This one city contains half a million people, and the province of Si-Chuan is estimated to have no less than 65 to 68 millions. For these Christ died. Do pray earnestly and pray often, that the Lord's ambassadors may be greatly used and blessed as they seek to teach these millions the unsearchable riches of Christ.

North-West Canada.

It was with deep regret we heard by telegram of the death at Winnipeg on February 6th, of Martha Mary, the wife of Archdeacon Phair, Secretary of the Rupert's Land Mission.

In a letter to the members of the Isle of Wight C.M. Association, by whom he has been adopted as their "Own Missionary," Mr. E. W. Greenshield, of Blacklead Island, writes in a very hopeful strain of the prospects of the work among the Eskimo. He says:—

There has been a wonderful change amongst the people this past year. Our church is often filled to overflowing when all the people are here, and greatly increased zeal to learn more of God's Word is shown. Many have cast over entirely the old heathen habits and customs, and except in a few cases of older ones who still wish to hold to them, we see or hear very little of them now. Sunday hunting has become a

thing of the past, and our men now observe the Sabbath carefully, and with great reverence. All these things point to a new influence amongst the people, a desire after a higher and better life, and we can only look upon it as the answer to the many prayers that have gone up on behalf of these Eskimo, and the fruit of the seed sown during those years of hard and difficult labour gone by.

PREACHING EXCURSIONS BY STAGE-COACH.

LETTER FROM THE REV. A. LEA (CANADIAN C.M.S.), OF GIFU.

HOW is the vast population in the country districts to be reached? This is a problem the solution of which has yet to be found. The de-

velopment of the work in the great centres of population is the first aim and the easiest part of missionary effort. Effort follows effort unremit-

tingly. Through frequent opportunities of hearing, the hearer becomes an inquirer, the inquirer becomes a catechumen, and in course of time the catechumen takes his place in the city church. Thus in all great centres there is to be found a typical organization which is the first care of those engaged in missionary work.

However, in addition to this effort in great centres, the scope of missionary work must include the broadcast seed-sowing in country places. This general itinerant work, as a rule, bears no immediate fruit. Though carried on with the hope of reaching, here and there, an individual previously prepared to hear the truth, its main purpose must be the scattering abroad of religious information, by one means or another to traverse the country districts, and to leave in the minds of all hearers at least a suggestion that there is a better Way and surer Hope.

The question of method is a difficult one. For example, if it were possible to arrange the evangelistic work so that a hundred persons could be reached every day, it would take thirty years to evangelize Gifu Prefecture. Hitherto the methods employed have been wayside preaching, distribution of tracts, and the renting of private houses and theatres. Of these methods the wayside preaching has probably been the most effectual, for the reason that it reaches the largest numbers in the briefest time and at the least expense. In Gifu Ken the wayside preaching has been carried on quite extensively, and, as a rule, the hearing received will compare well with that of the ordinary mission-room preaching. The objections to *robosekkya* (street preaching) have been frequently stated. In the first place many workers have an aversion to it, regarding it as *infra dig.* Again there are others who conscientiously hold that it brings Christianity into disrepute, and brings the preaching of the Gospel down to the level of common advertising. Hitherto the workers of Gifu Ken, in some cases suppressing personal feelings, have entered heartily into this form of work, impelled by the incontestable fact that hitherto there has been no other way of reaching the people of the country districts. It had been a case of literal obedience to "Go ye therefore into the highways." Experience has made it clear that dignity need not be sacrificed

more beneath the canopy of heaven than under the uncomfortably low ceilings of the ordinary country mission-room.

Since beginning the autumn work in Gifu Ken, the ordinary wayside preaching has developed into *basha dendo* (stage-coach itinerating). This has been tried three times, and it bids fair to eclipse the other methods on the principle of the survival of the fittest. Our plan is to rent a coach at the rate of Yen 1'50 a day (this price includes the driver and the *betto* with his horn). A coach will hold a baby-organ, together with four or five workers—provided only one is a foreigner.

About three weeks ago we decided to visit the principal towns and villages of Ibigun. Engaging the newest coach in the district we began our operations at 9.30 a.m. What with the beautiful weather, the grandeur of our equipage, and the prospects of a good day's work, it was exhilarating to say the least. The first three meetings we held at Kurono. Our arrival caused quite a sensation and we were well received. On approaching the town or village, we brought the organ into play, and sang as heartily as possible a hymn or two from the "*Sukui no uta.*" While the coach was in motion, the music, both instrumental and vocal, left much to be desired, on account of its unvarying *staccato* effect. This was due merely to the fact that the coaches of this district are swung on straps instead of springs. However, the music had an electrifying effect on the inhabitants, and by the time we drew aside into the open space before a shrine or some other convenient place an eager audience had already assembled. Alighting immediately, we began the preaching, two speakers occupying about thirty minutes. This was followed by the distribution of leaflets to the crowd and the leaving of a few small books (such as the *Sankoryo*), containing a more or less detailed account of Christianity, with instructions that they were to be passed from house to house after perusal.

Proceeding in this way we found it possible to cover a great deal of ground and hold many meetings without unduly fatiguing the workers. We ended up in the evening with a public preaching in the rooms of an hotel. On the second day our progress was brought to a sudden close at noon by the re-

quest of some village folk in Ichiba that we should hold another meeting as soon as we had dined. We had already preached three times in the village, but were only too glad to accept their invitation. Within a few minutes we rented the hotel bottom flat and turned it into one large room to accommodate the crowd of people already assembled outside. For three hours the people gave their utmost attention, and the chief among them remained afterwards to inquire further of the Way. This put a stop to the itinerating for the afternoon, but the time was well spent. A busy day was brought to a close in the evening by the holding of another public preaching at Ibi.

The next attempt was in the direction of Takatomi, which lies directly north of Gifu. Meetings were held in every part of the town, and the evening meeting was well advertised. Although the latter was held in a private house in a quiet part of the town, large numbers attended, and the strict attention of the audience for three full hours evinced a real desire to know our message.

The return journey was less satisfactory. Our noble steed, impatient to get home (the sermons had been very long), became unmanageable just beyond the outskirts of the town. The coach and its occupants, horse, driver, organ and all, rolled over a bank into the bicyclist's terror—a rice-field. Fortunately the coach was a mere shell and fell to pieces like a paste-board box. With the assistance of a few policemen and other well-disposed folk we picked ourselves up from amidst the splinters of wood and glass, and were happy to find that no one had sustained the slightest injury. This was the climax. The rest was bathos—five disagreeable-looking preachers, just rescued from the rice-field and the wreck, afoot, at midnight, five weary miles from home. . . .

We have no hesitation in recommending this form of itinerating. If mishaps are carefully avoided more can be accomplished, with less fatigue and at less expense, than by any other method yet tried. It is not an exaggeration to say that a thousand people can be reached by this method in a single day.

NOTICES OF BOOKS.

THE DEATH OF CHRIST, ITS PLACE AND INTERPRETATION IN THE NEW TESTAMENT. By JAMES DENNEY, D.D. London: Hodder and Stoughton. (Price 6s.)

THE writer of this most valuable work insists in the Preface that it is nothing more than what its title asserts: "it is not an exhaustive treatise on the Atonement or the Justification; it is an examination of the New Testament on the Death of Christ." We do not know, however, if the former had been aimed at, that any better method of inquiry could have been adopted than the one here pursued, in which first the Synoptic Gospels, and then in succession the early chapters of the Acts and the first Epistle of Peter, the Pauline Epistles, the Epistle to the Hebrews, and the Johannine writings are carefully examined. There is a strong tendency in certain modern writers to deny that any sense of unity is to be discovered in the books of the New Testament. The conclusions reached by the Author are, first, that there is such a unity of thought, and that it is a real unity, not imposed by the artificial action of the Church in bestowing canonical authority, and not due to the accident of the books being approximately contemporary; and, second, that the death of Christ is the central thing in the New Testament, and in the Christian religion as the New Testament unfolds it—the death of Christ, including the special significance which the New Testament ascribes to it, including, that is, the rationale of it in relation to the love of God and the sin of man. An inference which the Author draws from these results of his search is that where there is no Atonement there is no Gospel:—

"To preach the love of God out of relation to the death of Christ, or to

preach the love of God in the death of Christ, but without being able to relate it to sin—or to preach the forgiveness of sins as the free gift of God's love, while the death of Christ has no special significance assigned to it—is not, if the New Testament is the rule and standard of Christianity, to preach the Gospel at all. . . . It is not unjust to say that no man will so preach as to leave the impression that he has the Word of God behind him if he is inwardly at war with the idea of Atonement, constantly engaged in minimizing it, maintaining an attitude of reserve, or even of self-defence, in relation to it. We may take it or leave it, but it is idle to attempt to propagate the Christian religion on the basis and with the authority of the New Testament unless we have welcomed it with our whole heart."

This being the conclusion to which the Author's examination, section by section, of the New Testament has led him, it is needless to point out how intimately his subject relates to missionary work. It follows that the motive for engaging in it, the manner of carrying it out, the issues that depend upon it—all are not merely affected by, but determined by our assent with or dissent from the doctrine of Substitution. He says:—

"If we are conscious that our preaching fails in urgency and entreaty—that it is expository merely, or attractive, or hortatory—that it is interpretative or illuminative, or has the character of good advice, very good advice indeed, when we come to think of it,—it is probably time to ask what place in it is held by the Atonement. The proclamation of the finished work of Christ is not good advice, it is good news, good news that means immeasurable joy for those who welcome it, irreparable loss for those who reject it, infinite and urgent responsibility for all."

At what stage in evangelistic work should the Atonement be brought forward and emphasized? Should a sense of sin and some kindlings of repentance be awaited? On the contrary,

"True repentance is born of the knowledge of God and of what God has done for us in our sins. It is not a preliminary to the Atonement, nor a substitute for it, nor a way in which we can be reconciled to God without being indebted to it; it is its fruit. It is born *at* the Cross, where we see sin put away, not by our regret, however sincere and profound, but, by the love of God in the passion of His dear Son. . . . It is true to say that the Atonement pre-supposes conscience and appeals to it, but it is truer still to say that of all powers in the world it is the supreme power for creating and deepening conscience. . . . All experience shows that the Gospel wins by its magnitude, and that the true method for the evangelist is to put the great things in the forefront."

We have hastened to indicate the writer's conclusions, and in doing so have well-nigh exhausted the space available for this notice. But the method and the spirit in which the inquiry has been pursued, the candour, and prudence, and patience of the Author are in every way calculated to win conviction on the part of the wavering, and to establish those who have adopted the same views in advance. His remarks on our Lord's frequent reference to the necessity for His death; on His expression, "a ransom for many"; and on the words of St. Peter in his first epistle (ii. 24), "Who His own self bare our sins," and of St. Paul in 1 Cor. vi. 20 and vii. 23, "bought with a price," and in Romans iii. 25, "propitiation," are specially helpful, taking into account, as they do, the various recent views which have been put forth. So also is what he says on the two Sacraments ("There is nothing," he says, "in Christianity more primitive than the Sacraments, and the Sacraments, wherever they exist, are witnesses to the connexion between the death of Christ and the forgiveness of sins") and on Gethsemane. He is led more than once to refer to a view which the late Bishop Westcott's great influence has given currency to in many circles, the view which gives the weightier emphasis to the Incarnation and a subordinate place to the Death of our Lord, and he deprecates it on three broad grounds: it shifts the centre of

gravity in the New Testament, it is concerned with metaphysical rather than with moral problems, and it tends to sentimentality. And he adds, though in another connexion, this caution: "It is a common idea that Socinianism (or Unitarianism) is specially connected with the denial of the Incarnation. It began historically with the denial of the Atonement. It is with the denial of the Atonement that it always begins anew, and it cannot be too clearly pointed out that to begin here is to end, sooner or later, with putting Christ out of the Christian religion altogether." On the subject of religious intolerance, in connexion with Gal. i. 8, 9, Dr. Denney says:—

"Intolerance like this is an essential element in the true religion; it is the instinct of self-preservation in it; the unforced and uncompromising defence of that on which the glory of God and the salvation of the world depends. If the evangelist has not something to preach of which he can say, 'If any man makes it his business to subvert this, let him be anathema,' he has no Gospel at all. Intolerance in this sense has its counterpart in comprehension; it is when we have the only Gospel, and not till then, that we have the Gospel at all."

While on the main subject of which he treats the Author is so excellent, we regret to notice here and there concessions to certain critics which, in our judgment, are fraught with danger; as when he admits that "a tendency to materialize the supernatural may have affected the Evangelical narrative" in certain places; that "the Christian imagination may have transfigured the Day of Pentecost and turned the ecstatic praise of the first disciples into a speaking in foreign languages"; and that the New Testament "may not always be historically true, but it will always be divinely true"!

The Shining Land, by Evelyn S. Karney and Winifrede W. S. Malden (London: Church of England Zenana Missionary Society; price 1s.), is a charmingly written story of the C.E.Z.M.S. work in Ceylon. Miss Karney tells briefly the history of the island and gives an account of Buddhism, and at greater length introduces her readers to the work of the Gampola Village Mission. Miss Malden's theme is the Clarence Memorial School at Kandy and its interesting inmates—the daughters of Kandian chiefs. As Colonel Williams, who contributes the Preface, says, it is a "fascinating work in a fascinating land," and we think no one could doubt after reading about it of the unspeakable value and importance of the quiet, unobtrusive labours that our sisters are doing.

The History of the Universities' Mission to Central Africa, 1859-98, by A. E. M. Anderson-Morhead (London: Office of Universities' Mission to Central Africa; price 1s.). We heartily welcome this third and cheap (very cheap) edition of a work which the *Intelligencer* noticed at some length when it first came out.

African Wastes Reclaimed, by Robert Young, F.R.S.G.S. (London: J. M. Dent and Co.; price 4s. 6d. net), gives the narrative of the rise and progress of the Lovedale Mission in South Africa, well known as one of the most successful industrial missions of the last century. The name of this institution is derived from that of the first Secretary of the London Missionary Society, Dr. John Love, who became in 1809 and continued till his death, the Secretary of the Glasgow Missionary Society. This latter Society was formed in 1796, and its first efforts were directed to West Africa, in the immediate neighbourhood of Sierra Leone, but its history in this sphere for twenty-four years was one of disappointments. The first two missionaries to South Africa accompanied a contingent of emigrants sent out at the expense of the Government in 1821. The first buildings were destroyed by the Kafirs during the war of 1834, and the site now occupied was then selected on the banks of the Chumie River. The institution was opened on July 20th, 1841, and at the disruption two years afterwards the missionaries, like their brethren in India, cast in their lot with the Free Church of Scotland. The pupils under instruction in 1893 were 499 in number, of whom 246 belonged to the Free Church, 112 to the Wesleyans, sixty-four to the Congregationalists, twenty-nine to the Church of England. The bulk of them were Fingoes and Gaikas, but there were besides a few individuals of a number of other South African tribes, and, in addition, sixty-two Gallas, and forty-three Europeans. The developments

since the appointment of Mr. (now Dr.) James Stewart in 1864 are told in detail. It was due to him that fees were introduced, and the sum of £50,975 was paid by Natives in this way between 1871 and 1901.

The Education of Christ, by W. M. Ramsay, D.C.L., Professor of Humanity in Aberdeen University. (London: Hodder and Stoughton; price 2s. 6d.) Six of the eight chapters of this book were delivered as the Murtle Lectures in the University of Aberdeen in 1902. They are called "Hillside Reveries," and in the Preface are referred to as "the dream of a student's life," and it is not easy sometimes to discover how much seriousness the Professor would have attached to some of the theories he propounds. The seventh chapter, however, on "The Historical Jesus the Eternal Christ," is one that has been added, and it is of real value. Professor Ramsay first shows that the verdict of the world of thought regarding our Lord and His disciples is that they are witnesses of the highest class, and then he proceeds to deal with the question raised by modern scholars as to whether Jesus claimed to be Divine, and with their allegations of a late origin for the Books of the New Testament. He shows that if these Books were not written by eye-witnesses or persons in the closest relation with eye-witnesses they must be deliberate and conscious frauds. There is no *tertium quid*. Here and there, in the course of his brief inquiry, he makes some pungent remarks, as when he says, "It has become a positive craze with them" (certain "fossil scholars") "to dissect and chop up literature into fragments; and in this impossible attempt they have lost all literary sense and historical insight." And again, "There are no bounds to the extent to which the thoroughly logical scholar, working in his study, can go wrong, when he starts from false premises. The sole value of many very learned and ingenious theories is to disprove the premises from which they start; and that is the case with the theory of second-century origin of the New Testament books."

The Master and His Method, by E. Griffith-Jones, B.A. (London: Hodder and Stoughton; price 1s. net.) This handy little volume is one of the "Christian Study Manuals." It was written more especially to assist leaders and members of Bible-classes, and it is a model of condensed and yet vivid writing. There are three parts, on our Lord's Environment, His Method as a Teacher, and the Application. The first tells us about the political situation, religious parties, &c.; the second about our Lord's aim as a Teacher, the oral method, parables, &c. Perhaps the third will be found most striking and interesting, dealing with the successive stages in His teaching, and His mission to the classes and to individuals, &c. There is an excellent paragraph on the theological use of parables, cautioning against their treatment as primary sources of doctrine. The writer's own doctrinal views are not much in evidence. In one or two places where they appear they are not likely to be approved by our readers. He states, for example, that it cannot be fairly inferred from our Lord's references to the Old Testament whether He understood the narratives to be purely historical, or as history intermingled with legend and myth.

The God of the Frail, by Thomas G. Selby. (London: Hodder and Stoughton price 6s.) We do not know whether we should be correct in calling the twenty chapters (the title of the book is derived from that of the first chapter, on Psalm liii. 13, 14) which make up the contents of this book so many "sermons." If they have been preached as they appear here we welcome the evidence they supply that some at least of our present-day preachers have the courage to ignore the imperious demand for short pulpit addresses. Whether sermons or not, they afford most profitable and enjoyable reading. They deal mostly with the deep things of Divine truth, the things which are of universal concern, such as "the Infinite Forgiveness" (Ps. ciii. 12), "Sin confessed and forgiven" (1 John i. 9), "Atonement and the Conscience" (Heb. xx. 9), "the Inspired Creed" (1 Cor. xii. 3), to name only a few of the titles and texts which stand at the head of the chapters, and they deal with them strongly and courageously in the conscious presence of modern objections. We must content ourselves with one quotation. On "Degrees of Salvation," 1 Tim. iv. 10, Mr. Selby says: "If He was the Saviour of all, each surely had a right to know the good news; and if He was in some yet more notable sense the Saviour of those that believe, men everywhere ought to have an opportunity of hearing that message through which faith was called forth in the human heart. The preaching of the Gospel glorifies the Divine

character upon an unexampled scale, and glorifies it with exceeding splendour in those who through the habit of trust are brought to know the illimitable and abiding realities of salvation."

The Church in the House, by Robert J. Golding-Bird, D.D. (London: John F. Shaw and Co.; price 5s. net.) This is a book of family prayers. For each day of the year, morning and evening, short prayers are provided, each occupying one page of bold clear type. At the top of each page are three texts of Scripture, one of which expresses a Divine Promise and one a Divine Precept, and these suggest to some extent the petitions and confessions that follow, a course which helps to give the needed variety of subject—by no means easy in a series that embraces the whole year. At the close of the volume are provided four couplets of special prayers for Sundays, and there are also prayers for Advent Sunday, Easter Day, Ascension Day, and Whit-Sunday. The sentiments are Evangelical, the petitions are fervent and at the same time free from extravagant expressions whose recurrence would seem artificial, and they are expressed in simple language. The Jews are prayed for on Good Friday and on Whit-Sunday, but the Heathen are not referred to on either of those days, though we notice a few incidental allusions here and there, and probably there are more extended ones that we have not fallen upon. But as the Author says in the Preface, these prayers are not intended to supersede extemporaneous ones.

My Life Work, by Samuel Smith, M.P. (London: Hodder and Stoughton; price 5s. net.) The writer of this autobiography has throughout his public life, as member first for Liverpool and then for Flintshire, which he still represents, been honourably distinguished for his zeal and courage in championing philanthropic and righteous movements. In Parliament he took a prominent place in the occasional discussions on the opium policy of the Indian Government, on the Kanaka labour traffic, and on the Armenian massacres. On the last-named subject, in 1896, his motion on the Address was ably seconded by Sir John Kennaway and an excellent debate followed, in which the present Viceroy of India, then Under-Secretary for Foreign Affairs, spoke on the same side. In 1897 Mr. Smith raised the subject of the Disestablishment of the Church of England, with the object, as he explains in this volume, of securing an opportunity for a debate on the growth of Ritualism and the stealthy Romanizing going on within the Church's borders. He secured only eighty-six votes in the division, 204 voting against his motion. The body of the work and the Appendices give his chief speeches on a great variety of subjects.

Famous Hymns and their Authors, by Francis Arthur Jones (London: Hodder and Stoughton; price 6s.), gives us more or less interesting particulars regarding the occasions when, or the circumstances under which, some of our popular hymns were written. Nearly three hundred hymns, by nearly two hundred writers, are instanced. The references are systematized by a division into subjects, such as Hymns for Morning, Evening, Advent, Christmas, &c. One section is allotted to "Hymns for Holy Matrimony, Missions, and 'those at sea.'" It is stated that "Lord, her watch Thy Church is keeping," by the Rev. H. Downton, was written in 1866 after attending a C.M.S. meeting, and was sung at the Society's Anniversary of that year. One of the C.M.S. stations in Canada, Fairford, in Rupert's Land Diocese, is called after the village of that name in Gloucester—and in that village, Mr. Jones reminds us, John Keble was born in 1792; but the reason of the mission station receiving that name was the fact that Archdeacon Cowley, born in 1816, a quarter of a century after Keble, was also from that same Gloucestershire village. One or two objectionable Communion Hymns are mentioned with approval by the writer, but probably his standard is other than doctrinal. With reference to Frances Ridley Havergal's hymn, "Thou art coming, O my Saviour," written soon after she "first saw the blessedness of true consecration," the writer's comment is that it "may be regarded as the author's diploma work on being made a member of Christ's elect"! He remarks also of Cowper that "one of his delusions (*sic*) is said to have been a conviction that he did not love his Maker with sufficient fervour"! There are numerous portraits and a good number of facsimiles of some verses of the original compositions.

The Harvest of the Soul, by R. L. Bellamy, B.D. (London: Elliot Stock; price

3s. 6d.) An essay on the Christian doctrine of Future Rewards and Punishment. The subject has been well thought out and is presented with sobriety and fidelity to Scripture.

The Statutory Prayer-book of 1662, edited by J. F. Tomlinson and Charles H. H. Wright, D.D. (London: Sunday School Supply Company; prices, cloth, gilt edges, 2s. 6d., French morocco, 3s. 6d., Persian morocco, 5s.). A beautiful edition in bold clear type, on India paper, of the Book of Common Prayer. The Editors' Preface states that no copy can now be obtained of the Statutory Text of the last Revision of the Prayer-book with only such alterations as have been prescribed by subsequent legislation or by Royal Orders in Council. This edition is published in order to supply what has hitherto been wanting, and the Preface indicates that the points of difference, which at first sight seem minute, have real importance in view of modern controversies. The courage of editors and publishers in undertaking such a task deserves public recognition and encouragement.

We have also received the following:—

From Elliot Stock, London. *Christian Unity*, by the Rev. N. Dimock, A.M. (price 2s. 6d.), is an able and scholarly contribution to a most important subject. The writer commends to consideration the Memorandum on the Constitution of Churches in the Mission Field put forth by the C.M.S. in 1901 and quotes from it at some length as expressing "the principles that should guide us in promoting Christian unity," "not because they are Anglican, but because as English Churchmen we believe them to be true." *Baptism and Regeneration*, by Werner H. K. Soames, M.A., Cantab. (price 1s. 6d.). The writer aims at showing that our Reformers were mistaken in their use of some of the expressions in the Services of Baptism in our Prayer-book. *Practical Hints to Divinity Students*, by the Rev. J. H. Gibbon, B.A. (price 3s.). These brief hints strike us as excellent. *The True Ground of Faith*, five sermons by the Rev. R. S. Mylne (price 2s. 6d. net). *Table or Altar?* (price 2d.).

From T. Fisher Unwin, London. *Captain John Brown of Harper's Ferry*, by John Newton (price 6s.), is written by an admirer of the abolitionist who was executed on December 2nd, 1859, for his raid on Harper's Ferry in the interests of the slaves. *From Slave to College President*, by G. Holden Pike (price 1s. 6d.), is the life story of the American Negro, Mr. Booker T. Washington, whom the President of the United States entertained at dinner at the White House a few months ago and incurred some odium for so doing. The book appears to have been written mainly in the interests of Hampton College, Virginia, an institution for Negroes and Indians, where Mr. Booker Washington was educated, and of which he is now President.

From Drummond's Tract Depôt, Stirling. *Bound by a Chain*, by Grace Pettman (price 1s. 6d.), a Gospel Temperance story; *Stories of a Men's Class*, by A. M. C. (price 1s. 6d.), giving the spiritual experiences of the members of a working men's Bible-class, all setting forth in a striking and homely way the power of the Gospel; *Lost in the Sands* (price 1s. 6d.), a series of Gospel tracts; *The True Cross*, by Conan Malan, D.D. (price 6d.), a seventh edition of a well-known work; *Gospel Booklets*, packets 1 and 2 (price 6d. each), each containing six attractively got-up tracts by the late Bishop Ryle, the Bishop of Durham, Horatius Bonar, and others.

From the Fleming H. Revell Company, New York. *A Chinese Quaker*, by Nellie Blessing-Eystre (price 6s.), is described as "an unfictitious novel," which we are told means that the events related are substantially true, but secondary characters are fictitious. The story is mainly one of missionary work among the Chinese at San Francisco.

Hospital Service Book, by Charles Parkhurst Baxter, M.A. (London: Henry Frowde; price 2s.).

Also the following pamphlets:—*Rabbi Lichtenstein and His Conversion*, by David Baron (25, Boscastle Road, Highgate Road, London, N.W.; price 1d.). *Train and Tramway Tales*, by A Layman (London: Marshall Bros.; price 2d.). *A Letter to British Soldiers*, by the Bishop of Durham (British Soldiers' and Sailors' Gospel Mission; price 6d. per dozen). *What Business has a Business Man with Foreign Missions*, by the Rev. S. M. Zwemer, D.D. (Marshall Bros.; price ½d.).

NOTES ON OTHER MISSIONS.

A recent meeting of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL, attention was called to the fact that £4,500 had lately been received anonymously in sums of £2,000, £1,000, and £500, the result being that the Society is now almost up to the amount of last year in the General Fund at the same date. It was also announced that an itinerating chaplain had begun work in the Delta of Egypt; that a scheme was being prepared which would cover the whole area as far as Assouan; and that the Government had been asked whether they proposed to make any provision for troops and depôts between Assouan and Khartoum. Another prominent item of interesting news is that new Missions to Siam and the Gold Coast are about to be launched.

The Report of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE for 1901-02 is one of the latest to be received, which may probably be accounted for by the fact that its annual meeting is not held in the spring of the year, but in the autumn. The Society has circulated during the past twelve months 8,632,698 works other than Bibles, Prayer-books, and tracts. The number of languages in which the versions of the Prayer-book and Bible are put forth in whole or in part is 106, and there are publications in fourteen other languages. The issue of vernacular educational books, while serving the purpose of the missionary, advances at the same time the cause of civilization generally. Commercial enterprize thus owes a debt to Christian Missions. In fact, the vastness of the influence of the S.P.C.K. through its missionary publications cannot well be over-estimated. In Uganda, to take but one instance, the Bishop is able, from the Society's presses, to supply Christian literature to some hundred thousand native readers. Still more extensive are the operations at home, the total circulation of the publications in this country being considerably over thirteen millions. During the year many grants have been renewed to Industrial Missions. The training of native agents has also, for some time past, received much help from the Society's funds. This year it has set apart an additional £1,000 to provide studentships for native lay mission agents, and £1,500 more to provide studentships for native theological students. A sum of £2,000 has also been devoted to expenditure on Medical Missions, and studentships have been granted to seven ladies during the past twelve months to enable them to be trained as fully-qualified medical missionaries. No less than thirteen ladies are now at work under various societies in India, China, or Persia, who owe the fact that they are duly qualified to the Society's help. Various sums have also been given towards the provision of medical requirements, and for the maintenance of the Missions.

An annual exhibition of £40, tenable for two years, at Wycliffe Hall, Oxford, and Ridley Hall, Cambridge, has been founded for graduates of both universities, to induce them to take up the study of Hebrew and Rabbinic literature, with a view of offering themselves, after ordination, as missionaries in connexion with the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. An offer has also been made at Cambridge, to be repeated next year at Oxford, of a prize for the best essay on "The Jewish Prayer-book considered from the Christian point of view."

The returns for the first nine months of the past year of the China agency of the BRITISH AND FOREIGN BIBLE SOCIETY show an increased demand for Bibles, and Old and New Testaments. The figures are as follows, the totals for the first nine months of 1901 and 1902 being given respectively:—Bibles and Old Testaments, 7,916: 22,362; New Testaments, 17,528: 48,235; portions, 332,047: 754,636; totals, 357,491: 825,233; and a record circulation is reported for last year by the NATIONAL BIBLE SOCIETY OF SCOTLAND. No fewer than 1,118,730 Scriptures have been issued by its agents at home and abroad, or 428,127 more than in the previous year. In China alone upwards of half a million copies have been circulated.

An interesting little note appears in the *Chronicle* of the LONDON MISSIONARY SOCIETY relative to the proposed removal of the Society's offices, which we mentioned some short time since. It is difficult to realize that in another month

or so there will no longer be any connexion but that of memory with the old home at No. 14, Blomfield Street. Near to the busy railway-stations of Broad Street, Liverpool Street, and Bishopsgate, for close on seventy years this familiar house has been the Society's home, and the prospect of a change cannot be received without a pang. The new site which has been acquired is in New Bridge Street, nearly opposite to Ludgate Hill Station, and therefore within a few minutes' walk of Salisbury Square. The buildings at present on this ground will have to be pulled down before the Society's new premises can be erected, so that temporary quarters will have to be obtained elsewhere. Our friends ask for prayer that all arrangements may be wisely made.

The decision of the Moravian Synod held in London last August that a new illustrated monthly missionary paper should be issued has now been carried into effect, and in reliance on the sympathy and hearty co-operation of all members of the "*Unitas Fratrum*," the publication, which is called *Moravian Missions*, will take its place side by side with that most venerable of all missionary magazines, the *Periodical Accounts relating to Moravian Missions*. It is interesting to recall the fact that the Moravian Missions are the oldest Missions to the Heathen undertaken by any Protestant Church. They commenced in 1732, and in the 170 years since the first missionaries went to St. Thomas, in the West Indies, about 2,600 Moravian missionaries have gone forth to proclaim the Gospel of the Lord Jesus Christ. The total membership of the Church in Germany, Britain, and the United States is 39,232. In the mission-fields this number is increased by nearly 100,000, the exact figures being 96,833. The Moravian Church at the present time has, according to official figures, 136,065 members. The three largest mission-fields are the West Indies with 38,316 members; Surinam (Dutch Guiana), 29,767; and South Africa, 18,647.

Is it ever realized,—it might almost be said, Is it possible to realize,—that there are over 150 million women in India, i.e. more than three times the whole population of England, Scotland, and Ireland? Of these over 40 millions are shut up in zenanas, and can only be reached individually by women. There are not more than 900 women missionaries with perhaps 600 native Bible-women, and one worker is unable to visit more than five or six houses daily. Dr. Edith M. Brown, Principal of the NORTH INDIA SCHOOL OF MEDICINE FOR CHRISTIAN WOMEN at Ludhiana, says that after ten years' experience in India she is convinced that Medical Mission work is specially adapted to meet these difficulties. In the N.I.S.M. dispensaries thousands of new patients are seen every year. The school is governed by a committee in India, of which the representatives of nine different Societies are members. Only educated girls who are believed to be truly converted, and to be fitted for the work, are received. Since the opening of the medical school and hospital fifty-five students and nurses have been under training. The University of Lahore has expressed its willingness to affiliate the school as soon as it attains the required standard. For this eight members on the teaching staff are needed, and £3,800 to spend on building and furnishing a good library laboratories, &c.

One of the largest statistical tables is that issued by the AMERICAN BAPTIST MISSIONARY UNION, of Boston, U.S.A. The following statement is a short *resumé* of the figures:—Missionaries in Europe and Heathen lands respectively, 1,187, 1,299 (native preachers only); churches, 1,039, 1,003; baptisms, 7,786, 8,497; church-members, 117,099, 111,650; Sunday-school pupils, 92,575, 35,321; contributions, \$464,250, \$107,197.

A catechist of the REFORMED AMERICAN CHURCH (U.S.A.) writes of a revival which has recently taken place in a church at Coonoor, during which a great change came over the congregation, and every morning and evening for a whole week in four different places many gathered together for the outpouring of the Holy Spirit. People who had no practice in praying in public were the first persons who offered prayers in the meeting. Many wishes were expressed for personal conversation, and on the last day there was a special testimony meeting of seven hours' duration.

J. A. P.

EDITORIAL NOTES.

THIS month of March is one of special importance to the Bible Society, for it inaugurates its Centenary year, and the Committee of the C.M.S. passed a very cordial minute of congratulation at their meeting on February 10th (see under "Selections," page 238). March 7th, 1804, saw the inception of a work which has been persevered in until now, and presents a record of immeasurable and unmixed blessing to the world. One hundred and eighty million copies of the whole or portions of God's Word have issued from the Bible Society's presses during these past ninety-nine years, and that in no less than 367 different languages. C.M.S. Missions use ninety of these translations, those of the S.P.G. sixty, the various Presbyterian Missions also sixty, the L.M.S. fifty, and Wesleyan Missions forty. The latest version to be published was part of St. Matthew's Gospel in Yalunka, so that the sincere milk of God's Word is ready before the Church's first-born in that land has come to the birth, for we regret to find that the Yalunka we mentioned last month (page 149) has not yet been baptized. What a comment, however, the fact is on the benign work of the Bible Society? Its versions in Africa alone are eighty-one in number, and it can say at the close of its first century that no Missionary Society's request to print and publish a properly-authenticated version of the Scriptures in a new tongue has ever been refused. Its direct part in circulating the Sacred Book is considerable. Last year 745 colporteurs sold over 1,400,000 copies, and 620 Bible-women were engaged in different parts of the East. And yet these costly labours of translating and printing and distributing the Word of Life are not the only, perhaps not the chief, service the B. & F.B.S. has rendered to the Church of Christ. The Scriptures are so indispensable that the Missionary Societies would perforce have supplied them in the languages required in their Missions, and the grave evil would too probably have ensued that denominational versions would have been issued. We owe it mainly to the Bible Society that this has nowhere resulted. It has brought together the best scholars and linguists in the several language areas, irrespective of sect or country, and its versions are in consequence accepted and used by all the Missions of Protestant Christendom. Most heartily do we rejoice with it at the commencement of this auspicious Centenary year, and pray that its hopes for a worthy thankoffering to start it forward on a new century of world-wide service may be more than realized.

THE capture of Kano by Colonel Morland's expedition on February 3rd is an event which must under God have important consequences for missionary work if the Christian Church, and in particular the Church of England, is able to read the signs of the times and ready for the sacrifices to which they beckon. To the Church Missionary Society the event should constitute an imperative call. For well-nigh half a century the Society has tried at intervals to obtain access to the Central Soudan. When Dr. Barth returned to Europe in 1855, after his remarkable travels extending over five years, the Committee went to Lord Palmerston with a memorial on the subject of evangelizing Hausaland, with the result that the Government and Mr. McGregor Laird jointly organized the Niger Expedition of 1857. Samuel Crowther accompanied it, as he had the two previous expeditions of 1841 and 1854, with plans to open the Niger Mission, and hoping to travel overland the 300 miles from Rabbaah to Sokoto. The wreck of the *Dayspring* frustrated the latter hope, and Crowther never had the opportunity of visiting Hausaland. Some twenty-four years later, in 1881, Graham

Wilnot Brooke was stirred by an interview with General Gordon to try to reach this same region. In 1884 he essayed to cross the Sahara from Algeria, but failed. In 1885 he went up the Senegal, but could not get far enough. In 1887-88 he was on the Congo and ascended the Mobangi to lat. 2° N., but was driven back by the cannibal tribes. On his way home he visited the Niger, and in 1890 with John Alfred Robinson, Dr. Harford, Mr. Eric Lewis, and two ladies, the Niger was ascended and Lokoja, at the confluence of the Niger and Binuê, which had been occupied by African agents for fifteen years, became a base for reaching the Hausas. But all this time the country itself was closed. When the Protectorate of Northern Nigeria was formed, Bishop Tugwell at once led a little band to Kano, only to be disdainfully ordered by the Emir to leave his territory at once. Now the important city, the commercial capital of the country, as Sokoto is the political and religious capital, is in the possession of Sir Frederick Lugard. The press telegram states that the Hausa population took no part in resisting the British assault, but on the contrary showed every sign of gratitude for being delivered from the oppressive Fulani yoke. Drs. W. R. S. Miller and A. E. Druitt and the Rev. G. P. Bargery are at present, it is believed, at Gierko. The call is urgent to reinforce the little staff at an early date. Who will claim the honour of forming the first band of recruits?

WE are happy to find, as we anticipated, that the *Daily News* is unable to substantiate the charge it made against the C.M.S. in its leading article of January 22nd, to which we referred last month. The accusation was that "people connected with the Church Missionary Society have gone about preaching that the Emir of Kano should be 'dealt with.'" The Honorary Clerical Secretary wrote to the Editor on the day when the article appeared, saying that the Society had never authorized such statements and had no knowledge of their having been made. The letter was not published till the 28th, and then it was accompanied, not by an apology, but by an editorial justification. This is based on two grounds. First, that the Rev. A. E. Richardson was reported in 1900 by a Reuter's agent, who interviewed him when he returned from Hausaland, to have remarked upon the King of Kano's character and the likelihood of its proving necessary for the Government to "deal with" him. Assuming that Mr. Richardson used precisely the language attributed to him in this connexion, which we understand he denies, it is self-evident that the incident lends no support to the allegation made. The second justification is, if possible, still further from the mark. It is that the *Niger and Yoruba Notes*, described as "the organ of the C.M.S.," "has preached the same policy over and over again." Of course the editor of this paper, Dr. Harford, wrote at once to explain that it has no official relation with the C.M.S., and he was able, moreover, to add that it had never advocated the policy referred to.

FROM the Eastern Soudan tidings reach us which afford much satisfaction. The terms in which the prohibition to engage in missionary work has been expressed from time to time have not been so explicit as to preclude a certain measure of uncertainty. By the missionaries themselves (and they, of course, had the best opportunities of knowing the restrictions locally enforced) they were interpreted as prohibiting even the simplest kinds of Christian teaching to Mohammedans. It is a great relief to all concerned that this uncertainty has now been cleared up, and that permission has been granted to open a Christian school. The only condition imposed is that religious teaching shall not be given to Moslem children if their parents express objec-

tion to their receiving it, nor shall their presence at prayers be insisted on. This most surely may be taken as an answer to the many prayers that have been offered up in this behalf. For the time being this measure of liberty, together with permission to instruct any who may privately seek instruction in the Christian faith, is perhaps all that could be wisely exercised. Lord Cromer's speech at Khartoum on January 28th makes it clear that the authorities still consider the time has not arrived for sanctioning public evangelistic efforts. His words were:—"I entirely concur with Sir Reginald Wingate, and I believe with every responsible authority in this country, in thinking that the time is still distant when mission work can be permitted among the Moslem population of the Soudan."

It naturally occurs but seldom that the C.M.S. is mentioned in the debates of the Houses of Legislature. A few weeks ago, however, in the course of a discussion on the cost of the Uganda Railway, an honourable member of the House of Commons put in a plea for a Government grant to the C.M.S. boys' schools in Uganda. The member in question was Mr. Herbert Samuel, who represents Cleveland in the Liberal interest. And though he was presumably against grants, at all events from the rates, to denominational schools at home, he said he heartily wished the Government could see its way to make a grant to that particular group of voluntary schools. The fact was that he had lately returned from a visit to Uganda, and he had been telling the story of his visit in the columns of the *Westminster Gazette*. There he told of what he had seen at Mengo:—

"There is a large school with between 800 and 1,000 pupils, where religion, reading, and writing are taught; arithmetic, which seems specially congenial to the Waganda, is eagerly learnt; a few pupils are learning English; and although the school has been open for only four years, a very large part of the teaching is efficiently conducted by Natives locally trained. Here also is an industrial school where youths are taught printing, binding, carpentering, furniture-making, rope-making, brick-making, and bricklaying, and where a number of books, pamphlets, and official papers are well set up and printed by native boys. There is near by a roomy hospital with eighty beds, built by native labour, gratuitously given. A great cathedral church, over 200 feet long, to seat between three and four thousand people, is nearing completion.

"It is profoundly impressive to attend a Sunday service, held, during the building of the new church, in one of the large schoolrooms. Imagine a long hall with whitewashed walls, unglazed openings for windows, a beaten earth floor, a thatch roof supported by rows of palm-trunks; along one side, sitting in serried lines on antelope or goatskin mats spread on the floor, some hundreds of Negro men, clothed in long gowns of spotless white, a few with white or tweed European coats as well; along the other side an almost equal number of women, some in drapery of coloured linen, but most of them wearing the orange-red bark-cloth dresses; the faces of the people of a true Negro type, yet the nose not very broad, the lips not very thick, the head small, the ears finely shaped, the expression as a rule intelligent; here and there, sitting on chairs, a few English of both sexes, the missionaries and teachers. Imagine the service conducted by an ordained native clergyman, well known as a chief controlling a vast district, and once a general commanding large armies in the wars against the neighbouring peoples. Imagine the large congregation sitting in complete decorum, following with a real interest all that is said, reading the responses from their Prayer-books, joining in a deep 'Amina' at the end of each prayer, rising in groups of six or eight to receive the Communion from the hands of the surpliced minister—and then you will realize, not unfaithfully, a typical Sunday service in the capital of far-off Uganda."

It will be remembered that in 1890 Sir (then Mr.) H. M. Stanley, on his return from his great journey across Africa through the great Aruwimi Forest and *via* the Albert Edward and Victoria Lakes to the East Coast,

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having met the Uganda Christian expatriates in Nkole, and Alexander Mackay at Usamiro, filled with generous appreciation of the Uganda Mission, proposed the raising of £5,000 to place a steamer for its use on the Nyanza. A public meeting was held at the Mansion House in June of that year under the presidency of the Duke of Fife. About half the sum aimed at was collected, largely through the energy of Mr. Cuthbert Peek, and a few months later the *Record* newspaper opened an auxiliary fund. The combined funds were used, after some delay, to secure for the Mission a share in the services of a steamer, the *Ruwenzori*, and by it were conveyed across the north-eastern corner of the Lake the first party of lady missionaries in 1895. Soon afterwards this steamer was wrecked. The trustees of the fund have now placed the balance with the C.M.S., on the understanding that the income will be applied to the cost of passages and transport across the Lake.

As will be seen from our "Far-Eastern Notes" this month, it is almost as difficult as ever to form a reliable judgment regarding the prospects of the missionary cause in China. On the one hand, it is plain from the returns of the Bible Societies (see "Notes on Other Missions," page 221) that a remarkable readiness is being manifested to purchase the Word of God. The issues of the National Bible Society of Scotland alone exceeded last year those of the previous year by nearly half a million copies. In one day, September 11th, 45,000 copies of the Gospels and Acts, besides a number of Christian tracts and books, were distributed to Chinese students after their examinations at five different capitals, namely, Changsha, the capital of Hunan; Chen-tu, the capital of Si-Chuan; Nanchang, in Kiang-Si; Wu-chang, in Hu-Peh; and Nanking, in Kiang-Su. The colporteur in Si-Chuan, Mr. James Murray, says that on his journey from Chung-king, on the Yang-tse, to Chen-tu, he passed through villages out of which, ten years ago, he had been stoned, without hearing an unkind word; and he saw signs of the progress of Christianity in the multiplying of self-supporting out-stations and the erection of small churches. Dr. Wolfendale, of the London Missionary Society, enjoyed the unprecedented privilege of admission to the Chen-tu Examination Hall while the students were writing their essays. Moreover, a letter from the Rev. Dr. Timothy Richard, of the Baptist Missionary Society, the well-known Secretary of the Society for the Diffusion of Christian and General Knowledge in China, relates in the *Missionary Herald* for January how, last June, he and three other missionaries were invited to dinner at the Yamen of Pao-ting-fu by the Provisional Treasurer of Chih-Li. Five other mandarins were present, and the Treasurer, Chow Foo—who is now Governor of Shan-Tung—made an after-dinner speech to the effect that "he had made special inquiries regarding the attitude of missionaries in different countries and ages, and he had come to the conclusion that they were always in the vanguard in the cause of progress and reform, and he was therefore proud before leaving the province to express his appreciation of the great services they were rendering to his country."

On the other hand, however, Bishop Hoare, who sailed on January 28th, on taking leave of the Committee, told them that he regards the signs with much misgiving. Moreover, the writer of the "able and accurate review of the position of Chinese educational reform" (to quote the *Times* Shanghai Correspondent's description) which appeared in the *Times* of January 7th, discounts the disposition of the Government for reform even in educational matters. By-the-bye, we wonder how many readers of the *Times* leading article of the above date recognized our C.M.S. missionary

at Shanghai, the Rev. W. Gilbert Walshe, as the writer of that "able and accurate review" under the title given him, which is also quite correct, of "Recording Secretary of the Society for the Diffusion of Christian and General Knowledge."

THE Committee had the pleasure, on February 3rd, of welcoming back the Revs. F. Baylis and C. T. Wilson from their visit to Palestine and Egypt. The prevalence of cholera at some of the Palestine stations naturally interfered with their liberty of motion, and they were unable to see anything of the work in the Nazareth district, including Acca, Haifa, Kefr Yasif, and Shefamer, or in Gaza. But they visited the Hauran and Salt, on the east of Jordan, also Nablus and Jaffa; at Jerusalem they spent several weeks, and were able to hold conferences with the brethren whom it was most important for them to see in view of the special object of their visit. They were deeply sensible of the gracious guidance and help that they received throughout their travels, being freed from anxiety and having a clear course presented to them at every crisis of their progress. They heard much of the ravages of the disease, especially at Gaza and at Lydd. At the latter place, as our readers know, the Society's Syrian pastor fell a victim, and at the former two children of the dispenser died. The wife of a teacher at Salt has also been taken. On the whole, however, it is wonderful how few of the agents have suffered. As regards the work, Mr. Baylis was much encouraged. The difficulties which encompass it are unique, arising from the government over them and from the lifeless churches around them, the latter richly endowed. Nevertheless the medical work is winning openings which the women missionaries are entering with the Gospel, and the little village schools are a humble but potent force throughout the land.

It is one of the special privileges which the Society enjoys that its Committee contains so many lay members whose circumstances and knowledge of the work admit of their rendering from time to time services which exact an exceptional measure of their time and strength. For example, during Mr. Baylis's absence his work at Salisbury Square was done by Mr. S. H. Gladstone, a member of the Committee, who responded generously and gladly to the invitation to supply the temporary need, as the late General Touch did on the occasion when the Rev. Robert Lang went to Palestine in 1890. The Committee's appreciation of Mr. Gladstone's help was shown by a very grateful minute.

Another member of Committee, Mr. Robert Maconachie, is honorary secretary of the Auxiliary Committee for Education. He is about in a few months to pay a visit to India, and proposes to avail himself of the opportunity of seeing a number of the Society's colleges and high schools, as well as institutions of other societies, and we are sure his visits will be a spiritual refreshment to the workers.

WE are indebted for our opening article this month to yet another member of the Committee, Mr. Henry Morris, the member indeed who for the past several years has most frequently presided at its meetings. His health obliges him to spend this winter in Italy, but his heart is in Salisbury Square and at the Bible House, and he takes delight in occupying his mind and pen for the promotion of the twin causes of Bible circulation and the world's evangelization. It is particularly interesting to read the extract he quotes in his article from the records of the S.P.C.K., how when the Committee of that Society sent out Swartz to India in 1750 they did so with a sense that the funds at their disposal did not warrant the step, but their previous "experience of the wisdom and

duty of depending on God's blessing" and on the liberality of missionary-hearted people did warrant it. We are always finding new links which carry us further back in tracing the ancestry of the policy which the C.M.S. adopted in 1887 and has persevered with until now. May we ever count it our wisdom and duty thus to depend on God's blessing!

ONE of the Church papers in an article on Bishop Heber, one of a series of contributed articles on "Lives of Light and Leading," informs its readers that "with some difficulty the Bishop succeeded in placing on a right footing the relationship between missionaries sent out by the C.M.S. and their diocesan." What precisely the writer meant we scarcely know. We suspect he has been misled by a generally excellent authority (the author of *English Church in the Nineteenth Century*) who in this particular has fallen into error, as is pointed out in the *History of the C.M.S.*, vol. i. page 423; but, however that may be, the inference is likely to be drawn that the missionaries or the Society were indisposed to be on right relations with the Bishop. The facts are that Bishop Middleton, Heber's predecessor, declined either to license missionaries or to ordain Natives, from an honest belief that his commission from the State gave him no authority to do either. Both decisions were a great disappointment to the C.M.S., and their results were that missionaries were precluded from ministering even occasionally to English congregations, and that Abdul Masih, Martyn's convert, for whose ordination the Society had fondly hoped, had to wait until Middleton had been succeeded by Heber. The latter reversed both decisions to the great satisfaction of the Society and its missionaries.

AMONG the Durbar Honours we rejoice to see that our missionary, Dr. T. L. Pennell, of Bannu, has been awarded the Kaisar-i-Hind Silver Medal, as has also Miss Mitcheson, of the C.E.Z.M.S. at Peshawar, while the Rev. S. S. Allnutt, of the Cambridge Delhi Mission, has received the gold medal. We also notice that Colonel J. A. L. Montgomery, a member of the Punjab Corresponding Committee, has been made a Commander of the Star of India. Sir Andrew Fraser, K.C.S.I., another recipient of one of the Durbar Honours, who has been appointed Lieutenant-Governor of Bengal, is the father of Mr. Alexander Gordon Fraser, of the Uganda Mission. He has shown himself a warm friend of the Mission cause.

A PRESSING invitation has been received from our friends in Australia to send a deputation to visit the towns and parishes where the C.M. Associations are supported, in order to encourage their efforts and invite them to renewed zeal and consecration in view of the ever-enlarging sphere for missionary activity in the non-Christian world. The Committee have heartily sanctioned a response to the call if a suitable deputation can be found able to go at so short a notice. If they go the deputation will doubtless extend their visit to New Zealand. The matter will probably be decided before these lines appear.

OUR obituary notice this month includes an Episcopal Vice-President, two wives of missionaries in the field, and a former missionary. The first of these, Bishop Beckles, was the fourth to hold the see of Sierra Leone, from 1860-1869, not a long term, yet longer than all his three predecessors combined. He did good service in working out Henry Venn's scheme for a self-supporting Native Pastorate. The two wives are Mrs. Phair, wife of Archdeacon Phair of Winnipeg, who has shared her husband's labours since 1865, and Mrs. Johnson, wife of Dr. F. Johnson, of the Palestine Mission, who went to Jerusalem under the London Jews' Society, as

Miss J. P. Paterson, in 1894 and was married in 1898. The last to be mentioned is the Rev. H. Burnside, Vicar of St. Saviour's, Forest Gate. He went out from Islington College to join Mr. Ensor in Japan in 1870, and he laboured at Nagasaki till 1876, when he retired. His daughter, Miss C. L. Burnside, is now a missionary in the same island of Japan in which her father was one of the first pioneers of the Cross.

THE Committee have accepted offers of service from the Rev. Frederick Hugh Lacy, M.A., Pembroke College, and Ridley Hall, Cambridge, Curate of St. James's, Bermondsey; and from Miss Mabel Ward, who has been trained at Highbury and Bermondsey. The Committee have also recorded the acceptance of Miss Sophia Dixon for missionary service, by the Victoria Church Missionary Association.

WE are asked to mention to our readers a Society which has lately been formed "for the Protection of Children in India." Its objects are:— (1) To prevent the public and private wrongs of children and the corruption of their morals. (2) To take action for the enforcement of laws for their protection, and, when desirable, to have the law on the matter amended. (3) To provide and maintain an organization for the above objects. (4) To do all other such lawful things as are incidental or conducive to the attainment of the above objects. The Hon. Kanwar Sir Harnam Singh is the President, and the Rev. A. E. Summers, 136, Dharamtala Street, Calcutta, is the Secretary.

LETTERS TO THE EDITOR.

MISSIONS IN THE NAGPUR DIOCESE.

DEAR SIR,—Your Editorial Note, January, 1903, p. 70, is incorrect in omitting the important Mission of our Church, with two priests, some ladies, and other workers, at Chanda in the Central Provinces of India, which is supported by the Episcopal Church of Scotland, and which (I have lately visited it) has great prospect of valuable results. We have also a Tamil priest, working among people of his own race, in Nagpur itself, and Tamil work, supervised by the chaplain, in Jabalpur. (The work of the Rev. Tara Chand in Ajmere will not pass at present under the new see).

It is a pleasure in referring to this work, which I am so soon to hand over to Dr. Chatterton and his successors, to say how greatly I admired the work going on under Mr. Molony at Patpara: and, though in a less degree, that going on in Jabalpur. I was much pleased with the orphanage at Katni.

The Palace, Calcutta, Jan. 19th, 1903.

R. S. CALCUTTA.

[We are greatly obliged to the Bishop of Calcutta for kindly supplying the above information. We had what seemed to us to be good authority for our statement, but we are particularly glad to find that our Church is a little more in evidence in the Central Provinces than we had supposed.—ED.]

MOHAMMEDANISM IN AFRICA.

DEAR SIR,—The Right Hon. Lord Avebury, as President of the African Society—a Society founded in honour of the late Mary Kingsley to deal with questions regarding Africa,—said in his opening address, session 1902-03, in the theatre of the Royal United Service Institution, Whitehall:—

"Again, there is the question of Mohammedanism and the reason why it spreads over the whole country, while Christianity practically makes no way. May this not be greatly due to the complex doctrines which theologians have imposed on the simple and beautiful teaching of Christ?"

Such a remark from such an authority filled me with amazement when it was made, and my surprise was intensified by a subdued murmur of assent from many

sitting around me. Let that interesting and able writer on Nigeria, Colonel Mockler-Ferryman, reply to the reason "why it spreads over the whole country." At page 149 of *British Nigeria*, published a few weeks ago, Colonel Mockler-Ferryman says:—

"The revolt became an invasion in the name of religion and as prosperous a Jehad as Mohammedan ever preached. From east to west, from north to south this mighty wave of conversion swept over the land, carrying all before it. Resistance was in vain. Islam or slavery was the only alternative to those of the Pagans who escaped the sword."

That is one reason why Islam has spread so rapidly, but not the only reason, nor yet by any means the main reason. I will again quote from the same author. At page 271 he says:—

"Although the Mohammedans force their religion on those whom they conquer, yet they have other methods, and the faith is widely preached by earnest missionaries.

There are many points in the Mohammedan doctrine which appeal to the Pagan African far more readily than does Christianity. Slavery and polygamy, both natural to all Africans, is permitted by Mohammedanism, but forbidden by the Christians. All that the Pagan has to give up on embracing Islam is the worship of his old gods and the heathen customs connected with them."

Again, at page 278 he says:—

"The Mohammedan might perhaps be persuaded to substitute the Cross for the Crescent were he permitted to retain such social habits as he deems essential to his very existence—slave-holding and polygamy, for instance."

There are other passages bearing on the subject, and I could quote also from the books of His Excellency Sir F. Lugard to the same effect, but the above is quite enough, all the more that these facts are known to every one, and must have been known, therefore, to the accomplished President, but were doubtless overlooked in the consideration of his address, owing perhaps to a hurried preparation.

I am personally less concerned to show cause why Mohammedanism spreads more quickly than Christianity in Africa than to reply to the second sentence which I have quoted from Lord Avebury's address, that missionaries of the Cross teach complex doctrines imposed on the simplicity of the Gospel of Christ. I have travelled many times all along the West Coast of Africa, and have visited nearly all the mission stations. In addition, I resided for some years as a merchant at Old Calabar, where a most successful Scotch Presbyterian Mission has been planted for over sixty years, with which I identified myself, and I claim therefore to speak with some authority, and to say that, as far as my experience goes, I know no Mission, whether Presbyterian, Episcopalian, Wesleyan, or Methodist, where the simple teaching of Christ dying for the sins of the whole world and eternal salvation through faith in Him is overlaid by "complex doctrines."

It is unnecessary in the pages of the *Church Missionary Intelligencer* to challenge His Lordship's statement that "Christianity practically makes no way," but one does wonder he has not heard of the "New Acts of the Apostles" as disclosed in the converts, martyrs, and miracles of the Uganda Mission, where, according to the Government census, 1,070 church buildings, having a seating accommodation of 126,851, with an average Sunday attendance of 52,741, have been built in that country, and in which the first baptism took place only twenty years ago.

That surely does not look as if Christianity were "making no way"; while if we turn to Africa apart from Uganda, we find that a conservative estimate places the Native Protestant adherents at one million; and wherever we turn on the face of the earth we have the same results and the same prospects—and in the words of Kelman in his recent travels in Palestine:—

"The only thing that turns pity into hope is the mission work being done. No one can see that work without being filled with an altogether new enthusiasm for Missions."

No. Christianity does make way, and the despairing admission of Julian the Apostate is yearly receiving new proof: "The Galilean has conquered."

18, *Devonshire Road, Birkenhead, Feb. 7th, 1903.*

JAMES IRVINE.

HOME DEPARTMENT.

Notes and Comments.

THE advance in the contributions of the Hibernian Church Missionary Society is consistently maintained in spite of many adverse circumstances. Among the latter must be included the falling off in the Church population in Ireland, which has decreased by nearly 21,000 during the past ten years. The contributions, which in 1892 amounted to £10,031, in 1901 came to £20,926. The progress is most clearly apparent when the contribution per head of Church population is calculated: for in 1892 it was 4*d.*, and in 1901 more than double, 8½*d.* Statistics as to the Church population in the Provinces of Canterbury and York are not available, but assuming it to be stationary, an advance similar to that made by the Hibernian C.M.S. would have involved a contribution during the last financial year exceeding by £134,000 that which was actually made! There is one discouraging feature in the report from Ireland in that it speaks of a decrease in the number of offers of service.

A suggestion comes from the Rev. W. J. L. Sheppard, late Centenary Secretary of the Society, and now Vicar of St. Peter's, Ipswich, to the effect that parishes should call their annual C.M.S. Sunday "Gold and Silver Sunday," and that all members of the congregations should endeavour to give either gold or silver to the collections. The adoption of this plan in Mr. Sheppard's church led to an increase in the collections of nearly fifty per cent.

The last ten years have witnessed a great increase in the efforts made by the friends of the Society throughout the country, but it may well be doubted whether the attention paid to the children has been commensurate to that given to their seniors. It so often seems to be regarded as satisfactory if the gifts of the young show no falling off, and so seldom to be realized that a little trouble and perseverance would result in a large increase in them. Let one instance of success be given. The Sunday-schools of the parish of Old Radford, Nottingham, which are attended by a large number of children, raised £33 for the Society in the year 1898. In most places this sum would have been referred to as most satisfactory, and it would have been thought that high-water mark had been reached. But, happily, local friends preferred to aim at greater things instead of being satisfied with that unto which they had attained, and the introduction of a Junior Association into the school, which served to stimulate regular contributions, and the appropriation to Medical Missions of some of the extra money raised, led to the collection of £53 for the C.M.S. in 1901. There are probably hundreds of Sunday-schools in which practically no advance has been made for several years. Taking at random the Sunday-schools of eight parishes in different parts of the country in which the comparison can be drawn, it appears that the contributions in 1901 were £97, as compared with £109 in 1891! Similarly, at St. Helen's, in Lancashire, some schools which three years ago contributed about £30 a year gave £51 in 1901, and their contributions in 1902 exceeded £60.

As an example of what earnest work can do in a country parish, the case of Iping with Chithurst, in the Diocese of Chichester, may be adduced. In the year 1899-1900 the contributions from these parishes amounted to £29 18*s.* 9*d.*, made up as follows:—Sermons, £3 14*s.* 1*d.*; meeting, £1 9*s.* 9*d.*; boxes, £8 12*s.* 8*d.*; subscriptions, £2 1*s.*; and Centenary collections, &c., £14 1*s.* 3*d.* The next year there was a great advance, evidently due in large measure to the energy of the Gleaners' Union and of its secretary, the Rev.

W. S. Allison, for of the total of £62 nearly two-thirds is attributed to the Gleaners' Union sale of work. The past year has witnessed further progress, for the contribution lists just published show that Iping and Chithurst have sent £87 5s. 7d. to headquarters, raised by the following means:—

	£	s.	d.
Sermons and offertories	5	0	6
Annual meeting	1	3	7
Gleaners' Union sale of work	52	2	0
Thankofferings for health	0	13	2
Subscriptions and donations	6	3	6
Boxes	22	2	10

This total gives an average of 2s. per head of the population! It will be observed that boxes are a very fruitful source of income.

The energy of Lay Workers' Unions and Men's Missionary Bands continues unabated. A few examples may be of interest. At Oldham the L.W.U. has organized a missionary object-lesson and a service of song, and has met with much success in arranging for the simultaneous use of the outline Sunday-school lessons, which are now given quarterly in twenty-two schools. The London L.W.U. is moving in this latter direction, and invites the teachers in parishes supporting the Society to adopt a missionary lesson for the first Sunday in Epiphany. And the Nottingham L.W.U. is now undertaking the oversight of the missionary work in the Sunday-schools of the town, and it may fairly be hoped will be able to procure a real forward movement among the children.

The clergy are in no wise behind their lay brethren. At Liverpool a sub-committee of the Y.C.U. have given a number of lantern lectures to the children, have arranged a definite scheme for teaching missionary subjects in the day-schools of the diocese, and have been enabled to bring about the formation of several Sowers' Bands. Similarly in Bath, Belfast, Birmingham, Bristol, Cambridge, Derby, Nottingham, Sunderland, and Tunbridge Wells, the children of the National Schools have received missionary lectures from the clergy, who in addition have rendered valued aid in deputation work.

The efficacy of prayer is exemplified by the case of a parish in Norfolk in which a missionary Litany was introduced into the service in church on Fridays, with the result that in a very short time a parishioner offered for foreign service and was accepted for training.

There is a custom at Merchant Taylors' School which may be commended to other great schools. At the annual Service of Intercession for Foreign Missions, which is held in Advent, all Old Boys who are at work in the Colonial Church or mission-field are prayed for by name. This plan serves to direct the thoughts of the boys to foreign service as one of honour and privilege.

There is much encouragement to be derived from a study of the progress of the C.M.S. Association at St. John's, Wimborne. Nine years ago the parish remitted £19 to the C.M. House; since then there has been continuous increase, until in 1901 the contributions amounted to £170. C. D. S.

Church Missionary House.

THE subject of "Missionary Advocacy" was brought before the members of the London Lay Workers' Union at their meeting on February 9th. In view of the large number of Lay Workers engaged in addressing Sunday-schools, the

subject was of much interest and importance, and was ably dealt with by the selected speakers. Mr. A. H. Cæsar dealt with "Preparation," Mr. E. M. Anderson with "What to Say," and Mr. C. Walker with "What to Avoid."

"Glad Surprises in My Work among the Tamils" was the title of a most interesting address to the London Ladies' C.M. Union, given by the Rev. H. Horsley, of the Ceylon Mission, on January 15th.

The Clergy Union.

AT the meeting of the Liverpool Branch on January 9th, a special devotional address on Rev. ii. 10 (*R.V.*) was given by the Ven. Archdn. Madden. He pointed out that the age is a fickle one, and our great need is fidelity, and this to (1) our conscience, (2) truth, (3) duty; and the reward promised—"life indeed." Special prayer followed for (a) Clergy, (b) Calcutta and Bengal, (c) Women's Work. On February 6th, under the presidency of Bishop Royston, the members listened with much interest to an instructive and interesting lantern lecture on life and work in Mengo, given by Mr. C. W. Hattersley, of the Uganda Mission.

In the unavoidable absence of Bishop Taylor Smith, Chaplain-General of the Forces, the Rev. R. Bateman, late of the Punjab Mission, gave some first impressions of a young missionary to the members of the London Branch on January 19th. The Rev. S. A. Johnston presided, and Prebendary Fox supplied latest information.

The members of the North Staffs. Union met at Newcastle-under-Lyme on February 6th, under the presidency of the Rev. S. O'Connor Fenton, welcoming to the meeting the members of the S.P.G. Junior Clergy Union. The Rev. G. T. Manley gave a telling address on "How to keep up-to-date on Foreign Missions." Subsequently a large public meeting was held in the Town Hall, presided over by Mr. A. F. Coghill, when Mr. Manley again spoke on "India up to date."

Women's Work.

IT is with deep thankfulness we report a most successful three-days' Conference of Women Workers for the Diocese of Durham, which was held in Sunderland from February 2nd to 5th. It was arranged by the Women's Department on much the same lines as the one which took place in Birmingham in the autumn. On Monday evening there was a reception by the Archdeacon of Auckland and Mrs. Long, when the large hall at the Y.M.C.A. was full of guests, and addresses were given by the Lord Bishop of Durham, Archdeacon Long, and Miss G. A. Gollock. The high spiritual tone taken by each speaker struck a note which was felt all through the Conference. On Tuesday and Wednesday mornings most of the Conference members met in the same hall for the devotional address which was given by Miss S. M. Nugent. After this quiet hour the Conference proper began with "A Message from the Headquarters of the C.M.S." from Miss Gollock, Mrs. Handley Moule as chairwoman briefly explaining the object of the Conference, and hoping that its result would be felt all over the diocese. Papers were contributed by Miss Maude on "The Possibilities of Country Work," and by Miss Marcia Rickard on the "C.M.S. Girls' Movement"; members of Conference then joined in discussion, and "North and South" sought to encourage and help one another. After luncheon a public missionary meeting was held, Mrs. Moule again in the chair, and addresses were given by Miss M. C. Gollock—"A Message from our nearest Mission-field"; by Miss Bird (late of St. Mary's Training College, Cheltenham, now C.M.S. missionary in Cairo)—"Christian Teaching for Moslem Girls"; and the closing address by the Rev. J. S. Flynn (Central Secretary C.M.S.). After tea, which was kindly provided for members of Conference by local friends, the Rev. J. S. Flynn conducted a "quiet hour," when Miss Nugent spoke briefly, and there was much intercessory prayer. At 7.30 we again assembled in the big hall, which was filled this time mostly by Sunday-school teachers. The Rev. A. C. Fraser (C.M.S. Hon. Local Secretary) took the chair, and addresses were given by Mr. Flynn, Miss Bird, and Miss Nugent. On Wednesday the Conference members met again at 11 a.m., and after papers by

Miss Gollock and Miss Richardson there was useful discussion as to methods of work in connexion with Sunday-schools, collection of funds, &c. Mrs. Moule as chairwoman emphasizing the need for increased spirituality if our work was to be "effectual." Wednesday afternoon was broken up into Sectional Meetings on G.U. Work, General Missionary Interest in Parishes, and Children's Work, led respectively by Miss Richardson, Miss Nugent, Miss M. C. Gollock, and Miss Gollock. At four o'clock Miss Gollock conducted a public meeting for women for intercessory prayer, when Miss Nugent again spoke, also Miss E. Ritson (Japan), who testified to the value of prayer as felt by those labouring abroad. As on Tuesday evening there was again a public meeting, but this time it was for Day-school teachers, and all the speakers realized the wonderful possibilities of their audience. Archdeacon Long took the chair, and Miss Bird, Miss M. C. Gollock, and Miss Gollock spoke (the latter taking the Rev. C. F. Bickmore's place, who was prevented by illness from being present). On Thursday morning at 10 a.m. we met in Bishopwearmouth Church, by the kind permission of the Archdeacon, for the solemn service of Holy Communion, a fitting conclusion to such a happy sacred time, the Rev. H. Gouldsmith (formerly at the Old Church, Calcutta, now Rector of Hendon) giving the address. H. Y. R.

Miss T. H. Bird (Cairo) and Miss M. C. Gollock have visited the following, amongst other places in connexion with the Special Fund for the Extension of the C.M.S. Girls' Schools in Cairo:—Cheltenham, Bournemouth, Sunderland, Carlisle, Southport, Liverpool, Malvern, Worcester. Much sympathy has been shown at the various meetings.

Owing to the appointment of the Rev. H. T. G. Kingdon to the Chaplaincy of the Blind Asylum, Bristol, Mrs. Kingdon has resigned her post as Lady Correspondent for the Dioceses of Bath and Wells, Exeter, and Truro.

Local Associations and Unions.

THE opening C.M.S. meeting was held at Hoylake on January 16th. In the absence of the Vicar through illness, Mr. W. C. Procter presided. Archdn. Madden and the Association Secretary (the Rev. C. F. Jones) represented the Society. After a forcible address from the chairman, in which he expressed sorrow for the absence of the Rev. E. G. Roberts and its cause, Archdn. Madden spoke on the responsibility of every Churchman to support Missions from the strongest moral, spiritual, and national motives, and the Rev. C. F. Jones gave recent information as to harvests in several lands. All present were deeply interested, and the meeting was full of hope for future C.M.S. work in Hoylake. C. F. J.

In connexion with the St. John's, Boscombe, Association, anniversary services and meetings were held on January 18th and 19th. In opening the afternoon meeting on the Monday, the chairman, the Rev. E. J. Kennedy, urged on his hearers the great need of maintaining efforts, more especially in view of changes in the locality, and the loss by death of prominent workers. Sir Horace Blakiston presented the financial statement, which showed in many respects an advance on the previous year, but he echoed the chairman's words as to the need of continued effort. Addresses were also given by the Rev. J. S. Flynn, Central Secretary, and Mr. G. A. King. A further meeting was held in the evening, when Mr. Flynn and Mr. King again spoke.

The Right Rev. the Bishop of Durham presided over the annual meeting of the Sunderland C.M. Association on January 26th. An encouraging report was presented, reviewing the year's operations and growth in Sunderland, drawing special attention to a series of gatherings for women workers to be held during the month of February. In the opening sentences of his address the chairman welcomed the proposed women's gatherings, and then proceeded to trace the growth of women's work in recent years, which had grown in such an unprecedented manner. Proceeding, he appealed for more prayer for workers for the field, and also for those at home that among them interest may be aroused and sustained, and that the present perceptible ebb in the tide of missionary enthusiasm may be

checked and turned. The Rev. F. N. Askwith, of the Travancore Mission, and Mr. H. E. Thornton, President of the Nottingham Association, also spoke.

The nineteenth annual festival of the Leeds Auxiliary was held on January 27th, Bishop Fyson, of Hokkaido, Japan, preaching at the Parish Church in the afternoon. At the evening gathering the Rev. Dr. Gibson, Vicar of Leeds, presided, in the unavoidable absence of the Bishop of Ripon. The chairman referred more especially to the responsibility resting upon all friends of Missions at the present time. Much interest had been aroused in recent years by the Centenary celebrations of the C.M.S. and S.P.G., but these did not mark the high tide of enthusiasm. They were merely a stage in the advancement, the high tide was not yet in sight, and the call was to go forward, arousing keener enthusiasm and greater interest. There was always a danger of a sort of ebb setting in, as if the wave of zeal for Missions had spent itself, and this was what all should try and avoid. Bishop Fyson followed, greatly interesting his hearers with the story of Missions in Japan, and Mr. R. Maconachie, late of the Indian Civil Service, spoke on Indian Missions from a civilian's point of view.

Commencing with a meeting for prayer in the Vicarage Room of Holy Trinity, Richmond, on January 31st, a series of sermons and meetings was held until the following Wednesday. Sermons were preached in Holy Trinity by the Rev. E. D. Stead on Sunday, February 1st, and on Tuesday, February 3rd, Lieut.-Colonel Seton Churchill presided over a meeting in the Freemason's Hall. The chairman commenced his address by relating an anecdote to the effect that once an officer in India took a photograph of the station where he was and sent it to a newspaper editor in England, who inserted it in the paper and sent a copy of it to the officer, expecting to get a letter of thanks, instead of which he received one of abuse, saying he had made the officer the laughing-stock of the station by adding some palm-trees, whereas there was not a single one anywhere near. The editor's reply was that English people would not believe it was India without palm-trees. In the same way he observed that public opinion was too apt to imagine that missionaries were given to embellish the account of their work with details of that which had not occurred; and he thought, therefore, that it was the duty of officers and others who witnessed the work of the missionaries to bear testimony to it. From a wide experience in many countries he could say that it was our duty to thank God for the splendid work of the C.M.S. missionaries. He was sorry to say that there were a great many officers, and a great many others, who bore a false report of the Missions. But they would remember that of the twelve spies who were sent into the Promised Land, only a minority of two bore a true report of it. The Rev. Ll. Lloyd followed, and gave a full account of the Society's work in China, and some of the difficulties met with, and also told of the successes attending the preaching of the Word. A gathering for children was held on the next day, February 4th, when Mr. Lloyd again spoke, illustrating his story by lantern views.

Anniversary meetings of the Norfolk and Norwich Gleaners' Union were held in the Lecture Hall of the C.E.Y.M.S., Norwich, on February 6th, preceded by a conference of Branch Secretaries in the morning, when a paper was read by the Rev. L. C. Carr, Secretary of the Overstrand Branch. The Rev. J. Callis presided at the afternoon gathering, and having referred to the reports recently received from their "Own Missionaries," the Rev. D. M. Thornton and Mr. A. B. Lloyd, introduced the Rev. E. J. Peck, who told of his work among the Eskimo of Blacklead Island. Mr. Peck was followed by the Rev. H. S. Mercer, who gave a helpful Bible-reading. In the evening the Rev. D. Harford presided, and addresses were again given by Mr. Peck and the Rev. H. S. Mercer.

The twenty-fifth half-yearly Conference of C.M.S. Missionary Bands and Lay Workers' Unions was held at St. John's Mission Hall, World's End, Chelsea, on Saturday, February 7th, at the invitation of the "Cingalese" Band. The president and chairman of the Conference was the Vicar of St. John's (the Rev. F. W. A. Wilkinson). After the chairman's address there was a discussion on "Imperial Christianity," opened by Mr. A. C. Campbell and Mr. C. E. Cressar. Subsequently there was a review of the "Band's Conferences" with addresses on their history by Mr. E. J. Pritchard, their reform by Mr. H. H. Holland, and their

development by Mr. H. E. Iligginbottom. A service was held in St. John's Church at 6.45 p.m., at which the preacher was the Rev. Prebendary Fox. X.

The Rev. Canon Christopher presided over the twenty-seventh Annual Breakfast in connexion with the anniversary of the Oxford Association, held in the Town Hall on February 7th, over 350 senior and junior members of the University, members of the Corporation and others being present. Among the guests were the Rev. Dr. Ince, Regius Professor of Divinity, the Rev. Dr. Sanday, the Rev. Dr. Driver, the Archdeacon of Oxford, Bishop Mitchinson (Master of Pembroke), the Dean of Westminster, the Rector of Exeter, the President of Magdalen, the Principal of St. Edmund Hall, the Principal of Mansfield, and the Mayor of Oxford, Alderman Sir Walter Gray. During the progress of the breakfast, Canon Christopher gave the *raison d'être* of the gathering, and introduced the Rt. Rev. Dr. Lofthouse, Bishop of Keewatin. The Bishop described his diocese and work at some length, dealing with the difficulties of communication and travel, pointing out the great need for workers both amongst the settlers and the native population, and telling of the triumphs of the Gospel among Indians and Eskimo. In returning thanks to the Bishop for his address, the Rector of Exeter said that Canon Christopher had laid on him the duty of saying a very few words to express their gratitude to the Bishop for the address he had just given them. It was a privilege to which he had no claim whatever, except perhaps from the fact that for the last twenty years he thought he had never been once absent from that breakfast. They must feel it a great privilege and blessing that they had been permitted to meet to share the hospitality of their venerable host, and he must congratulate him heartily on giving them the great pleasure of hearing the Bishop of Keewatin. There was a circumstance which he had learnt only just now which must increase the gratification Canon Christopher had in bringing this particular Bishop to address them, and that was the fact that Canon Christopher's grandfather some hundred years ago was distinguished for his exploration and discoveries in the region of Hudson's Bay, when he was commodore. They had heard many stirring addresses from that platform, but he did not think that any of them exceeded in interest that to which they had just listened. It must have given them very many fresh ideas of the greatness of the country, and the enormous difficulties that attended the spreading of commerce and civilization and of missionary enterprise. It must have made them feel from its effects on these wild men—the terror of the settler for so long—what was the power of the Gospel to change men's hearts. He referred to the vast importance of the work regarded even from a secular point of view, and said it was the great hope of the future, the great agency of bringing men together; it was one of the great means of cementing the bonds of Empire; it was the means of bringing mankind to one mind. If those who had youth and hope before them could only for a period bring themselves closer into contact with missionary life, in that way they would impart a deeper life to the Church at home.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for openings in Central Kwan-Tung; prayer for the Native Church Council and for all the workers. (Pp. 182—191.)

Prayer for a ready response to the Society's appeal for offers of service to fill urgent vacancies in the mission-field. (Pp. 192—196.)

Thanksgiving (with prayer) for converts recently baptized in Abeokuta (p. 201), in Persia (p. 206), in Bengal (p. 207), in the Telugu country (p. 210), in Tinnevely (p. 210), and in Ceylon (p. 211).

Prayer for the Hausaland Mission. (Pp. 202, 223.)

Thanksgiving for permission to open a school at Khartoum. (P. 224.)

Thanksgiving for progress in the Uganda Mission; prayer that the young Church may continue to grow in grace. (Pp. 203, 204.)

Prayer for the medical work in Mengo. (P. 203.)

Thanksgiving for the missionary spirit of the Church in Toro. (P. 205.)

Prayer for the plague-stricken districts of India. (P. 209.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, January 20th, 1903.—The acceptance of Miss Sophia Dixon by the Victoria C.M. Association as a Missionary of the Society was recorded.

The Committee gratefully accepted the offer of the Right Rev. the Bishop of Athabasca to visit during the current year, owing to the illness of Bishop Reeve, the Missions of the Society in the Diocese of Mackenzie River.

The Secretaries reported the receipt of a telegram dated Kampala, January 12th, announcing the death of Mr. H. H. Farthing, of the Uganda Mission. The Committee received the news with much regret, and instructed that an expression of their sincere sympathy be conveyed to the bereaved relatives.

The Committee approved of a Memorandum on the future working of the C.M.S. Missions in the new Diocese of Nagpur, forwarded for their approval by the Allahabad Corresponding Committee.

Funds and Home Organization Committee, January 27th.—The resignation of the Rev. H. T. G. Kingdon, Association Secretary for the Dioceses of Bath and Wells, Exeter, and Truro, on his appointment to the Chaplaincy of the Blind Asylum, Bristol, was reported and accepted.

Committee of Correspondence, February 3rd.—The Committee accepted with regret the resignation on medical grounds of the Rev. H. G. Warren and Mr. F. E. Hamond, both of the Japan Mission.

The Committee passed a hearty vote of thanks to Mr. S. H. Gladstone for his services as Acting-Secretary during the absence in Palestine and Egypt of the Rev. F. Baylis.

The Committee had an interview with the Rev. F. Baylis and the Rev. C. T. Wilson on their return from a special visit to Palestine and Egypt.

Mr. Baylis bore testimony to the great goodness of God, in answer to many prayers, in guiding their steps through the perplexities caused by the cholera quarantine. It had been found possible to see with some thoroughness the work in the East Jordan, Nablus, and Jerusalem districts, but the Nazareth district and Gaza were not accessible. What had been seen of various branches of work among the congregations of Christians, in the schools, in the Medical Missions, among women in the villages, was distinctly encouraging, though not without serious problems. The cholera had been a terrible scourge in some places, and some noble work by the staff of Miss Newton's Medical Mission at Jaffa and Lydd had come under their observation. In Cairo a few days had been spent in seeing the various branches of work, which had many elements of great hopefulness, some opportunities for direct and open evangelization being remarkable in contrast with the restrictions in Palestine. The absence of Lord Cromer in the Soudan had prevented any effective inquiry into the prospects of work in and around Khartoum.

Mr. Wilson had been much impressed, in visiting some parts of the Mission which he had not seen for a considerable time, by the decided advance in many directions since he began his work in Palestine twenty years ago; and he gave some striking instances of individuals upon whom beyond doubt the work of the Mission has had distinct effect.

The Committee also received the Rev. W. H. Hewitt, just returned from his first period of service in Sierra Leone. During his stay in Sierra Leone Mr. Hewitt had been obliged to act not only as Secretary of the Mission and Acting-Principal of Fourah Bay College, but also as Acting-Superintendent of the Temne Mission. In that capacity he had visited the Temne stations and other parts of the interior. On the whole, he felt discouraged by the apathy of the people. In most places only the work among children seemed to get any response; and with regard to the schools, while the children were glad to come, and the fathers were indifferent as to their coming, the mothers were often opposed. One spot in the interior where, however, he saw some promise of response was at Funkuin. Mr. Hewitt told how the late Mr. R. Kinahan had hoped to see the first baptism of a convert at Sinkunia, believing that his interpreter there was prepared for baptism. He spoke of other baptized converts who gave encouragement.

It was resolved to request the B. & F.B.S. to print a Kisukuma version of the Epistle of St. James, prepared by the Rev. J. W. Purser and revised by the Rev. E. C. Gordon.

General Committee, February 10th.—The Secretaries having drawn the attention of the Committee to the approaching Centenary of the British and Foreign Bible Society, the following Minute was adopted:—

"The Committee of the Church Missionary Society, in the name of the whole Society, desire to express to the Committee and all the members of the British and Foreign Bible Society their heartfelt congratulations on the Centenary of that great and much-honoured organization. From the first approach of the recent epoch of Centenary Commemorations, the C.M.S. Committee have looked forward to the Bible Society's Centenary as the crown and completion of the epoch, and they rejoice at the inauguration of a fresh season of thankful retrospect.

"The Committee remember with pleasure that the Rev. Josiah Pratt, the Secretary of the Church Missionary Society in 1804, and its leader in all its first twenty years' work, was the author of the original constitution of the Bible Society, and one of its first Secretaries, although he only held office a short time. This close association of the two Societies has continued ever since to the great advantage of both.

"On the one hand, many of the C.M.S. Missionaries have been the translators, the correctors, the revisers of versions of the Holy Scriptures in many languages, such versions being then passed to the Bible Society. On the other hand, the Bible Society has printed and published these and other versions, and has supplied the C.M.S. with the numerous copies required for its Missions. The names of Townsend, Crowther, Johnson, Krapf, Rebmann, and Pilkington, in Africa; of Bruce and Tisdall in Persia; of Bailey, Bateman, Hooper, Koshi, Richards, Shirt, and Weitbrecht, in India; of Russell and Burdon in China; of Fyson and Batchelor in Japan; of Williams and Maunsell in New Zealand; of Hunter, Horden, Ridley, in North-West Canada,—stand for but a few of the Missionaries who have patiently and diligently laboured to supply the Bible Society with versions. And the Committee are well aware that the Church Missionary Society's share is but a small one comparatively in the work of this kind that has been done. It is equally true that the Missionary Societies cannot do without the Bible Society, and that the Bible Society cannot do without the Missionary Societies.

"No work for Christ has been more fruitful to the world than the translation of the Bible into many languages, and the wide circulation of copies among various kindreds, nations, and peoples. The written Word has penetrated where the living agent could not enter. It has again and again, as containing the Gospel message, proved to be the power of God unto salvation to the believer, even without human intervention. And while scholars and theologians have been disputing over questions touching the date and authorship and structure of the various books on its human side, it has been demonstrating the reality of its Divine side by its actual effects upon the minds, the hearts, and the lives of multitudes of all nations. The subtle Brahman, the bigoted Mohammedan, the quick-witted Japanese, the ignorant Negro or Santal or Eskimo, the savage Maori or Hydah, have found the law of the Lord perfect, converting the soul, the testimony of the Lord sure, giving wisdom unto the simple.

"The Committee recognize with great satisfaction the special opportunity afforded by the Bible Society for the harmonious co-operation in a common work of Christian men differing widely upon other important matters. The Bible Society has always welcomed the aid of all who are willing to print and circulate the Scriptures, and thus has testified to the essential oneness beneath all differences, however important, of those who accept them as the inspired Word of God.

"The Committee of the Church Missionary Society assure the Committee of the British and Foreign Bible Society of their brotherly affection and sympathy in the work of the Lord, and pray that His abundant blessing may continue to rest upon all their labours."

The Secretaries presented a letter from the Secretary of the Canadian C.M.S., enclosing a copy of a Memorandum issued by the Missionary Society of the Church of England in Canada on the relations between the two Societies. The Committee expressed much gratification at the Memorandum, and offered to both Societies an expression of cordial appreciation, with the earnest hope that God's blessing will abundantly rest on their labours.

The Committee received with much regret the intimation of the death at an advanced age of the Right Rev. E. H. Beckles, formerly Bishop of Sierra Leone, and a Vice-President of the Society. They recalled with gratitude the active part taken by him in establishing in 1860, at Sierra Leone, the first organized Native

Christian body which at all fulfilled the Society's desire to build up self-supporting Native Churches.

The Committee also received with deep regret the news of the death of their old and honoured friend, the Very Rev. David Howell, Dean of St. David's, a Vice-President of the Society. He was a hearty supporter and a welcome advocate of the Society's cause, and on two occasions took part in Anniversary meetings.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Right Rev. the Bishop-designate of Clogher.

FINANCIAL NOTES.

The Adverse Balance.

AS the end of the financial year draws nearer, our thoughts naturally turn with some anxiety to the Adverse Balance, which at the time of going to press has been reduced to £9,432. When this number of the *Intelligencer* is in the hands of the Society's supporters there will be only about a month in which to complete the extinction of this balance. We trust a good proportion of the amount has already been collected by the Associations, and will reach the C.M. House with the final remittances of the year, and that the remainder will be contributed during the last month of the financial year. Amongst the contributions for the past month we notice one gift of £800, and another of £500 for this object, and also one of £1,000 for the General Fund.

"The blessing of the Lord, it maketh rich."

An hon. treasurer and secretary, in forwarding £140, writes:—"The money is part of the proceeds of our annual Sale of Work. . . . We again feel that the Master has very richly blessed our work during the past year, for which we thank and praise Him. . . . I am most anxious that we should go forward through the year we have now entered on."

"God shall supply all your need."

Last month we mentioned that a missionary had given a year's pay towards the Adverse Balance. We think our readers will like to see the letter, and accordingly print it below:—

"From the C.M.S. publications last received we regret to learn there is still a large sum of the deficit to be made up. The question at once suggested itself, Cannot we help? My banking account showing a balance in my favour, I ask the Society's acceptance of a year's salary, and have written the manager of the bank requesting him to have the sum remitted to you. My hand is so cold I can hardly hold the pen. The thermometer registers 50° below zero. All our needs are supplied."

"Fellow-workers unto the kingdom of God."

Gleaner 4,181 writes:—"Please find enclosed 5s. 8d. towards deficit, not a 1d. a month as suggested, but 1d. for each year of my life, during the half of which God has permitted me to share in a small way the work of our beloved C.M.S., and I thank Him sincerely for so great a privilege and for the wonderful work He is doing through that Society."

"Occupy till I come."

The vicar of a parish in the West of England writes:—"I enclose cheque for £5 13s. 11d. from our Emmanuel Women's Bible-class for the support of the Rev. J. B. Ost's school in China. It is raised entirely by the members 'trading' with ten pennies, and I am glad to say shows an advance on last year. Three pennies gained respectively £1 1s., 18s., and 17s. 4d. The class is practically entirely a class of domestic servants."

The Society's Birthday.

We have been asked to insert the following letter. In doing so we would remind our readers of all classes of the opportunity for making the Society's birthday an occasion for a special gift to its funds:—

"Dear Friends,—The Hundred-and-Fourth Birthday of the C.M.S. is approaching (April 12th), and I feel sure there are many domestic servants who would gladly give a Birthday Offering, if they only thought of it, in order to help to clear the deficit.

"I thought I should like to ask all who love the dear C.M.S. and are wanting to help, however feebly, to prepare the world for the return of the Lord Jesus Christ, if they would join with me in giving 104 threepenny-bits in addition to their ordinary subscription. If some are not able to give threepenny-bits, perhaps they might see

their way to giving 104 pennies, or even halfpennies. Servants so often feel themselves shut away from any public work, but that need not hinder them from giving their mite. We can all give our free-will offering, however small, and this is always well-pleasing to the Master.

"I shall be very glad to give any one a bag to keep their coins in, if they will send to me for it. Please address—R. (Gleaner), Witherley Rectory, Atherstone.

"P.S.—If any friend will do this, will they kindly send the money direct to the C.M.S. House, Salisbury Square, London, E.C.?"

Contributions for Special Objects.

Contributions are invited towards the following grants of Committee:—

For repairs to roof of Julfa Chapel, £50.	For native agents at Amritsar, £50.
For rent for native agents at Burdwan, £40.	For house rent at Kirman, £60.
For native agents, Santal Mission, £22.	For building house, &c., at Sakani, £300.
For maintenance of hostel at Thakur-pukur, £40.	Towards cost of Fukugawa Mission, Japan, £43.

NOTES OF THE MONTH.

ORDINATIONS.

Bengal.—On St. Thomas's Day, Dec. 21, 1902, by the Right Rev. the Bishop of Calcutta, Babu Prem Chand Biswas to Deacons' Orders; and the Revs. E. T. Noakes, A. C. Kestin, and H. Perfect to Priests' Orders.

South India.—On St. Thomas's Day, Dec. 21, at Madras, by the Right Rev. the Bishop of Madras, Mr. Daniel Savariroyen Joseph to Deacons' Orders.

DEPARTURES.

Western Equatorial Africa.—Miss C. C. Boyton left Liverpool for Lagos on Jan. 31, 1903.

Eastern Equatorial Africa.—The Rev. and Mrs. A. R. Steggall left Marseilles for Mombasa on Feb. 10.

Uganda.—Mr. and Mrs. H. E. Maddox left Marseilles for Mombasa on Feb. 10.

Palestine.—The Rev. Dr. and Mrs. R. Sterling left Manchester for Jaffa on Jan. 16.—The Rev. and Mrs. T. F. Wolters left Trieste for Jaffa on Jan. 21.—Mr. and Mrs. F. T. Ellis, Miss E. E. Watney, Miss M. Brown, and Miss A. H. McNeile left Marseilles for Beyrout on Jan. 22.—Miss M. A. E. Newey and Mr. L. H. Hardman left London for Port Said on Jan. 30.—Miss E. E. Brodie, Miss M. Tiffin, and Miss A. G. Bewley left Marseilles for Port Said on Feb. 6.

United Provinces.—The Rev. and Mrs. J. M. Challis left London for Benares on Jan. 20.

Mid China.—The Rev. W. E. Godson left Naples for Shanghai on Jan. 22.

Fuh-Kien.—The Rev. and Mrs. W. S. Pakenham-Walsh left Genoa for Fuh-chow on Jan. 21.

ARRIVALS.

Sierra Leone.—The Rev. W. H. Hewitt and Mr. H. Bowers left Sierra Leone on Jan. 20, and arrived at Plymouth on Feb. 1.

Palestine.—The Rev. C. T. Wilson left Jaffa on Jan. 2, and arrived in London on Jan. 16.

North-West Canada.—The Rev. J. Hines left Devon on Sept. 2, 1902, and arrived in England on Oct. 16.

BIRTHS.

Persia.—On Jan. 8, 1903, at Kirman, to the Rev. and Mrs. W. H. Walker, a son (Bernard Holmes).

United Provinces.—On Dec. 23, 1902, at Meerut, to the Rev. and Mrs. W. G. Proctor, a son.—On Jan. 19, 1903, at Gorakhpur, to the Rev. and Mrs. R. J. Kennedy, a son.

Punjab and Sindh.—On Feb. 16, at Peshawar, to Dr. and Mrs. A. C. Lankester, a son (Arthur Hugh).

South India.—On Jan. 8, at Madras, to the Rev. and Mrs. C. W. A. Clarke, a son.

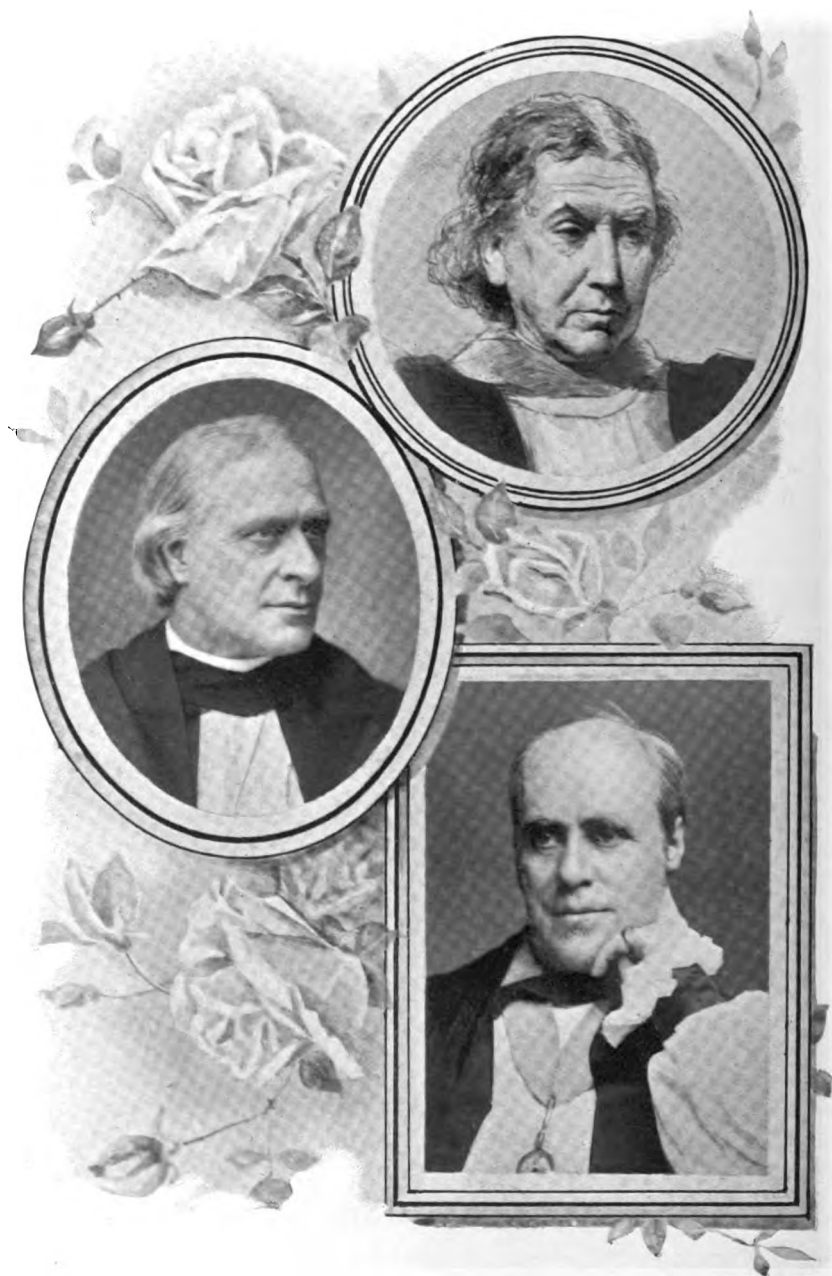
DEATHS.

Punjab and Sindh.—On Jan. 16, at Amritsar, the Rev. Diwan Sahib Dyal, Native Pastor of Jandiala.

South India.—On Dec. 14, 1902, at Nallur, the Rev. Gnanamuttu Yesudian.

North-West Canada.—At Winnipeg, on Feb. 6, 1903, Martha Mary, wife of Archdn. Phair.

On Feb. 9, at Chesham, the Rev. H. Burnside, formerly of the Japan Mission.



THREE ARCHBISHOPS OF CANTERBURY.

Edward White Benson, 1883-1896.

Archibald Campbell Tait, 1868-1883.

Randall Thomas Davidson, 1903.

[The portrait of Archbishop Tait is from a drawing by Richmond, a reproduction of which forms the frontispiece to vol. ii. of Dr. Randall Davidson's *Life of Tait*, and is introduced here by kind permission of Messrs. Macmillan & Co. Archbishop Benson's portrait is from a photograph by Barraud, and that of Archbishop Davidson by Russell & Sons.]

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THE
CHURCH MISSIONARY INTELLIGENCER

THE GROWTH OF THE KINGDOM OF GOD.

The Eternal Purpose—The Divine Plan—Successive Preparations for
appointed Epochs.

WHEN He said, "The Kingdom of God is within you," our Blessed Lord was speaking of all who are "born of the Spirit." The first thus to enter "the Kingdom of God" were Adam and Eve.

After the Fall her name was changed to Eve "because she was the mother of all living." She who had brought in death to man was in the "eternal purpose" the foreordained channel of life to all the offspring of Adam, both of natural and spiritual life. Life and immortality were brought to light through the Gospel, in which the Holy Spirit had led her to believe. He Who is "the Resurrection and the Life" was to be "the Seed of the woman," and all who should be saved through faith in the Promised "Seed" are in a peculiar sense "her seed" (*Pulpit Commentary*; also, *The Ages before Moses*, Monro Gibson). The children of Eve have not all been included in the number of "her seed." Some became "the seed of the Serpent." The Kingdom of God was within the heart of Abel, but not of Cain. Through all the centuries, and among all "the families of the earth," a great number have believed, "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of" the Promised Seed (1 Pet. i. 2).

"And he who first began the song
(To sing alone not suffered long)
Was mingled with a countless throng."

Each one of these was the fruit of the Eternal Purpose and the working out of the Divine Plan, the object of a special Preparation, being "predestinated unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. i. 5).

Here comes in the blessed fact that God can bring good out of evil. The vast majority of the human race, especially in lands of "Christless graves," have died in infancy. These little ones were "taken out of the miseries of this sinful world." It was the Good Shepherd stooping down from heaven, and lifting the lambs into His bosom from amid the wilds of Africa, or India, or China, or Arctic Regions, or Islands of the Sea. They are where their Saviour dwells—countless millions of "precious jewels for His crown."

But we propose to take the phrase "Kingdom of God," to which our subject relates, in the sense in which our Lord used the phrase when He said, "The Kingdom of God is like a grain of mustard seed, which

R

a man took, and cast into his garden; and it grew, and waxed a great tree" (St. Luke xiii. 19). Here on earth it is likened to a "field" which contains both tares and wheat, and both must grow together till "the Harvest." Then the wheat will be found "a great multitude, which no man can number, gathered out of all nations, and kindreds, and people, and tongues."

It is of the growth of this "Kingdom of God" that we assert that it is the subject of an Eternal Purpose, a Divine Plan, an intelligent Preparation, wherein "God hath abounded in all wisdom and prudence," and for which He has "appointed" times and seasons.

Can any student of Holy Scripture doubt this?

Before I proceed further, let me place before my readers evidence of the growth of the "Kingdom of God," bearing in mind that it consists of "all who profess and call themselves Christians." For all these we pray in our public worship. The evidence shall be (1) in regard to the population of the world, (2) in regard to the shifting of political power from non-Christian to Christian governments. Both these lines of inquiry lead us to perceive that this Kingdom of God has become "a great Tree."

When the Saviour became Incarnate, enormous tracts of the earth's surface were without inhabitant. We may take an illustration of this fact. Africa contains 12,000,000 square miles, exactly one-fourth of the habitable surface of the earth, and is nine times as large as India; whilst the number of its various races put together is only two-thirds of the population of Hindustan. Again, when Christ was born in Bethlehem, the area of the whole Roman Empire was not larger than the area of India and Burmah, and the population was about 125,000,000. From a very interesting book, *A Century of Christian Progress*, by the Rev. James Johnston (p. 167, 1st edition, Nisbet), we learn that, according to an official census of China, taken A.D. 2, the population of China was 59,000,000. We shall, therefore, not be far wrong if we estimate the whole population of the world at that time at 300,000,000. Comparing this with the statements of Gibbon and of Bishop Westcott, we are enabled to draw up the following charts:—

GROWTH OF POPULATION.

Year.	Christians.	Non-Christians.
A.D. 300	6,000,000	360,000,000
A.D. 1900	490,000,000	1,160,000,000

That is, while in the year 300 A.D. Christians were as one to sixty of non-Christians, in 1900 they were as one to three and a half; and while non-Christians have multiplied four-fold, Christians have multiplied seventy-fold.

Distinguishing now among Christians, we find:—

	A. D. 1800.	A. D. 1900.
Romanist	107,000,000	222,000,000
Greek, Copt, Armenian, &c.	66,000,000	128,000,000
Protestant	37,000,000	140,000,000
	<u>210,000,000</u>	<u>490,000,000</u>

It will be seen that there is no ground whatever for the statement made in booklets, which have had a very large circulation, that "the Heathen world is increasing faster than the Christian world." The authors take no account of family increase. Had they consulted members of the Statistical Society of London, they would have learned that whilst the non-Christian population of the world increased by 200,000,000 in the nineteenth century, the Christian population increased 250,000,000; the number of living converts from non-Christian faiths in A.D. 1900 being 4,000,000, a number four times greater than the whole number of Christians in A.D. 100.

Let us now turn to the question of ruling power. The habitable area of the earth is nearly 50,000,000 square miles. At the birth of our Lord, and for 300 years after, the whole world was under non-Christian government. When Constantine professed to become a Christian, 2,000,000 square miles passed under Christian government. Speaking roughly, this remained so for twelve centuries. Then Christian rule suddenly expanded. The comparative relation of Christian and non-Christian political power will be seen at a glance, the figures representing square miles :—

Rulers.	A.D. 1600.	A.D. 1900.
Christian	3,000,000	42,000,000
Non-Christian	47,000,000	8,000,000
	<u>50,000,000</u>	<u>50,000,000</u>

The number of subject people under non-Christian and Christian rule respectively is as follows for the years 1800 and 1900 :—

Rule.	A.D. 1800.	A.D. 1900.
Non-Christian	850,000,000	550,000,000
Christian	350,000,000	1,100,000,000
	<u>1,200,000,000</u>	<u>1,650,000,000</u>

Whether, therefore, we consider population or ruling power, we see the marvellous growth of the "Kingdom of God."

It is worth while also to notice here the distribution of ruling power among Christian governments at the close of the Reformation period and now, the figures representing the population :—

	A.D. 1600.	A.D. 1900.
Romanist	80,000,000	250,000,000
Greek, &c.	20,000,000	180,000,000
Protestant	7,000,000	670,000,000
	<u>107,000,000</u>	<u>1,100,000,000</u>

These statistics are very surprising from two points of view :—

1. We are apt to imagine that Christianity has always prevailed throughout Europe, whereas, as a matter of fact, the early Church was confined in Europe to the countries bordering on the Mediterranean. North of the Danube and east of the Rhine was the home of barbaria

and savages, and the greatest part of Europe was in heathen darkness for many centuries. Illustrious missionaries, animated by a zeal as devoted and as heroic as is exhibited by any of the messengers of the Gospel in recent years, plunged into vast forests and preached to hidden tribes. Many of these missionaries went forth from the British Isles, and not a few met a martyr's death. It is not generally known that at the opening of the thirteenth century the people of Prussia still worshipped snakes and lizards. Maclear (*Christian Missions in the Middle Ages*, p. 339) states that "three gods in particular were held in veneration, the god of thunder, the god of corn and fruits, and the god of the infernal regions"; "every town or village had a temple." Infanticide, polygamy, and the burning of widows on the death of their husbands, and human sacrifices, gave rise to "European crusades," and Christianity was forced on unwilling peoples. Till the year 1386 not a ray of light had penetrated the darkness of Lithuania. Nevertheless great missionary efforts had been attempted in every century. (See Archbp. Trench, *Mediæval Church History*, and Neander.)

Moreover, when speaking of the Church as charged with the duty of witnessing to Christ, little consideration is given to the fearful sacrifice of Christian life in the terrible persecutions under Roman emperors and Roman popes. Nor must we fail to bear in mind the inexplicable outburst of Mohammedan fury in the seventh and thirteenth centuries, the extermination of Christianity in North Africa, and its almost entire suppression in Spain and Asia Minor. At about the same time torrents of armed ruffians from the East overwhelmed the churches founded by the Nestorians in Central Asia. Cruel slaughter of Christians in Persia added vast numbers of men, women, and children to the noble army of martyrs.

Further, whenever conversions in large numbers took place there invariably followed a reaction and a revival of Paganism; compulsory imposition of the Christian religion gave occasion to the mingling of heathen ideas and practices with the teaching of the new faith; heresies sprang up from the fallen soil of the human heart. The time and prayerful energy of the Church was rightly and necessarily occupied in defining Christian doctrine, and drawing up "articles" of true religion and creeds and "confessions" of faith. Notwithstanding all this, the onward roll of the Kingdom has never been really stayed. Defeated in one scene of its triumphs, it has planted the Cross in other lands, and has proved ultimately to be the conquering religion.

2. The statistics given above are very wonderful from another point of view. They show that the previous preparatory history of the world led to a marvellous result, marking out the nineteenth century as an "appointed time." We note that there has occurred a sudden and extraordinary increase of population. Whilst non-Christians increased on an average five per cent. in a hundred years for eighteen centuries; in the nineteenth, owing to the security of life and property under British government, the population of India far more than doubled, and, taking the whole world, the increase was twenty-five per cent. instead of five per cent. Christians, again, who had previously increased on an

average fifty per cent. in a hundred years, in the nineteenth century increased 150 per cent.

With these facts before our minds, let us ask, What explanation does the Bible afford us? In Ephesians iii. 11 and i. 8 we read of the "eternal purpose" carried out "in all wisdom and prudence." The first of these expressions indicates that the overthrow of every opposing power, the destruction of "the works of the wicked one," and the establishment of a universal empire of truth and righteousness, is the Eternal Purpose of "the Living God." The second expression used by the inspired Apostle discloses to us that the growth of the Kingdom of God is in His hands, and managed from first to last "with wisdom and prudence." St. Paul learned this from the Old Testament. The passages are too numerous to quote. For example, let us turn to the prophet Isaiah. As we read the wonderful words, we feel that they rest on the four points of our proposition. In liii. "the pleasure of the Lord," i.e. the Eternal Purpose, is carried out by "the servant of the Lord"; of whom we read in xlix. that He concurred in the Purpose and the Plan. In xl. we have notes of Preparation. Nor is this less evident in the earlier chapters of the Book. Turn to chapter iv. "In that day"—a fixed day—"shall the sprout of Jehovah be for ornament and glory, and the fruit of the earth for majesty and beauty." He Who was to be the "sprout of Jehovah," was also to be "the fruit of the earth." On this Dr. Kay quotes Delitsch: "He was the grain of wheat, which redeeming love sowed in the earth on Good Friday; which began to break through the earth and grow towards heaven on Easter Sunday, whose golden blade ascended heavenward on Ascension Day, whose myriad-fold ear bent down to the earth on the Day of Pentecost, and poured out the grains, from which the Holy Church was not only born, but still continues to be born." Here are Purpose, Plan, and fixed Times. We have not space to refer to the numerous instances given by Isaiah in which Purpose, Plan, Preparation, and fixed Epochs are evident, controlling what by some is called secular history. But it is important to notice that Isaiah speaks of this great truth, not as revealed first to him, or in his times, but as long known in all previous ages. For God sends a message to Sennacherib—a Heathen dwelling in a heathen land—"Has thou not heard long ago that I have done it? hast thou not heard from ancient times that I have formed it? Now have I brought it to pass."

Turning to the New Testament, our Lord's great prayer of intercession (St. John xvii.) establishes the fact that Purpose, Plan, Preparation, and fixed Epochs characterize the growth of the Kingdom of God. "Before the foundation of the World" a "glory" was "given" to the Son, to which the "glory" of which He was a partaker with the Father was antecedent. This given glory involved "power over all flesh, that He should "give eternal life to as many as Thou hast given Me." This glory He now gives to the Apostles, and He prays that "they may be one, as We are one." This is not the oneness of which He spoke when He said, "I and My Father are one." That was an essential oneness in which His disciples could have no share. This is the oneness of purpose, aim, intention, in which they could share. He

received this glorious commission. He was God's "elect," "to do all His pleasure." He now entrusts that glorious commission to chosen Apostles, in preparing whom for their office He had spent three years. And He intimates that this commission should be carried on to the end of the age. Does not this point, unmistakably, to Purpose, Plan, Preparation? Can we fail to perceive that for the various events connected with this great Redemption, the hours are fixed? At Cana He had said, "Mine hour is not yet come." Now He lifts His eyes unto heaven and says, "Father, the hour is come." The hour, the very hour fixed in the Eternal Council for the accomplishment of "the eternal purpose which God purposed in Christ Jesus our Lord" (Eph. iii. 11), "before the foundation of the world" (1 Pet. i. 20). At the fixed hour when the preparation of the earth for man was finished—when the earth had sufficiently cooled, and granite and coal and iron and gold and silver had been deposited, and all the preparation of geological eras had been completed (Gen. i. 1); when in what was to become the Garden of Eden, land and sea were severed, and mist and darkness dispelled, and plants and animals and birds necessary to man had been arranged or created (Gen. i. 2-26), then in that very hour God said, "Let Us make man." And so, when in the course of human history "the fulness of time was come," "God sent forth His Son" (Gal. iv. 4).

The events of the Old Testament all point to prearrangement of "times and seasons," i.e., periods of prolonged action, and dates of particular events: the call of Abraham, the "420 years," reaching to "the self-same day" when Israel departed out of Egypt, the birth of Moses, the lineage and training and summons of David, the captivity in Babylon for a fixed "seventy years," the anointing of Cyrus, the overthrow of the Persian power, the rise of the Greek Kingdoms, the founding of the Roman Empire "at the time appointed" (Dan. xi. 29). "Know therefore and understand, from the going forth of the command to restore and to build Jerusalem unto Messiah the Prince shall be threescore and two weeks" (Dan. ix. 25, 26). See also the fixed numbers in the "Book of the Revelation."

As we turn to the records in the Bible we note many decisive events and epochs, involving an immense number of details, such, for instance, as the timing of the decree of Cæsar Augustus so as to secure that the Holy Nativity should take place, not in Nazareth, but in Bethlehem; and the birth of Saul of Tarsus, "the chosen vessel," in the very decade of our Lord's Incarnation, with the rights of a Roman citizen, and a deep interest in Asia Minor.

Or look back to Moses, mark how God secured that he should become learned in all the learning of the Egyptians, and be trained to be a leader and commander to the people. While yet in the vigour of early life he has to fly from Egypt. He finds refuge in the tents of Jethro. Now Jethro was a Hittite, a member of that nation who were the learned men of that age. It is said that there was a college of Hittite scribes in the heart of Egypt. With Jethro Moses was content to spend forty years. Here the learned Hebrew was surrounded by inscriptions engraved on tiles, temples, statues, and rocks, such as have

recently been so largely found again and deciphered. Moses, under the inspiration of the Holy Spirit, compiled the chapters of Genesis, chapters essential as the foundation records of our holy religion. When this great work was accomplished he is led back into Egypt, for the persecuting Pharaoh had died, another Pharaoh sat on the throne, and the 420 years were drawing to an end.

Do we sufficiently bear in mind this cardinal principle that "times and seasons" God hath kept in His own power? No doubt there is a reality in human agency; no doubt the Christian is a free agent, responsible for utilizing or neglecting opportunities; no doubt in the Scriptures God speaks to us, or by His Spirit incites, inspires, commands, praises, or blames His people as free agents. The Holy Spirit carries out the Eternal Purpose through the free agency of man. But the opportunities are God-given, God-appointed, and timed by God.

We must be very careful lest we use language which overlooks the absolute, unerring wisdom of God. If, for example, we say, If the Church had exerted her energy the world would have been evangelized centuries ago, and the Second Advent would have already taken place; the preparation would have been completed for the glorious appearing of the Great God, even our Saviour Jesus Christ, the Kingdom would have come—such unguarded language is unscriptural. For we read that it was in the fulness of time that the First Advent took place, neither too soon nor too late; in the appointed time. In the appointed hour, and not sooner, will take place the Second Advent. "Though it tarry, wait for it; for it will surely come, it will not tarry" (Hab. ii. 3). This is not inconsistent with the longing expressed by St. Peter, "Looking for and hasting unto the coming of the day of God" (2 Pet. iii. 12); nor with the declarations regarding the restoration of the Jew: "I the Lord will hasten it in his time" (Isa. lx. 22); "I the Lord will hasten My Word to perform it" (Jer. i. 12); or with the proclamation regarding the Second Advent, "Surely I come quickly"; or with the prayer of the Bride, "Even so, come, Lord Jesus" (Rev. xxii. 20). This involves the active, direct working of the Living God.

If we search outside the pages of the Bible, we arrive at the same conviction. The present position of the affairs of the world fills us with astonishment. England, in the extreme north-west of Europe, is the centre of an Empire which girdles the globe; her influence controls the tendency of human thought and energy; she includes under her sway nearly one-third of the human race; her ships enter every port; her language is spoken or understood by 150,000,000; her flag is the flag of universal liberty; and she holds "the open door" of commerce. Her greatness depends on the open Word of God; and her conduct is professedly governed by the simple faith and moral teaching of the Gospel of Christ. Thousands of Christian men and women have gone from her shores to evangelize the heathen and Mohammedan world; her opportunities for glorifying God and preaching Christ are not only magnificent, but tremendous, and very solemn. Great Britain and Ireland stand before us as a splendid and fitted instrument for bringing about the realization of the Eternal Purpose. It seems plain that our history was in the Divine Plan.

Even if England is hereafter to be superseded by the rise of some new "rod of God's power," she is certainly a prepared agent for carrying forward the growth of the Kingdom of God to a height which we are as yet unable to foresee. If this be so, the hour has come when men of intellectual power, industrious research, and historical knowledge such as the writer of this article does not possess, can note the course of events, and make a chart of the plan of the Divine procedure "in all wisdom and prudence."

Looking at each event in its own magnitude, we do not at the moment perceive its connexion with what went before, and what happened after it. But when we lay the events all out before our minds, we discover that they have been so steadily working together that we are forced to admit design in history. We see them fit into a plan, like the pieces of a dissected map. But with this difference, that each event flowed out of what preceded and gave birth to what followed in the direct path towards the final establishment of the Kingdom of God.

Make a list of the names of great men from the day of the Apostles, such as Saul of Tarsus, Justin, Origen, Eusebius, Jerome, Athanasius, Augustine, Gregory the Great, Theodore (Archbishop of Canterbury), King Alfred, Wickliffe, Huss, Luther, Erasmus, Cranmer, Jewell, Hooker, the Wesleys, Whitfield, Wilberforce, Simeon, the Venns, Buxton, Livingstone, Hannington, Crowther, and hundreds of other workers in God's inner vineyard whom we cannot pause to name. Look, again, at another line of workers, such as Alexander the Great, Julius Cæsar, Marcus Aurelius, Constantine, Justinian, Charlemagne, Henry the Eighth, Queen Elizabeth, Cromwell, Napoleon, Wellington, Prince Albert, Queen Victoria. Or, again, call up the succession of scientific giants. It is evident that each arose at the very period when he was wanted; they not only served their own day and generation, but were clearly necessary to carry forward the Kingdom of God.

Why did the monastic institutions provide men of leisure to copy manuscripts of the Word of God? Why did the invention of printing occur just when the revival of Greek learning took place in Western Europe, and the thought of making translations of the Scriptures into the languages of the people took possession of capable scholars? Why did the seventeenth century prepare for the eighteenth; and the eighteenth, with all its infidel philosophy on the one side, and its evangelistic triumphs among our home population on the other, prepare for the nineteenth, unless it was in the Plan?

On what other principle can we account for the fact that a hundred years ago the minds of obscure servants of God were moved to inaugurate the missionary agencies which have since become so great? The missionary impulse cannot be traced to the political movements of the hour. It cannot be traced to the intellectual tendencies of those particular years. It was wholly distinct from the ideas which led to the marvellous scientific discoveries which at the very same period laid the foundations of magnificent inventions.

Yet where would have been our missionary successes but for the decisive battle of Waterloo, the abolition of slavery, or the overspreading of India by the British power? The practical application of steam and electricity, and the printing and circulation of many millions of the

Holy Scriptures, have made the missionary enterprise possible. How could the relation between the Church Missionary House in Salisbury Square (or the Committees of the other great Missionary Societies, and of the Christian Knowledge Society, the Religious Tract Society, and the British and Foreign Bible Society) and the thousands of missionaries in many hundreds of missionary stations all over the globe have subsisted without the steam-engine, the electric telegraph, and the post, or without the cutting of the Suez Canal, and the gigantic power of England and the United States?

It is not altogether reasonable to accuse the Church in past ages as neglectful of the duty of evangelizing the world. There have always been great missionaries. But the Church had other work to do—work preparatory for the appointed nineteenth century. Before the Church could proceed safely with the work of evangelization, the great doctrines of the Christian Faith had to be defined. Heresies sprang up in earlier days and forced Christians to study the Word of God and learn its true teaching. Articles of religion and creeds had to be drawn up, if the prophets of Christianity were to speak nothing but what is true in the Name of the Lord.

During all this time, and from the very beginning, the forces of evil, the Serpent and his seed, were with great skill striving to hinder the growing Kingdom of God. "Whence had it tares? An enemy hath done this."

Of human history before the call of Abraham we have as yet scarcely any knowledge. But the world was then 2000 years old, and men had souls to be saved. That surging human life was under the control and the guidance of God, Who overruled the boundaries of nations, and set events in order, so as to make the necessary preparation for the fulfilment of His great Eternal Purpose to save the world. A careful study has led many scientific and learned men to the conclusion that there has never been an evolution of religious ideas. There is evidence of a devolution from the original Revelation of God, from the original revealed truth and morality, and a perversion of God's plan of saving fallen men. To arrest this down-grade movement, when it had reached a terrible depth of wickedness, and at the same time to prove that human philosophy and merely human schemes for the amendment of man could never reach his spiritual need, great thinkers were raised up in various countries. It is startling to find that Confucius, the philosopher of China, Buddha the Indian, Zoroaster the Persian, Pythagoras, born of Italian parents in Sidon (who travelled through Egypt, Arabia, parts of India and Persia), and Socrates of Greece were all born between 700 B.C. and 500 B.C.

Nor can we overlook the fact that Daniel also was born about the same time. Whether Pythagoras, the great traveller, ever met Daniel we cannot tell; nor do we know how far Hebrew ideas penetrated, or how much may be attributed to the carrying of Hebrew thought to the ears of the philosophers of Greece and India and China. But it is interesting to note that God so ordered events that, just at that time, governors and chief men of 127 provinces assembled on the plain of Dura, with multitudes of retainers. The messengers of Nebuchadnezzar could not travel to the most distant of these provinces in less than

twelve months. These governors carried back the story of Shadrach, Meshach, and Abed-nego, and the decree of the king. Could this spreading of the knowledge of the God of the Hebrews be of no effect?

At all events, what was true in the teachings of the wise men of the West and East, what was like the teaching of Holy Scripture, was not the uplifting of human minds rising above the abyss to which religion and morality had sunk, but the remains of older and revealed truths. (See Loring Brace, *The Unknown God*.)

In a learned essay on Buddhism in relation to Christianity (Transactions of the Victoria Institute, No. 119), the late Rev. R. Collins spoke of "the evidence of a primeval revelation." Further on he said, "Parallel with these recollections of a Divine worship must have been the recollections of a divinely taught morality." Again, "I find in 'The Brahmana of a Hundred Paths,' and in the Hymns of the Rig Vedas, evidences of a religious thought, not constructive, but destructive, not nearing the light, but receding from it, though still catching its last rays." Nevertheless, these were all human systems for regenerating society. It was a necessary part of the Preparation for Christianity that these experiments should be made. Their failure, even when illuminated by Aristotle and Plato, served to prove the necessity for the Gospel of Jesus Christ. The lessons of Plato could not avert the decay of the ancient Greeks, but the Gospel of Jesus Christ, introduced by Marsden into New Zealand, regenerated the cannibal Maoris.

But I turn from all this to draw attention to another point. It was not only necessary that a definite centre in the midst of a prepared people should be ready for the birth of the Holy Catholic Church; it was indispensable that there should be a suitable cradle for its first development. Judea and the Jews supplied the first, Asia Minor and its races supplied the second. In both cases the statement of the Prophet is illustrated, "This people have I formed for Myself; they shall show forth My praise."

The recent researches of Professor Ramsay in Asia Minor help us to realize the long preparation of a cradle for infant Christianity. Original wanderers from the family home penetrate into Asia Minor, work the silver-mines which God had placed there, and found the Hittite Empire. That empire must be removed out of the way, just as the Assyrian and Egyptian powers faded away when their purpose had been served. Asia Minor must eventually include within its borders the necessary elements to give scope to the labours of the first great Apostle of the Gentiles.

The growth of the Hittite Empire was finally checked by the arms of Assyria and Egypt; but its existence was broken up by unknown marauders from the west and the north. From the south-east of Europe the Phryges enter it B.C. 900. Overrunning a large portion of it, they amalgamate with its original barbarians, and form the Phrygian people. They are driven southward by the Kimmerians, a Teutonic tribe, who crossed the Black Sea from the Crimea about 600 B.C.

Meanwhile Greece and Rome had been founded just before Isaiah began to prophesy. In Greece were developed art and culture and the

language which was to be the vehicle for stereotyping the story of the coming Christ. The situation of Greece exactly fitted it for its particular office. But the conditions necessary for this unfitted it for empire. The riches of Asia Minor and the trend of political affairs in the East attracted the attention of the Persians. Their armies reached the Hellespont, and awakened the energies of Alexander the Great. Into Alexander's mind, God, Who ruleth in heaven above and on earth beneath, inspired a great thought. It became his ruling policy to enable Greek ideas, language, and culture to penetrate to the farthest East. He led his armies to India, and returning, died at the age of thirty-three. Had he survived, he would have turned to the West, invaded Italy, and prevented the Roman Empire which became so helpful for the first planting of Christianity in Asia Minor. Meanwhile (270 B.C.) Celtic tribes, repulsed from Italy, and finding no rest or place in the northern regions of Europe, crossed the Bosphorus and gave birth to the Galatian people, to whose peculiarities we owe the Epistle to the Galatians. About the same time, Seleucus, Alexander's greatest general, whose kingdom stretched from the Euphrates almost to the west coast of Asia Minor, transplanted 2,000 families of Jews into all the cities of his kingdom. Their synagogues became centres from which rays of revealed truth began to lighten the Gentiles. Devout men and women multiplied. Their monotheism broke the spell of idolatry; their morals awoke in many heathen minds a yearning for purer life. It was preparing the way of the Lord.

In this same Asia Minor grew up Saul of Tarsus, near enough to Jerusalem and Antioch in Syria to feel the influence of those great centres in which the Church was born, and won its first triumphs, and he naturally turns to the land of his birth, and preaches Jesus and the Resurrection. As he traverses the great Roman roads, he finds representatives of Celts and Germans, and Phrygians and Greeks, and Romans and Jews. To this it is that we owe the marvellous completeness of his Epistles, and the Epistle to the Hebrews. Among these various peoples sprang up those various spiritual needs which led the inspired Apostle to write his wonderful letters. He had studied the Roman character till he could write the Epistle to the Romans. His versatile mind could grasp the great variety of the statements needful to meet every spiritual difficulty, and to expound the Truth of Jesus Christ in its application to the widely different circumstances of those to whom he wrote, with the result that his Epistles are a complete statement of Christian doctrine and Christian ethics.

But all this involves the working of a Living God. "I am God, and there is none like Me, declaring the end from the beginning. . . . My counsel shall stand, and I will do all My pleasure: calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. xlv. 9-11). The growth of the Kingdom of God is the working out of the plan of the Eternal Purpose.

Accused of breaking the Sabbath by His works of loving mercy, the Lord Jesus, the Son of God, answered, "My Father worketh hitherto"—even up to the present moment—"and I work." It pleased God to

work for six days, and to "rest" on the Sabbath, that by example He might establish the ordinance, so necessary to the well-being of man. God ceased from all the work of material creation. But the Sabbath of God is a glorious season of loving activity. Since man was made, God creates no more. That part of the preparation for carrying out the Eternal Purpose was complete. Matthew Henry says on St. John v. 17, "God rested only from such work as He had done the six days before, otherwise He worketh 'hitherto.' He is every day working, upholding and governing all His creatures, and concurring by His common Providence all the motions and operations of Nature to His own glory."

"My Father worketh hitherto, and I work"; not only controlling and operating in the world of matter, and in human history; but I carry on the work of infinite love, as the Saviour of the world, and do My Father's "business." "My Father worketh hitherto, and I work"—He claims to have part in the co-operation of equals. To Him, equally with the Father and the Holy Spirit, belong the statements which Isaiah the Seer was inspired to record. "And who as I shall call, and set it in order, since I appointed the ancient people; and the things that are coming and shall come." Again, "I form the light and create darkness; I make peace and create evil; I the Lord do all these things." Again, "I will make all My mountains a way, and My highways shall be exalted." Again, "It shall come to pass that I will gather all nations together, and they shall come and see My glory" (Isa. xlv. &c.). So, also, we have the working of the Living Saviour. "He gave some, apostles; and some, evangelists and teachers" (Eph. iv.). "I will send the Comforter" (St. John xiv.). "Him hath God exalted to give repentance" (Acts ii.). Or again, He Who said, "Sit at My right hand, till I make Thine enemies Thy footstool," said also, "He shall drink of the brook in the way: therefore shall He lift up the head." Fully recognizing this, Paul writes, "I will not boast of any thing which Christ hath not wrought by me."

Nor is less attributed to the Holy Spirit. "He shall teach you all things." "He shall bear witness of Me." "They assayed to go into Bithynia, but the Spirit suffered them not." "The Spirit saith unto Philip, Go join thyself to this chariot." "Holy men of God spake as they were moved by the Holy Ghost." And in regard to spiritual emergencies, no less than political: "Not by might, nor by power, but by My Spirit, saith the Lord."

Thus the growth of the Kingdom of God from first to last is the work of the Living God. Do we all, at home and abroad, bear in mind that God—God the Father, the Son, and the Holy Spirit—is *the* Worker, and that we are but instruments in His hands? If we did, how calm we should be! How full of courage! We should never look at the black side: neither storm nor sunshine, neither disappointment nor success, would disturb our minds. We should attribute every circumstance to Him "Who doeth *all* these things," for we should exclaim with St. James, "Known unto God are all His works from the beginning of the world" (Acts xv. 18).

But our God is a God of knowledge. We cannot conceive a mind of infinite intelligence working at haphazard. It is certain that the

Almighty Worker must be working for an Eternal Purpose, and according to a well-conceived plan, involving Preparation and fixed Epochs. But how slight is the recognition of this glorious and soul-inspiring truth that God is the Worker! Nevertheless, God is working out His Plan in His own way, and working it, as St. Paul asserts, "in all wisdom and prudence," or, as Isaiah declares, "The Lord is a God of Judgment."

The Blessed Lord taught us to pray, "Thy Kingdom come." That petition, that humble, yearning cry, is founded on the conviction that the coming of the Kingdom is "hid" in His own intention and is in His own power. He alone can bring its growth to its ultimate fulness of glory. The great intercessory prayer of St. John xvii. is in entire recognition that the power is of God, that the growth is a progress directed, controlled, and brought to pass by the power of Him Who doeth "all things after the counsel of His own will."

In his book, lately published, Mr. Benjamin Kidd talks of "evolutionary science," and applies its wild dreams to forecast "the future" of modern civilization on "the principle of natural selection." Whatever that phrase may mean, we turn to a nobler cause. It is God, the great God, Who is "working all things after the counsel of His own will."

The Kingdom of God is designed to be universal. It will, hereafter, include angels and men. The Lord of Hosts will gather together into one—into one vast Empire—all things both which are in heaven and upon earth. This Kingdom involves the absolute sovereignty of Almighty God, and the loyal submission of the many legions of angels, and of the vast multitude gathered in every century out of every tongue and every tribe of the human family. The final accomplishment of this grand purpose is absolutely certain, for the promise of God is Yea and Amen in Christ Jesus, of Whom the whole family in heaven and earth is called.

Having promises so magnificent, and because of the power of the Holy Ghost, we are filled with joy and peace in believing, and abound in hope notwithstanding the long strife of ages and the frequent outbursts of evil.

I venture to take the war in South Africa as an illustration. When the people of the Empire accepted the war challenge and resolved upon establishing British supremacy, no jeers of surrounding nations, no predictions of pro-Boer advocates, no disasters in the veldt, caused us to swerve from our purpose. Often the plan of our Commander-in-Chief involved long weeks of preparation. On several occasions the General calculated to a day when his arm would strike. Nothing diverted us from our ultimate resolve. When at last the bitter struggle came to an end, we were surprised and gladdened by the unexpected submission, and the eagerness with which those who were our adversaries welcomed the new situation, sang "God Save the King," and merged themselves in the British Empire. So will it be when the long strife with sin and evil comes to an end; and a voice as of many waters shall ascribe unto God blessing and honour and dominion, for the kingdoms of this world are become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever.

J. B. WHITING.

THE MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

THE fourth Session of the General Synod of the Canadian Church which met last September in the city of Montreal was from all accounts a gathering remarkable for the spirit of unity that prevailed. One of its chief results was to enact a Canon embodying a scheme for the consolidation and extension of the missionary work of that Church. Six years before, at the third Session, which met at Winnipeg in 1896, the scheme was brought forward and strongly pressed upon the Synod by the Primate, Archbishop Machray, and it was approved by both the Upper and Lower House. Inasmuch, however, as it involved the supercession of the Domestic and Foreign Missionary Society, which represented Eastern Canada, it was judged necessary to submit the new proposals to the several Diocesan Synods of the ecclesiastical province of Ontario and also to the Provincial Synods of Canada and Rupert's Land before giving effect to them. This was accordingly done, and the Canon having received the approval of all concerned was confirmed *en bloc* by both Houses of the present Synod in September last, and all united in singing the Doxology over the successful passage of an enactment which had been before the Church for more than ten years.

The effect is to organize a Society for the general missionary work of the whole Canadian Church, of which every member of that Church by virtue of his baptism is declared a member. The name given to the Society is "The Missionary Society of the Church of England in Canada." The Primate of the Canadian Church is its President, and its Board of Management consists of all the members of the General Synod. A Committee consisting of all the Bishops, and of two clergymen and two laymen elected by each Diocesan Synod, is entrusted with the executive work, and will meet at least twice a year, reporting its proceedings to all the Diocesan Synods, to each of the Provincial Synods, and to the General Synod at their regular meetings. An Advisory Committee of six members—two Bishops, two clergymen, and two laymen—is to meet monthly, and their duty is to "promote the work and interests of the Society in every way open to them under the powers and instructions which may be given to them from time to time by the Executive Committee."

The Synod, after passing the Canon, proceeded to take a most important practical step on which the success of the scheme must mainly depend. They appointed a Secretary, and their unanimous choice fell upon one whose antecedents give the fullest promise of the selection proving a wise one. The Rev. L. Norman Tucker, M.A., of Bishop's College, Lennoxville, had since 1893 been Rector of Christ Church, Vancouver, and his cordiality and friendliness to C.M.S. missionaries passing through Vancouver on the way to and from Metlakatla or the Japan Mission was often referred to in terms of gratitude in their letters.

The first meeting of the Board of Management was held at Montreal on November 12th and 13th. Some thirty-five members were present, including the Bishops of Qu'Appelle and Calgary, the Dean of Rupert's Land, and delegates of New Westminster, Moosonee, Mackenzie River,

and Selkirk, while several of the Eastern Bishops and a good number of diocesan representatives—especially of Toronto and Montreal—helped to make up the meeting. The draft of an Epiphany Appeal for Foreign Missions was submitted, and two of the Western Bishops present (Calgary and Qu'Appelle) were requested to draw up an Ascensiontide Appeal for Domestic Missions. We have not seen an official account of the proceedings and do not know the order of business. We gather, however, that at an early stage a discussion took place regarding the relation of the new Society to the Canadian C.M.S. and to the Women's Auxiliary. The old Domestic and Foreign Missionary Society had acknowledged the Canadian C.M.S. to this extent, that its funds, and latterly also the missionaries supported by them, were included in the D. & F. Report as part of the missionary efforts of the Canadian Church. This was done, however, not without an outcry on the part of some members of the Board and others that the action of the C.C.M.S. tended to divide the Church, and the recognition was little more than formal on the part of many, if not most, of the Board. Happily a very different tone prevailed in November last at the first meeting of managing Committee of the new Society. A communication submitted by the C.C.M.S. was read and was greeted with hearty applause. We had better quote it as we find it, slightly curtailed at the end, in the November *C.C.M. Gleaner*:—

"The Canadian Church Missionary Society, which is a voluntary organization within the Church labouring in the mission-field in connexion with the C.M.S. of England, seizes this the earliest opportunity of extending to the Board of Management of the Missionary Society of the Church of England in Canada its hearty greetings, and wishes to express its gratitude to Almighty God for the forward step taken in the missionary work of the Canadian Church by the formation of a Missionary Society embracing all baptized members of the Church in Canada, with a Board of Management representing every diocese in the Dominion. By virtue of the constitution of the General Missionary Society of the Church, all members of the Canadian C.M.S. are also members of the larger and all-comprehensive body. The Canadian C.M.S. loyally recognizes the new Board of Management as the official Missionary Board of the Church in Canada, whose right and duty it is to take cognizance of all missionary operations within the Church, recording facts and tabulating statistics, so that the missionary work of the Church can be presented to the country as a whole.

"The Canadian C.M.S. gladly pledges itself to report, as in the past, all its missionary work in the mission-field, and all its missionary money to the official Missionary Board. It wishes further to state that in order to avoid anything which might in any way interfere with a united effort being made to meet the pressing need of Canadian Missions, it has decided as an organization not to engage in independent missionary work in the Canadian mission-field. In the expectation that some such comprehensive scheme for Canadian Missions would be inaugurated by the General Synod, the Canadian C.M.S. has for some time past declined pressing invitations to take up work in the North-West. It has in years gone by sent devoted men, such as the Rev. I. O. Stringer, the Rev. T. J. Marsh, the Rev. C. E. Whittaker, and others, to the difficult mission-field of the far North, but in order to promote united action and avoid special appeals for Canadian Missions, it will cease to pledge further financial support for these missionaries.

"Having withdrawn, as an organization, from the Canadian mission-field in order to promote unity in a great cause where the need for united action is most pressing, the Canadian C.M.S. feels that it can with all fairness urge upon the new Board of Management at its present session to earnestly take into its consideration the position of the foreign work of the Canadian C.M.S. The members of the Canadian C.M.S. have but one earnest desire, and that is to do what will best promote the cause of the evangelization of the Heathen

and Mohammedan world. It was this desire which led to the sending forth to Japan in 1888 of the first Canadian missionary supported directly by Canadian Churchmen, an action which did so much to arouse the Canadian Church to take a living interest in Foreign Missions. From this beginning the work has grown under the blessing of God until to-day the Canadian C.M.S. has on its staff eight clergymen, one of whom is a medical missionary, and six lady missionaries, not including seven wives of missionaries. These are labouring in no less than six non-Christian countries, viz., Japan, China, East Africa, Palestine, Persia, South America. These living links have helped to bind the hearts of many Canadian Churchmen to these different mission-fields, at the same time widening and deepening missionary interest.

"The advantages of working in the mission-field in connexion with such a powerful and experienced Missionary Society as the C.M.S. are beyond expression. Use can be made at once of the extensive missionary machinery of the C.M.S. already existing in the field—churches, colleges, Bible training-homes, hospitals, printing-presses, trained catechists, &c.—thus avoiding extravagant and unnecessary duplication. For example, the Rev. Wm. C. White has the oversight of fifty churches in Fuh-Kien, China; the Rev. S. Gould, M.D., has charge of the hospital in Acca, Palestine. The accumulated wisdom of a hundred years' experience in dealing with difficult missionary problems in the mission-field is at the service of the Canadian C.M.S. missionaries, by means of which many difficult problems constantly arising are readily solved. It should be clearly stated that all the Canadian C.M.S. missionaries are working under the oversight of their respective bishops, who speak in the highest terms of them; and further that no Canadian money is sent to England, but is sent direct to the mission-field. Under God the success of the C.M.S. in the mission-field has depended largely upon the extreme care with which it tests its candidates as to their physical, mental, and spiritual fitness. The Canadian C.M.S. is furnished with all the rules and regulations bearing upon this matter, and the C.M.S. of England will accept for work in any of its mission-fields candidates approved of by the Canadian C.M.S. As there are large and well-defined tracts of the Heathen and Mohammedan world which by mutual consent have been left entirely to the C.M.S., so far as the Church of England is concerned, the existence of the Canadian C.M.S. furnishes the Canadian Church with the privilege and opportunity of sending Canadian missionaries into such interesting fields without creating expensive independent Missions.

"While members of the Canadian C.M.S. have taken an interest in the D. & F.M.S. Japan Mission, which was originally connected with the S.P.G., but has since been made an independent Mission, yet they feel that it is impossible to confine the sympathies of the whole Canadian Church so far as foreign Missions are concerned to the one country of Japan and the D. & F.M.S. work there. They bespeak from the new Board of Management, representing the whole Canadian Church, earnest consideration for the missionary work of the Canadian C.M.S. as part of the foreign missionary work of the Canadian Church. By a resolution of the last Provincial Synod the names of the Canadian C.M.S. foreign missionaries were ordered to be appended to the list of the D. & F.M.S. missionaries. While this was an important step towards unifying the foreign work as much as possible, yet as the Canadian C.M.S. missionaries, who are recognized as being an honour to the Canadian Church, must be supported, it seems that two things should follow: First, there should be allowed the utmost liberty in designating church offerings, and secondly, there should be the proportionate distribution of undesignated foreign missionary offerings for the support of all the recognized missionaries of the Church. It is the deep conviction of the Canadian C.M.S. that on the lines indicated it can be a powerful ally to the Board of Management in awakening and deepening in the Canadian Church an interest in Foreign Missions, and it is earnestly desirous of working in the fullest harmony with, and as an auxiliary to, the Missionary Society of the Canadian Church. Rejoicing in the prospect of the dawn of a new era of missionary enterprise within our beloved Church, and praying that the Divine blessing may rest upon your deliberations, &c."

The Board thereupon passed the following Resolution:—"That the

Board receives with gratitude the greeting of the Canadian Church Missionary Society and their statement of willingness to act in full harmony with the Board, and this Board will with pleasure recognize its missionaries as missionaries of this Missionary Society." This, of course, leaves unaffected the relation of these missionaries, and of future missionaries of the C.C.M.S., to the Church Missionary Society. Their selection and training, where training is required, remains as hitherto with the Committee of the C.C.M.S. The distinction between them and the Japan missionaries supported and controlled by the Board is, that while *all* are missionaries of the Missionary Society, only the latter are missionaries of "the Board" of that Society.

This important principle having been settled, the Board proceeded to estimate the financial needs of the year 1903. First, they considered statements received from those Bishops of the Canadian Church in whose dioceses missionary work is being carried on, whether among Eskimo, Indians, Chinese, or European settlers. The aggregate of the needs so expressed amounted to some \$50,000 for "Domestic Missions." To this was added half as much again as representing the needs of "Foreign Missions"—that is, Missions carried on among non-Christians beyond the limits of the Dominion—making a total of \$75,000, or £15,000, as the sum needed. This being ascertained, the amount was apportioned in varying sums, having regard to the Church population and to the contributions made in the past, to the twenty-two dioceses of the Dominion, excluding Newfoundland and Caledonia, which as yet remain unattached to the Canadian Church. The proportions were as follows:—Nova Scotia, \$4,500; Quebec, \$6,000; Toronto, \$17,000; Fredericton, \$3,000; Montreal, \$10,000; Huron, \$11,500; Ontario, \$4,000; Algoma, \$1,700; Niagara, 5,200; Ottawa, \$5,100; Rupert's Land, \$2,200; Qu'Appelle, \$400; Saskatchewan, \$250; Calgary, \$500; Keewatin, \$100; Selkirk, \$150; Athabasca, \$50; Moosonee, \$50; Mackenzie River, \$50; New Westminster, \$500; Kootenay, \$250; Columbia, \$500. This totals up \$73,000; presumably, therefore, the "Domestic" needs amounted to something under \$50,000. The \$25,000 for "Foreign" Missions was arrived at by adding together the previous year's expenditure of the D. & F. in its Japan Mission (\$7,000) and of the C.C.M.S. on its missionaries labouring outside the Dominion (\$13,000), and allowing \$5,000 for home expenditure in this foreign work and for expansion. The Japan work of the old D. & F. is, of course, taken over by the Board. It is carried on at four stations, opened in 1892, 1895, 1901, and 1902, all in the South Tokyo Diocese. The Canadian C.M.S. has its missionaries at Nagoya (Rev. and Mrs. J. C. Robinson, Miss E. M. Trent, and Miss M. M. Young), Gifu (Rev. and Mrs. A. Lea), and Toyohashi (Rev. and Mrs. J. M. Baldwin and Miss Archer), in Japan; at Ku-cheng (Rev. and Mrs. J. S. Boyd) and Lo-ngwong (Rev. and Mrs. W. C. White), China; at Acca (Rev. Dr. and Mrs. S. Gould), Palestine; at Julfa (Miss H. D. McKim, a trained nurse), Persia; and at Mpwapwa (Rev. T. B. R. Westgate), East Africa; and besides these in connexion with the C.M.S., it supports two missionaries among the Araucanian

Indians of Chili in connexion with the South American Missionary Society.

The dioceses, it is expected, having been informed of the sum apportioned to be raised by them respectively, will take steps to re-apportion it among the various parishes; and thus the claim will be brought home to every district and to every family and member of the Church. A similar plan has been adopted by the Protestant Episcopal Church of America, and it will be interesting to watch the experiments in both cases.* The whole scheme in Canada avowedly rests on the co-operation of the Bishops and clergy. All diocesan organization to obtain funds, Mr. Tucker explains in an article contributed to the *Far West*, which he formerly edited, is to be under the direction of the Bishop, and in the parish in like manner of the incumbent. But is the missionary zeal of the several Bishops and their clergy taken into account in the apportionment? And if a Bishop is lukewarm, may none of his clergy initiate effort even in their own parishes? Or where an incumbent is indifferent must individual parishioners refrain from action?

Two questions of considerable importance both to the M.S.C.C. (the initials of the new Society) and to the C.C.M.S. arose. The first was, Whether designated, or as we should call them "appropriated," offerings would count towards the fulfilment of a diocese's apportionment. Suppose, for example, certain parishes in the Diocese of Quebec should contribute sums amounting to \$6,000 (the sum apportioned to that diocese), all appropriated to the support of the missionaries of the M.S.C.C. working in Japan, would that be regarded as a discharge of the diocese's share towards the estimated needs of the Domestic and Foreign branches of the work, although as a matter of fact the whole of it would be expended outside of the Dominion? The answer given to this question is apparently in the affirmative. The Epiphany Appeal states:—

"Any donor who so desires may appropriate his subscription to any portion of the work undertaken by the Society or to the salary of any particular missionary in its pay, and such donation will be appropriated accordingly."

Presumably, also, should a larger amount be designated to a particular branch of the work, whether Domestic or Foreign, than the sum actually expended in the year in connexion with that branch, the balance would be carried forward, even though the general sum remitted to the Missionary Society should fall short of the amount asked for and required. Assuming the correctness of these inferences, the decision appears to us to be a wise one, as it is always found impossible in practice to force the stream of liberality, if it is to be full and strong, along a prescribed channel. There must be liberty to respond along the line where the heart's affections move most spontaneously. As

* We notice in the last quarterly number of *The Echo*, the organ of the American Church Missionary Society (which, as our readers know, has no connexion with the C.M.S. but represents the Evangelical members of the Protestant Episcopal Church of America), a complaint that the contributions to that Society had been ignored in the monthly statements of the Treasurer of the D. & F.M.S., causing widespread dissatisfaction to the parishes concerned.

regards the C.C.M.S., the Executive Committee issued the following very satisfactory memorandum bearing upon this point:—

"The Canadian C.M.S. is at perfect liberty as heretofore to advocate its claims throughout Canada by means of its own machinery and solicit contributions to the funds from persons interested in its foreign missionary work.

"The Canadian C.M.S. is recommended to continue to appeal with vigour on behalf of its work, and to employ missionaries at present at home on furlough and others in deputation work to that end.

"That moneys received by the Canadian C.M.S. towards its work, which is now entirely in the foreign field, will be a direct benefit to the Missionary Society of the Church of England in Canada, and will assist its funds and further its efficiency and will count towards the apportionment allotted to the parish and diocese from which such moneys are received.

"In prosecuting its own work with vigour by means of its own machinery and in its own methods, the Canadian C.M.S. will be acting in harmony with the Missionary Society of the Church of England in Canada, and will be effectually co-operating in its missionary work.

"On behalf of the Executive Committee of the M.S.C.C.

"ARTHUR TORONTO, *Chairman.*

L. NORMAN TUCKER, *Secretary.*"

"January 15th, 1903.

The other question was, whether the Canadian C.M.S. would have a share of the undesignated offerings, or whether it would only receive such gifts as the donors expressly appropriated to its use. The details were not fully discussed at the first meeting of the Board and some uncertainty was left as to the point. Inasmuch as the apportionment plan included \$13,000 for the C.C.M.S., the presumption seemed safe that in the event of the whole \$75,000 being realized and all at the disposal of the Board, the C.C.M.S. would receive its full share. It is evident, however, that many difficulties might arise in practice, and when the Executive Committee which met at Ottawa on December 10th faced the problem, it was wisely decided to defer it for a while, and meantime to hold a Conference consisting of seven members of the Board and a like number of the Committee of the C.C.M.S. This Conference was to meet in January, but we have not had news of its deliberations.

One other result of the new organization remains to be noticed. The D. & F. and the C.C.M.S. had up till December last their separate publications, the former had the *Canadian Church Magazine*, and the latter had the *Canadian C.M. Gleaner*, that is the *C.M. Gleaner* with four or more pages monthly of Notes by the Rev. F. H. Du Vernet, Editorial Secretary of the C.C.M.S. At the November meeting of the Board Mr. Du Vernet made the proposition that, with the object of advancing still further the work of unification, there should in the future be only one magazine embracing all the missionary interests of the Canadian Church, and the motion was adopted. This was promptly carried into effect, and in January appeared the first number of *The New Era*, "the official magazine of the Missionary Society of the Church of England in Canada." The Editor-in-Chief is the Rev. L. Norman Tucker, and the Rev. F. H. Du Vernet and Misses Cartwright and Amy Gaviller are Associate Editors. Of the thirty-six pages of the first number, twelve are devoted to accounts of the General Synod and the first meeting of the Board of Management, and to appeals, including the Epiphany Appeal which enumerates the stations and work of the C.C.M.S. Six are edited by Mr. Du Vernet and relate

exclusively to the C.C.M.S. and its work. Five are devoted to an account of the origin, growth, &c., of the Women's Auxiliary, edited by Miss Cartwright. And one is taken up with the Junior Department, under the editorship of Miss A. Gaviller. The yearly subscription for the magazine is fifty cents, and arrangements have been made to supply the *C.M. Gleaner* direct to those Canadian friends who subscribe seventy cents per annum for the two magazines.

It is perhaps premature to attempt to gauge the effects of this important movement on the Indian Missions of the far West. At the present time the work among these scattered tribes is mainly supported by English Christians. It is reasonable to look forward to an early date when this will cease and the Canadian Church take the burden wholly upon itself. A beginning of the process of transfer has been made in respect of the dioceses of Rupert's Land, Saskatchewan, and Calgary, which have appealed to the Eastern dioceses to make up the slight reduction made year by year (with intermissions) for several years past in the Church Missionary Society's grant. But it has now been decided to subject the other dioceses, Moosonee, Keewatin, Athabasca, Mackenzie River, Selkirk, and Caledonia, to a diminishing scale which will leave them several years hence without support from the C.M.S. It may be presumed that the Bishops of these dioceses will add year by year to the amount of their diocesan needs in the statement which they will send to the M.S.C.C. the sum subtracted by the C.M.S., and that in this way the burden will be shifted with the least inconvenience to all concerned.

G. F. S.

DEPUTATION TO THE ARCHBISHOP OF CANTERBURY.

IN accordance with a custom which has been observed since Archbishop Howley, in 1842, accepted the office of Vice-Patron of the Society (an office which the Society's Fundamental Laws reserve for the Primate of All England), a Deputation from the Society waited by appointment upon the Archbishop of Canterbury at Lambeth Palace on Friday, February 27th, for the purpose of formally requesting him to accept the office. Among those present were:—

The Bishop of Wellington, Bishop Fyson, Bishop Goe, the Right Hon. Sir John H. Kennaway, Bart., M.P., Colonel Williams, M.P., Sir Algernon Coote, Bart., Sir W. Mackworth Young, the Dean of Peterborough, Archdeacon Richardson, the Revs. B. Baring-Gould, A. E. Barnes-Lawrence, J. Barton, G. B. Durrant, J. S. Flynn, Prebendary Fox, J. A. Lightfoot, A. Oates, R. B. Ransford, S. A. Selwyn, G. Furness Smith, G. Tonge, Prebendary Webb-Peploe, and Prebendary White, General Crofton, Colonel Seton-Churchill, Captain Campbell, Dr. R. N. Cust, Messrs. C. R. Ford and D. Marshall Lang, Dr. H. Lankester, Messrs. R. Maconachie, J. H. Master, P. S. Melvill, Joseph Moore, J. W. Rundall, and Eugene Stock, Dr. F. P. Weaver, Mr. G. H. Woolley.

Sir John Kennaway, President of the Society, in introducing the Deputation to his Grace said:—

"May it please your Grace:—I am here as a spokesman of our friends gathered together, in response to your kind invitation, to offer to you our hearty congratulations on your being called to the high position which you now occupy, and to invite your acceptance of the office of Vice-Patron of this Society. We realize to the full the heavy burden which is laid upon you as sitting in the chair of St. Augustine. As the head of all the Churches of the Anglican Communion,

brought now into such close contact with Lambeth and with each other by the mere facility of communication all over the world, we recognize the burden upon you to keep the Churches pure in faith, and especially the Church at home, and to maintain order and discipline within her borders. The effort that lies incumbent on the Churches is to bring the masses of our own countrymen in touch with the living Christ, and also grapple with those social questions which come home to the masses so much—their housing, and the temptations to which they are exposed, such as drink, gambling, and other evils of that sort. These social questions are of the deepest interest, and in the efforts to meet and grapple with them the Church of England, with you as its head, is the natural leader. These are questions which have been with us from the beginning and will be with us for all time. There are also special efforts necessary by which we look, under your guidance, to restore unity to the Church—unity in sentiment and in effort. But I venture to submit to you that the best solution of all these burning questions is the acceptance of that principle which was laid down by your revered predecessor—that the first of all the questions with which the Church of the present day has to grapple is the task of preaching the Gospel to all nations, and setting forth the truths of the Incarnation and the Resurrection. We do look for the solution of these questions through the hastening of the coming of our Lord and Master, Who alone can set the wrong to right, and alone can bring about the healing of all nations. We are here as representatives of a Society which exists for the special purpose of preparing for Christ's return by making His Gospel known to the ends of the world. We have received from your predecessors who have filled the office which we now offer for your acceptance the kindest counsels, which have been of inestimable value to us. And we know that we shall have the same at your Grace's hands; that we shall find in you a counsellor and adviser. And you will find in us those who are ready to listen to your counsels and, I hope, ready to follow them."

The President was followed by the Very Rev. W. H. Barlow, Dean of Peterborough, who said:—

"May it please your Grace:—I have been requested by the Secretaries to follow our loved and honoured President, Sir John Kennaway, in saying a word to represent the clerical side of our C.M. Committee. We are, as your Grace knows, a large community, and I am glad to see so many of the London clergy able to be present to-day. Following the words of our President, I should like to express my own feeling in regard to the future, under your Grace's government of the Church of England. It is distinctly one of profound hope and thankfulness. I suppose there are few things which more fill us with hope for the future than the promotion of the Bishop of Winchester to the throne of Canterbury. We remember, your Grace, that you have been the honoured and trusted adviser of Archbishop Tait, Archbishop Benson, and Archbishop Temple. We remember that these three Archbishops, each in his own way, were devoted to the cause of Christian Missions among the Heathen; and perhaps we may say there has been an increasing devotion to the work of such Missions in the history of these three men; for the zeal seems to have come, I was about to say, to its highest point in the times of Archbishop Temple; yet we hope it has a higher point still to reach in your own lifetime. Now your Grace, as the faithful adviser of these three men, has been in touch with the Episcopate all over the world as well as in England; and the hope and confidence that I feel myself is, I am sure, felt by all of us here that God has great blessings in store for the Church of England as an evangelistic agency. . . .

"Further, I do not forget that your Grace was one of the most trusted advisers of her late Majesty Queen Victoria; and I pray that you may be called also to the counsels of the present Sovereign; and that you may be able to speak in the House of Lords for truth, righteousness, and the glory of God, and the spreading of the Gospel of Christ. With profound reverence and deepest personal affection I ask you to accede to this proposal."

Sir Algernon Coote, President of the Hibernian Church Missionary Society, also spoke as follows:—

"Your Grace,—I feel highly honoured at being asked to join in this request. Our Church is separated *de jure*, alas! from your Church, but *de facto* we are one

and certainly, as far as missionary work is concerned, I may say that every member of my Church is a 'Unionist.' There was a proposal made not long ago by a leading Irish Churchman to have a separate Irish Church Missionary Society. I am thankful to say our Hibernian Committee opposed that, and I hope we shall always continue to be the Hibernian C.M.S. in connexion with the parent Society in London. We can never forget the visit of the saintly Archbishop Benson to Ireland so soon before his death, and the chairs of St. Patrick and St. Augustine must ever be linked together. We do our little best in Ireland to help this work. We send many candidates to the C.M.S., and though we have our own Sustentation and Superannuation Funds to support, we contribute from £20,000 to £25,000 a year to the Society's work. I would only say in conclusion—and I am sure I may speak in the name of the Archbishops and Bishops of our Church—how heartily we trust that your Grace may accede to this request, and how confident we are that all you will do in connexion with the Church Missionary Society will forward the highest interests of the Church."

The Rev. Prebendary Fox, Honorary Clerical Secretary of the Society, then read the following address:—

"To the Right Hon. and Most Rev. Randall Thomas Davidson, D.D., Lord Archbishop of Canterbury, Primate of All England and Metropolitan.

"The Committee of the Church Missionary Society approach your Grace with respectful congratulations on your appointment to the high office to which it has pleased God to call you, and they pray that you may be long spared to occupy it to the glory of His Name and the edifying and well-governing of His Church. They beg that your Grace will do them the honour of accepting the office of Vice-Patron of the Society, reserved by its Fundamental Laws for the Primate of All England. Six of your Grace's predecessors have held this office in the past sixty years, and to all of them, and not least to him who last occupied the See of Canterbury, the Society has been indebted for many tokens of cordial confidence, for much judicial counsel, and for the valued encouragement of personal help. The Committee respectfully ask that your Grace will give them the privilege of your advice and assistance as occasion may require, and will allow them the same direct and friendly communication as permitted by your predecessors. They also look forward with gratification to your Grace's being able to preside (in accordance with a request to which you have already given your kind consent) at the next Anniversary on May 5th, being the first after your appointment to the office of Archbishop. The Committee have already had so frequent assurances of your Grace's sympathy in the past that they approach you with the more confidence in expressing the hope that in the many and heavy burdens which the responsibilities of Lambeth and Canterbury bring upon you, your Grace may yet be able to take a leading part in the great enterprise of the Church to evangelize the world. The Committee are convinced that in the fulfilment of the last commission entrusted by the Lord to His people will be found the one hope of the Church's true prosperity. If the energies too often divergent, misdirected, and distracting at home were devoted in the unity and power of the Holy Ghost to an obedience which was only limited by the 'utmost parts of the earth,' the Committee believe there would be more of the blessing of peace and the increase of spiritual life in our own borders, and so by the expansion of His Kingdom through the world the day of the Lord and His final victory over evil would be shortly accomplished. In this lofty ideal the Committee would earnestly associate themselves with your Grace, and offer their humble prayers that Almighty God may so employ you in your high office that all the Christian people of our land, and especially of the Church over which your Grace presides, may enter into fuller ambitions, stronger determinations, and more consecrated energies to carry out the will of the Lord and preach the Gospel to every creature."

After the reading of the address the Archbishop replied as follows:—

"Sir John Kennaway, my Lords and Gentlemen,—It is with no ordinary feelings that I say how cordially I thank you for the interview which you have allowed me to have with you to-day, and further for the speeches which those who have spoken on the Society's behalf have just uttered, and for the thoughts which underlay their kindly, hopeful, and inspiring words—hopeful and inspiring just

because each speaker has recognized how great our difficulties are, and how much need there is for our mutual society, effort, and work, and above all for our reliance upon a help which comes from above. At such an hour one simply throws oneself back upon the thought of the help which our Lord Himself gives to one in responsible position in His Church in answer to the prayers of those who, like those to whom I speak, have given themselves to the cause for which we care so deeply, the duty of spreading the message of our blessed Lord among those who have not heard it, and deepening the knowledge of Him among those who have already heard. It is because I know what those prayers will mean, how keenly they will be offered, how trustfully and hopefully you do with me look forward to the fulfilment of the Lord's own promise—it is for that reason that one dares to be hopeful even in times of difficulty like these, and in face of the world-wide work which lies before us all. This has certainly never been more markedly brought out than in the events of the last few weeks. The letters I have received have brought vividly before my own mind how wide is the interest taken over the whole world in what happens at Lambeth, and I doubt whether expression has ever been more markedly given to it in the whole history of Christendom. That being so, it is impossible not to feel hopefulness as one finds oneself the recipient of so many good wishes and the promise of so much helpful prayer. It is impossible but that the Archbishop—whatever else he may be in touch with—should desire to be in closest touch with the Society which in so special a way goes forth to the very ends of the earth to spread the Master's message and advance His Kingdom. To me the official connexion which is now by your courtesy and by God's grace to be allowed me with the Church Missionary Society is, I say in all seriousness, one of the deepest causes of thankfulness to me, and one of the things which will inspire me most to try and do the work to which our hands are all set, as well as God shall show me how."

After referring to incidents suggested by the portraits of the various Archbishops hanging on the walls of the room, especially that of Archbishop Moore, and to his cautious reply through William Wilberforce to the C.M.S. Committee in 1800, the Archbishop continued :—

"It was in this room that the last (the fourth) Lambeth Conference was held, and the contrast between that occasion and the incident of a hundred years before is most significant. I have been to many missionary gatherings, I have heard many missionary speeches, I have often felt stirred to enthusiasm by words spoken by eloquent lips, but I have never been present in any room, or heard any speech, or seen any enthusiasm equal to that which this room showed on the part of the assembled Bishops as Archbishop Temple spoke to them on Foreign Missions, and above all on the sort of work to which the C.M.S. is devoted. The contrasts I have suggested are, to my mind, full of meaning to us and full of suggestiveness as to the way in which we can believe that God does guide the Church onward through mistakes and blunders, and that the work is being done under the guidance of the Holy Spirit. . . . If in former days there have been mistakes on the one side or on the other, let us learn from them to be guided in the days to come so that our enthusiasm shall take the right line and that we shall be enabled, by God's grace, to gain that right judgment for which we pray.

"My friends, I do with all my heart care for the cause which brings you here to-day. I have cared for it all my life, but have never till now, of course, had the opportunity of doing what by God's grace it will be my endeavour to do for it in the years to come, if He spares my life. And as regards your Society and its members, I do desire to be helped by information and counsel. Never shall I, if I can help it, make any difficulty, and never shall any obstacle be allowed to stand in the way of any endeavour on the part of my friends Mr. Fox and Sir John Kennaway to consult me—if they think well to do so—on anything the Society wants to promote. You may be quite sure of this—that very few days can pass, with the work that goes on within these walls, without something occurring which makes the Archbishop feel that it is to Salisbury Square he will have to turn for information and for the counsel which will enable him to avoid some peril that lies ahead. I want that counsel, and I believe by your kindness I shall have it. I am grateful to you for recognizing so fully in the words which

you have spoken to-day, that we are surrounded at home and abroad by difficulties not a few. It is when we recognize the difficulties and have felt what our weakness is and who the Enemy, that we learn to rely not on ourselves but on Him Who cannot fail; and the standard of the Lord can be lifted against the Enemy and will prevail. I believe most truly, as Sir John Kennaway said in his opening words to-day, that for many of our home problems—religious, social, even political—the truest solution lies in our giving ourselves, as our Master bade us, so far as in us lies, to spreading the message of His Kingdom throughout the world, and the reflex action on ourselves will be seen and felt in a blessing greater than we had dared to hope for—just in proportion as men care for what is done outside the shores of England. It is in proportion as men have cared for that, as History clearly shows, that things have gone well at home and that the blessing of God has rested on the Church's own domestic life. That our work may be so set forward as to bring that blessing on us is the prayer of every one of you to-day and is my own.

"I thank you with all my heart for the privilege which your kindness has given me to-day."

Sir John Kennaway thanked the Archbishop for his acceptance of the office and for the kind words he had spoken, and his Grace having offered prayer, the gathering dispersed.

NEW HINDI VERSION OF THE OLD TESTAMENT.

A SMALL pamphlet bearing the title "The Translation of the Old Testament into Hindi" forms No. VII. of the interesting series of *Bible House Papers* published from time to time by the British and Foreign Bible Society. This series, we are informed in an introductory note, is published with the object of contributing "towards a better knowledge of the great and difficult work which the British and Foreign Bible Society has been carrying on for almost a century; or towards the attainment of improved translations of Holy Scripture by illustrations drawn from the experience of the past, with its varieties of procedure resulting sometimes in success and sometimes in failure."

The present pamphlet, of which we propose to give a short account, has been written by the Rev. Dr. Hooper, an able and experienced missionary of the C.M.S. in India, and worthily fulfils the design of the Bible Society in publishing these occasional papers. It contains a full and interesting account of the latest effort to provide as perfect a version as may be of the Old Testament Scriptures in Hindi, the generally received name of that form of Hindustani which is written in the same ancient character as Sanskrit and preserves as much as possible of words and forms derived from Sanskrit, eschewing those of Persian and Arabic derivation which the Mohammedans introduced into India.

The first Hindi Old Testament translation was that prepared by the Rev. W. Bowley (1834), "a saintly and remarkable Eurasian missionary of the C.M.S. resident at Chunar." This translation, though possessing certain defects due to Bowley's ignorance of Hebrew, is still regarded by many competent persons with the utmost respect. It is no small testimony to its value that the late Rev. Nehemiah Goreh "always spoke of it with affection and admiration." In process of time, however, a demand arose for a new version, and this was undertaken in the sixties by an American missionary. "He excelled where Bowley failed. His work shows a knowledge of Hebrew such as few missionaries possess." But either because his knowledge of Hindi was small, or because "he knowingly, at the expense of its idiom, translated the Hebrew literally," his version was so unidiomatic as to be unintelligible "except to one who knows beforehand what a passage means."

It is still, however, the only Hindi Old Testament in circulation, and in spite of its defects "it has been used by God for spreading the knowledge of Himself." In connexion with this Dr. Hooper has some remarks which are worth quoting:—

"The Septuagint has similar defects. The Greek is painfully unidiomatic. Parts of it are barely intelligible. Yet, beyond any other, it was *the* means whereby God spread among the Gentiles the knowledge of Himself, and mightily prepared the way for the preaching of the Gospel. Moreover, for four centuries it was, with few exceptions, the only form in which the Church of Christ read the Old Testament.

"Such facts should make us careful not to despise imperfect versions of the living Word of God. No one who knows anything of the inner working of the heaven among the Heathen would do so. Yet, on the other hand, it is important to provide both Christians and non-Christians as early as possible with the most perfect version procurable of the Old Testament in their own vernacular. Reverence for God's Book forbids us indolently to acquiesce in any version more imperfect than need be. Zeal for the truth and love for men forbid us to rest content so long as any portion of the Book is hidden from its readers, or presented to them in a perverted or even unattractive form."

The Bible Society having convinced themselves of the need of a fresh version of the Hindi Old Testament, entrusted the immediate direction of it to the Committee of the North India Auxiliary Bible Society at Allahabad. That Committee fixed the number of the translators at three, two of whom were English and one American. Under the heading, "The Translators and their Preparation for their Task," Dr. Hooper gives an interesting biographical sketch of his two colleagues and himself in reference to their fitness for the work entrusted to them. He himself had begun Hebrew as a boy at school, and later had read for the Hody Hebrew Exhibition at Wadham College, Oxford. He had also while at Oxford gained the Boden Scholarship for Sanskrit, "the parent of Hindi." He had thus gone to India with a considerable measure of equipment for the translational work in which he was to be engaged in later years, an equipment which was subsequently greatly increased by an unusually varied experience of missionary work in different parts of North India.

The other English member of the Revision Committee was a missionary of the London Missionary Society, the Rev. J. A. Lambert. "He brought to the work," says Dr. Hooper, "among other intellectual qualifications (1) an intimate acquaintance with the Hebrew Bible, and (2) a highly developed critical faculty. To have this readiness in detecting errors possessed by one member of a translation committee is essential."

The American member of the group of translators was the late Dr. Kellogg, who is well described as "a man of rare ability." Amongst the works by which he is known are his volume on Buddhism entitled, *The Light of Asia and the Light of the World*, in reply to Sir E. Arnold's *Light of Asia*, his Commentary on Leviticus in the *Expositor's Bible*, and his Grammar of the Hindi language. His death, which occurred as the result of an accident on May 3rd, 1899, was a terrible shock to his colleagues and friends, and threatened seriously to hinder the work of revision.

Dr. Hooper and Dr. Kellogg commenced the work together in 1893, and were joined by Mr. Lambert in 1894. The following extract will be read with interest not only as indicating the method of work adopted by the translators, but also because of the view it gives of the part which non-Christians necessarily take in the translation and revision of the Scriptures:—

"When Dr. Kellogg arrived, at the beginning of 1893, we agreed to some essential principles, and to the following method of work. Each of us was to translate a book in private, leaving a wide margin, and then send it to the other

to note his criticisms and suggestions on it. When that had been done, it was to be discussed in committee together. He agreed to begin on the books which I had done the year before.

"We got two Pandits to assist us, and they continued with us to the end. Their duty was (1) to help in the first draft translation, and correct errors in it; (2) to attend our committee meetings, answering questions and offering suggestions; (3) to write out the translation for the press. Both of them were thorough Hindus, a distinct advantage for a translation. Christians know beforehand what is intended, and they are therefore less competent judges than non-Christians whether a passage in their own language conveys the desired meaning. Still, the presence of one intelligent Native Christian with a translating committee is of much importance, as will be seen presently. We should have felt honoured if we had been the means of leading even one of these Pandits to Christ. At first they did, indeed, seem a little influenced, but this ceased. However, Hinduism did not (as Mohammedanism sometimes does) hinder their writing or improving a sentence subversive of their professed belief. One of them was remarkably able to take our standpoint, and anxious to express our meaning, and make the translation intelligible to an ordinary Hindu—a quality very rare in a Pandit. Of course, we could not leave any responsibility to them. We had to question and cross-question them to enable us to use our own judgment on their suggestions; and we had to read over and correct all they wrote for the press. Still, we could not have done without their help."

As soon as the first revision of the Old Testament was complete, copies of certain books were printed and circulated with a view to obtain criticisms and suggestions. The following extract gives an example of the advantage which such a method cannot fail to secure:—

"It must not be supposed that our work was concealed from the public most interested in it, until the version should be published, and outside criticism be useless. We sought from the first, and the North India Bible Society Committee helped us to obtain, the criticisms and suggestions of as many competent persons as possible. For this purpose, 500 copies of the Psalms and 200 of most of the other books were scattered broadcast in tentative editions to elicit suggestions. Only a fraction of those to whom copies were sent replied, and only a fraction of their criticisms proved to contain new and valuable points. For these, the version will be permanently the richer. I will give one instance. Hindus have a special word for the time of day an hour or two before sunset. It is derived from the dust raised by cattle as they come home to be milked and housed for the night. Obviously this was the word for that singular phrase *between the two evenings*, which is often specified as the time for the evening burnt offering, and particularly for the slaying of the passover lamb. This word never occurred to us; but the late Rev. B. Davis, C.M.S., suggested it, and it was at once thankfully accepted."

A fresh revision had now to be undertaken, in view not only of the criticisms received, but also of the increased knowledge and experience acquired by the translators in the progress of the work. This time they had the advantage, so essential for Bible translation work, of the co-operation of an educated Indian Christian. Dr. Hooper thus describes the help the translators received from him:—

"For the revision the Bible Society furnished assistance of a new and valuable kind in the presence of a Native Christian. Though of Christian parentage, he had not suffered his Hindi to become denationalized, but retained a pure style, and had an extensive and accurate acquaintance with Hindi literature. He also knew English well, and had the advantage in understanding the Scriptures which this knowledge conveys. Above all he was an earnest Christian, and regarded the work as God's."

Again:—

"He was an excellent critic. In comparing the tentative version with the English Revised Version he detected many minor inaccuracies which had escaped my notice in comparing it with the Hebrew; and in the majority of cases we were

glad of the corrections. But the greatest advantage was that he was a safe guide as to whether idiomatic expressions suggested by the Pandits had or had not too much of Hinduism in them. On this a foreigner, not brought up among Hindus, cannot have the same assurance as Mr. Premchand had. Sometimes he just saved us from putting in what to a Hindu reader would have suggested his own mythology. For example, in Deut. xxviii. 13 and 41, the words 'the head' and 'the tail' occur. As 'the tail' is not used in this figurative way in Hindi, both Pandits wished us to substitute 'the foot' for it. But Mr. Premchand assured us that this would inevitably confirm a Hindu in his belief that the Brahman caste issued from Brahma's mouth and the Shudras from his feet. So we dropped both figures, and rendered the words, 'He shall be highest and thou shalt be lowest.' On other and more frequent occasions he could assure us that a proposed idiom was quite safe."

An extremely interesting section of Dr. Hooper's pamphlet is occupied with a description of the "Characteristics of the Version," and treats of such questions as the Hebrew text followed by the Revisers, the principle adopted in the rendering of proper names, more particularly the name of God, the use of foot-notes where explanation on any point seemed desirable, and not least the much-debated question of how far it is permissible for translators to be interpreters. On this last point some extracts may be given in order to show the point of view for which Dr. Hooper earnestly contends:—

"When Mr. Perkins sketched the principles which should guide the Urdu translators of the New Testament for the consideration of the Conference which was starting that work, he inserted a rule that where the original was capable of two or more meanings, such a rendering should, if possible, be chosen as would preserve the ambiguity of the original. This principle was discarded in the Urdu New Testament. It was never discussed in the Hindi Old Testament. It is only an application of another which wields great authority in some quarters, viz., that 'Translators are not interpreters.' Certainly, translators should not interpret unnecessarily. In particular they should carefully avoid introducing any ideas which they do not honestly believe to be in the text, or giving any colour to the sense of the text which would favour a special religion or way of thinking. But, apart from this, it is simply impossible for translators to refrain from interpreting. Cases in which the original is capable of more than one meaning occur far too continually to be met by alternative renderings in the margin, or by an ambiguous rendering in Hindi. We began, indeed, by introducing ambiguities corresponding to those in the original wherever we could. But if I remember aright, in every case we sooner or later found that our ambiguous rendering either gave no meaning at all, or rather suggested the less probable meaning. Hence we adopted the expedient less and less as we went on, and nearly, if not quite, all instances of it were swept away in the revision."

Dr. Hooper gives various illustrations in support of his contention, but we have only space for one:—

"Finally, I give an example in which abstinence from interpretation would have left the sentence meaningless, and too little interpretation would have left the reader doubting between the true and the false meaning, with a bias towards the false one. In Is. xxxiii. 15, one of the characteristics of him who 'shall dwell on high' is that he 'shaketh his hands from holding of bribes.' The Hebrew word for 'shaketh' implies a jerking of the hand with a view to dashing anything in it to the ground. The thought evidently is that the good man no sooner feels a bribe in contact with the palm of his hand than he lifts his hand and dashes it away. By the time we came to revise this passage we had learned the necessity of much interpretation, and so it came before us in the form, 'he that, if a bribe is slipped into his hand, dashes it down.' The Pandits said, 'We know what you mean by this, and it might be taken in that sense. But it would more likely be taken to mean that the man was dissatisfied with the bribe offered, and dashed it to the ground in disdain to secure a larger one.' Well might we feel amazed to think how narrowly we had escaped foisting such a meaning into God's Word!

Eventually we found we had to interpret still more and say, 'he who never takes bribes, and if one is slipped into his hand, dashes it down.'

Passing by the section on "The Principle of Perspicuity: what it involves," which deserves the careful study of all interested in the subject of Bible translation, we come lastly to the section—a most important one—on "Guarding against Misconception." Dr. Hooper says:—

"We often discovered to our dismay that a wrong and in some cases an evil meaning was suggested to native minds by what seemed to us innocent wording. The risk of grosser interpretations was, on the whole, greater in the Urdu for Mussulmans than in the Hindi for Hindus. But other misinterpretations may be illustrated by three examples."

Here is one of them:—

"Gen. xlv. 4, 'Joseph shall put his hand upon thine eyes.' Undoubtedly this means what we express by *closing the eyes*, after death. So we rendered it, forgetting that the Hindus have not this custom. After a time the Pandit relieved his mind thus: 'I can't understand this story of Joseph. He seems such a good son, and his father so fond of him! How comes it, then, that they have a stand-up fight, and Joseph, being the stronger, hits his father on the eye so hard as to close it?' There was no help for it but to render the passage simply, 'Joseph shall conduct thy funeral ceremonies.'"

So, again, in dealing with metaphors:—

"It was often impossible, consistently with idiom, to keep the metaphor used in the original, or any metaphor at all. To sin 'with a high hand' (Num. xv. 30, Revised Version), and to go out of Egypt 'with a high hand' (Num. xxxiii. 3) are expressions which denote fearlessness. The metaphor is to us so very expressive that we should like to keep it. But a literal rendering would convey to Hindus only the untrue and insipid meaning that the hand happened to be held up during the sinning or coming out of Egypt. While we were discussing how the phrase could be rendered, a Pandit said an analogous Hindi expression was to do a thing 'protruding the chest.' This was adopted provisionally, till it became plain that it was unknown beyond a limited area."

The final paragraphs of the pamphlet deal with "The Use of the Old Testament," and are designed to answer a possible objection, "Why spend such immense labour, time, and money in translating the less important part of the Bible?" In reply, Dr. Hooper concedes "that a translation of the Bible which stops short of the New Testament is like a body without a head, a building without a roof." But he adds:—

"I am quite convinced of two things. One is that in any translation which is not the first one in a language, but one which aims at being a standard version in it, the Old Testament ought to be done *first*. The other is that until the New Testament can be given to a people in a standard translation, the Old Testament by itself, though it is confessedly incomplete, is nevertheless replete with a blessed potency for imparting the knowledge of God."

And again:—

"The importance of the Old Testament, even apart from the New Testament, to teach the people of India is of two kinds. Its stern monotheism, its hatred of idolatry, its revelations through angels and prophets are peculiarly attractive to Mohammedans. Its priesthood, its priestly caste, its distinctions of meats, its emphasizing ceremonial purity, its sacrifices, its ritual, and its religious rules pervading life, greatly interest Hindus. When by means of these features the minds of Indian non-Christians have been drawn to study the Old Testament, they find in it a conception of the Divine nature and character and will excelling Moslem conceptions even more than these excel Hindu ideas in such matters. And if they do not harden themselves against its influence, the Old Testament, even alone, must convince them that their own religions are inadequate and erroneous, and that no rest can be found but in Him 'of Whom Moses in the Law, and the Prophets did write,' and of Whom the New Testament gives the full and unveiled picture."

It ought perhaps to be added that the new version, which, as Dr. Hooper points out, is not a revision but a new translation, is not yet published. In the light of some strong criticisms which it has received it is being once more carefully reviewed, and there is good ground for believing that when it appears it will take its place as a really worthy version of the Old Testament Scriptures in that widely-spoken Indian language.

We trust that the brief and necessarily imperfect sketch which we have given of this most interesting pamphlet will induce some to study it for themselves. They will gain from it, we are confident, a truer conception of the gifts, many and varied, needed for the work of Bible translation, their sympathy with those engaged in it will be quickened, and they will join devoutly in Dr. Hooper's prayer at the close of a memorandum to the Bible Society appended to the pamphlet, "that all concerned with these intensely momentous matters may receive the needed light from above."

G. B. D.

THE STRENGTH AND WEAKNESS OF THE INDIAN CHRISTIAN COMMUNITY.*

By the Rev. D. L. JOSHI.

IF some outside in touch with the community had written a paper on this subject, we could have had an opportunity of knowing how others see us. When we deal with our own community, we are apt to be a little partial. But as that could not be arranged in time, I offer a few points indicating the lines along which the strength and weakness of our community lies.

The subject is a broad one, and needs to be more thoroughly looked into than can be learnt merely from a paper of this sort.

Christianity in India has had three stages—the Syrian, the Roman, and the Protestant.

The Syrian Church of Malabar, reputed to be founded by St. Thomas or his disciples, carries us back to 1500 years ago. Amidst adverse circumstances, remote from the base of its ecclesiastical operations, subject to the degenerating elements that characterize ancient Churches, it has been rooted in the soil of Malabar. How far it exercised an influence in moulding the non-Christian thought around it, how far it may have helped the surrounding provinces for a more speedy acceptance of Christianity than has been the case with other parts of India, one cannot say; but one thing is certain, that the successive assaults of Buddhism, Hinduism, and Islam have not effaced it. This much for the triumph of the Cross in that corner of India.

After the lapse of a thousand years, Portugal sent its military missionaries here and combined its conquest with the conversion of the Gentoo. They found it convenient to commence their operations successfully on the coast contiguous to that of Malabar. They tried their utmost and even succeeded to a certain extent in bringing the Syrian Christians under the yoke of the Pope, and we find instances of Syrians being done to death by the Holy (?) Inquisition of Goa. The Portuguese, helped on by such devoted men as Francis Xavier, and backed up by the unscrupulously zealous disciples of Ignatius Loyola, and the tortures of the Inquisition and bribes of preferments, succeeded in forcing many Hindus to undergo a wholesale change in

* This Paper was read by the Rev. D. L. Joshi, pastor of the C.M.S. Marathi congregation in Bombay, before the Indian Christian Association, Bombay, Sept. 13th, 1902.

their names and dress. But with all their zeal, lacked by the civil arm, they failed to possess and convert the heart of India. It is sometimes said in ridicule that the Portuguese left behind them an army of "cooks and butlers" for the benefit of the British conquerors. This may be an exaggeration, but there can be no doubt that this method of forcing Christianity down the throats of Hindus created a revulsion of feeling against Christianity. The prejudice thereby rooted in the minds of the people probably accounts for the difficulty of winning over a much larger number to Christianity in this Presidency, which is often called a barren soil for missionary operations. The Mahrattas have just cause to be bitter against foreign faiths. With a mighty effort, Shivaji and his followers stemmed the tide of Islam that threatened to swallow up the whole of India. With a left-handed effort they confined the advancing *Feringi* to the Western coast below the Sanhyadris.

In the fulness of time, the mightier wave of the Reformed religion came from the West and the Further West. During the course of a century it has achieved even more than was achieved in a corresponding period of the history of the early Church. These operations were not backed by the arm of flesh, but, on the contrary, in its early stages the powers in the land forbade the missionaries landing on British soil. And we have to thank these persecuting measures for the presence of the American missionaries amongst us. Failing to be allowed to land in Bengal, a few went to Burmah and others came to Bombay, which was more or less a crown island. The efforts of Carey and Marshman, Henry Martyn and Buchanan, Duff and Wilson, and much earlier of Schwartz, followed by hundreds of their successors, have been so far crowned with success. The grand fruit of their labours is not merely seen in the increasing number of Indian Protestant Christians, as evinced by census reports, but in the general process of the Christianization of India. Look even at Neo-Hinduism. The Hindu Shastras are now read in the spirit of Christianity; the endless tactics that are followed in propping the ancient religions of the country are now borrowed from the inmost shrines of Christianity.

When a man becomes a Christian, from whatever motives, he places himself at once in a condition, which in process of time, under proper circumstances, will mould him and his progeny into new creatures. The unworthy motives of some in becoming Christians may dwarf their spiritual condition, but the ultimate effect must be elevating. This has been proved over and over again in the history of nations who have embraced Christianity. The development in all cases has not been uniform, but the Gospel has given a permanent character to the nations that have come under its influence.

In this new community, which is labelled "The Indian Christian Community," are people of all sorts and conditions: even people from the very dregs of Indian society—so much so that till the other day the proud Indian Pharisee passed it by unconcerned; but the revelations of the late census have alarmed him. Into this heterogeneous mass of people, drawn providentially together by the Cross of Christ, we are to seek the germs that will gradually develop and leaven the whole mass and thus radiate its energy from the centre to the circumference!

I. Let us honestly endeavour for a brief space to see what elements of strength are perceptible in it and wherein still lies the weakness of this protoplasm which is to give a new nation to India.

By one step the convert to Christianity frees himself from the fetters of centuries. There is no need of forming social conferences for him, no need

of his agitating in favour of widow re-marriage, or against infant marriages; there are no problems about the backward classes for him or the shedding of any crocodile tears about their remaining neglected. The reforms which non-Christian leaders are straining their nerves to bring about are gained by him at one step—the fiat has gone forth that he has become a free man. His franchise is complete. He may retain traces of slavery, but he breathes a new atmosphere of liberty.

The moral courage exhibited by the convert in facing popular ridicule nerves him with a strong individuality. How often we have marked, in our deliberations, when left free to ourselves, how this individuality is uppermost. Indian Christians do not appear like a flock of sheep blindly following a particular man. Hero-worship is not the cult of Indian Christians. But this very virtue sometimes constitutes a danger in not having unanimity about matters of great moment. How often good designs have been frustrated on account of this! Howbeit, strong individuality is a sterner virtue, and if well directed will mark the Indian Christian in strength as compared with his non-Christian brother. This is one of the materials that the Western is made of.

By the breaking up of the old family system the habit of self-reliance is forced upon the Indian Christian. When the *mabap* missionary has relinquished his protecting care (so necessary in the early stage) of the Indian Christian, the man is left to his own resources. He may fail, or he may partially succeed, but anyhow he must ultimately look after himself and his family.

The discontinuance of early marriages and the introduction of inter-marriages among Christians of different castes constitute another source of strength to the community. No doubt, sudden changes in these matters are fraught with dangers and difficulties, and people have to pay a penalty for their want of discretion. Sometimes, postponing marriage indefinitely, and thus going to the opposite extreme, brings physical penalties. But these things will adjust themselves, and eventually our community will enjoy the same physical blessings which Christian countries are enjoying (due to their contracting marriages after full development). So also about mixed marriages. Although it would be imprudent for people to go wholesale into mixed marriages without paying attention to the laws of heredity, yet suitable mixed marriages after due consideration will go far to unify and solidify the community. The intellect, the wisdom, the physical strength, and many other special characteristics of the different castes that have come together will ultimately combine and form a nation fit to take its proper place. The fusion of races and its salutary effects are well exemplified in the case of the nation that rules over us. Among non-Christians marriages are contracted within the narrow limits of castes and sub-castes, and their leaders are trying to bring about the abolition of these self-imposed restrictions, at least in the case of sub-castes.

Being free from ancestral property or attachment to particular villages or towns, our people are peculiarly fitted for adventure. Who is better fitted for emigration than the Indian Christian who has broken away from the ancient homestead and has practically become an alien to his country? There is no *Uttak* (the tributary of the Indus beyond which the Hindus are not permitted to go by their *Shastras*) for him. The whole world can become a theatre for his activities, if he chooses. No laws of caste debar him from following this or that profession. Thrown on his own resources, the adventurous spirit is bound to take hold of him, and he will, like his English monitors, find fresh fields for trying his fortune and not shut himself up in the narrow precincts of the hereditary village boundary.

The Indian Christian is more in contact with the inner life of the Western than is possible for his non-Christian brother. The prejudices, especially among Indian ladies, that become a bar to social intercourse are absent in his case. He mixes more freely with the English, the German, and the American, and Christian men from other parts of the world. He gets a good opportunity of studying them first hand, and he is fortunate to come in contact with the best of people the West sends out here.

Finally—and this is of no small consequence, from a religious point of view—no community in India is so well cared for as is ours. Pastors, teachers, stewards, missionaries, boarding-schools, and Young Men's Homes, and scores of other machinery are brought to bear upon him. In fact, sometimes the thing is overdone. The Indian Christian is more under religious and moral control than the Eurasian and the domiciled European. The properly-constituted churches, their pastors and self-supporting efforts—all go to the permanent establishment of influences that must tell upon the *morale* of the community. Even more, considering the classes from which many of the converts are drawn, and that the Christianity of the orphans is often passive, the number of crimes committed by Indian Protestant Christians is comparatively small.

This much then for the elements that are found or will be found in the near future that go to strengthen their position as a community.

II. We now come to the other side of the picture and see how during this transitional period, the community is found with tendencies that weaken it and require careful attention on the part of its leaders to eradicate those evils that postpone the day of the glorious consummation devoutly to be wished. This side of the question is rather unpleasant, because people as a rule like to be flattered about their good qualities. At the same time it is a fact that the more we are handled by critics, friendly or hostile, the better it is for our well-being. Let us not shrink from having an insight into the disintegrating forces that are present among us.

The coming into contact of the different castes and tribes of India has made the community like a mechanical mixture. It is not a compact body, say like the Parsis, coming from the same tribe and race. Each caste has moulded the character of its people through the course of centuries in a peculiar way, and it is not easy to throw away rapidly this cast of mind.

Hereditary taints take a long time to eradicate. Education, training, and above all the higher spiritual forces will together work the change; but in the meanwhile these tendencies exhibit themselves. It is said that birds of the same feather flock together, and however we try to unite in churches and assemblies, peculiar natural ties bring people together in groups. It would be unnatural if it were not so. And although Western India is comparatively free from the reproach of perpetuating caste to the same extent as in the south, this monster finds other vents here. Sometimes, instead of glorying in the name of Christian, people assign a different caste and origin to themselves and thus make an impotent effort to pass as high-caste men. Sometimes also, combinations of particular castes are formed in order to bring others down, whenever opportunities offer. Thus the spirit of caste assumes different and new forms, and it behoves the leaders of our community to adopt stringent measures to eradicate such destructive tendencies.

Very often the charge of selfishness is brought against Indian Christians. Everybody for himself and God for all seems to be the motto of a large number. Instances of sacrificing for the good of our community are yet to be seen. Many of our people forget that they have been nurtured and trained at the cost of self-sacrifice even by widows and orphans in Christian lands,

and the best way they can repay it is in spending and being spent for the good of those whose lot is cast with them. After God has forgiven them the ten thousand talents, they ought to be more merciful to their fellow-servant.

Take the case of poor struggling students, mostly those that come up from the Deccan. Our community is verily guilty of doing next to nothing about helping them. They need not necessarily be University students. Other communities vie with each other in aiding the younger generation, who are naturally the hope of every community. You may plead that you are not endowed largely with the good things of this world, but can you conscientiously say that the whole community put together cannot support half a dozen poor students? In this, as in many such matters, our righteousness must exceed that of others. Instead of complaining about missionaries not helping the higher education of our young men, why do you not rather forego some of your luxuries and support the young men who are the hope of the future?

Take another instance. From the Annual Report of the Indian Christian Poor Fund for Strangers we see that very little is given by Indian Christians, and that by a small number.

" If you cannot give your thousands,
You can give the widow's mite ;
And the least you do for Jesus
Will be precious in His sight."

Instances could be multiplied to show that with very few noble exceptions Indian Christians need weaning from selfishness. Even from a selfish point of view the welfare of the community is the welfare of the individual.

While those who try to stand on their own legs sometimes show too much independence of character and a strong individuality, a good many show a lack of stamina. The missionary tutelage so necessary in certain stages of converts and orphans has unnerved their manliness and straightforwardness of character. It has told on the moral courage of many and has created a slavish state of mind. It has checked the growth of originality. How often we find that many things are initiated by missionaries that should have been done by the people themselves! What would the condition of such people be if the missionary forces were withdrawn? The need of healthy independence and uprightness among Indian Christians is as strong to-day as ever. We come across too many people who are styled missionaries' creatures. We do not condemn the missionary for this, but our own people. They ought to take such an advantage of the close contact with the missionaries as would make them upright, original, and natural.

I am sorry to notice another trait which eats up the vitals of our community, and that is jealousy. When someone is blessed or honoured, instead of rejoicing over the fact that the community is honoured thereby, they are jealous over it and try to find out the shortcomings of the man, spread evil reports about him, and thus try to minimize the honour done to him. They forget the Scriptural motto, "In honour preferring one another." The lack of Christian charity is at the bottom of this. It used to be said of the early Christians, "See how these Christians love one another!" In honouring others we lose nothing, but thereby honour ourselves. Some are lacking even in ordinary courtesy.

There is also the lack of subordinating one's own interests and inclinations to the general good of the community. How often we carry our

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personal differences in opposing people when they suggest any plans for the general good! In the history of our Association, how often it has happened that after people have had time to discuss freely about any matter, when any measure has been adopted they have not loyally supported it! This is the secret of the success of the Westerns—when dealing with social or political institutions, they loyally support a thing when it becomes law.

There is also a lack of mutual trust. There may be justifiable reasons for it, but it is necessary to trust each other more and more, especially in matters where the good of the community is concerned.

It is also necessary that our people should carry themselves beyond the narrow circle of a Church or section. No doubt the establishment of foreign Churches in India is a good deal accountable for limiting the view of our people, but they should not forget that, proper as it is to be loyal to your Church and immediate interests, it is also necessary to extend your vision to the whole heritage of God in India, and remember that one's own congregation is, after all, a part of the whole, and whatever affects the whole affects each part of it.

AN INDIAN CATECHIST'S REPORT.

THE following extracts are taken from the report of the senior catechist at Simla (Yaquab Khan) of a fortnight's tour in some villages surrounding Simla, made by him and Indru (the junior catechist). It is translated from the Urdu as literally as possible, so as to give as far as may be the force of the original.

It illustrates well the way in which the Gospel is being preached, for the first time in many villages, by our native agents; their difficulties, their faithful witness, their aptness and ability to teach.

This is simply one of hundreds of similar reports, and the extracts have been published not as in any way special, but rather as a very ordinary sample of their quiet, unrecognized work.

May they arouse the prayers of many for these Indian missionaries, that through our prayers, and God's blessing, their labours may bring forth much fruit!

G. T. MANLEY.

5th March, 1902.— . . . At half-past two we went back again to the village of Padog. There is an idol-house here, and we went and sat by a Brahman's house near by, upon the high-road, and one man and four women came up. Brother Indru explained how we are going about from village to village telling and teaching people to forsake sin and turn to God, that they may not perish, but be saved. Then I said, "God is love, and whosoever loveth, abideth in God; and that religion whose teaching is about love comes from God. In caste is 'separation,' and caste and separation are the root of the Hindu religion, wherefore the Hindu religion is not of God. Whoso loveth God will love his brother also. This is the teaching of the Christian religion."

Then I read St. Matt. v. 38—end, and showed how we must love all men. "Wherefore the Christian religion is from God, and who so receives it, receives God in his heart, and so his love to other men increases." Then I told about the love of the Lord Jesus Christ, and how He became Man to save us sinners, and died, and rose again, &c. As people kept coming and going, and were listening from their hearts, I went on speaking. There were twenty-five listening, mostly women.

Whilst we proceeded to teach, a woman of the house came, leading her little boy, and was about to give us an anna* by the hand of the boy, but we refused it that we might keep the people from "being offended" by any thought of greed on our part. Then

* Half a day's wages for a labourer : a large gift.

another, a man who had been listening in rapt attention all the time, said, "If you will not take this, then take some corn." We said, "No; but if you will be so kind, give us some hay to make our beds with, and a little milk. But take the price from us, for we do not want it for nothing." Then he and the others said, "We will give you hay, but we cannot give you milk, or else our *deota** will be angry." Hereupon I said, "Now, firstly, the *deota* has no power, because it is dead; and, secondly, God gave milk and food and water for men to eat and drink. Therefore consider what is the difference between God's Word and the word of your *deota*, and which is the truth." Then, as it was after six o'clock, we went back into our tent.

6th March, Thursday.—We both went to a village called Sharhechi, and there we met two men and four women. With liberty of heart we sang hymn 146, and then I told them that God is our Maker and King, but that men have forsaken Him and fallen into all sorts of sin and idolatry. But He of His own mercy wants to save us, and sent His Son Jesus Christ that He might be a means of salvation, and whoever prays to God in His Name, He will receive and save. All listened heartily, except one young man, who raised an objection; but when he got his answer, he was ashamed and the rest were pleased.

At night much rain fell, which caused us much trouble. The water began to drop in upon me from the roof, so I got up and wrapped my bed round me, and passed the night sitting up. The rain also came in through the wall and a pool of mud formed under Indru's bed, which gave him also much trouble.

7th March, Friday.—Since we intended leaving here to-day, but there remained some villages in the valley below, brother Indru said to me, "I will go into these villages, whilst you get ready for departure." So he went, and on his return related that, "First I went to Ghatru and then to Jekhri, but saw nobody. Then I went to Odri, where a man met me who had two wives, and I told him that this was a great sin." Whilst Indru was gone, I had entered into conversation with a

woman of the place outside the tent, who had come and said, "We thought that you would stay here some days, but now we see you going again. Therefore please tell us something more." I saw in this the Providence of God, and began to tell them of our duty to God and to man. Three men and seven women gathered together and listened from their hearts. May God give them grace!

9th March, Sunday.—Descending further down we reached a village called Nin, and went into the first house. There we saw a man and a woman, who looked to be ill. I related that in this life various ills befall us as a punishment for sin, and that if we do not repent, at the end we shall be cast into hell, where terrible punishment is ordained; but if we find pardon we shall be heirs of heaven. This pardon is found in the Name of Jesus Christ. "So you also must pray earnestly to God for pardon in His Name, even to-day, saying, 'Forgive me my sins for Jesus Christ's sake,' and then comfort will come to your soul."

As we descended farther, near the house of a man called Sisra, we sat in the barn. There four men and four women came, and I told them that it is our duty to know and obey God, and to turn from our sins. Then brother Indru read from St. Luke xv. the Parable of the Lost Sheep, and explained its meaning. We also spoke of other things. Here a man came up and said, "I have often heard these things at Mr. Macpherson's† house." I replied, "If you have heard them and do not obey them, you will not be saved. Repent therefore, and turn to the Lord your God, that in His mercy He may save you." Then we descended still farther and came to a Brahman's house, but the master of the house would not come out. Brother Indru tried to sell some tracts, but was unsuccessful. We then went farther down still, and saw two tailors sitting, and brother Indru spoke a few words to them which they heard with pleasure. Then we bent back to our tents.

In the evening brother Indru conversed in the *baniya's* (grain-seller's) shop with eight men and three women upon the fifth Commandment. They all

* The village deity, to whom milk is sometimes specially sacred.

† Mr. Macpherson was a member of the Indian Civil Service, and a warm friend of the C.M.S.

listened gladly and confessed, "These words are indeed words of eternal wisdom." Up to now we have sold tracts to the value of five annas three pies.

10th March, Monday.—Then we came to the village of Sanor. There is only one house where a farmer called Kamla lives. When brother Indru was telling him of the wickedness of sin, and the need of turning from it, he said, "This is the Iron Age,* and therefore no one can escape from sin." I replied, "See, now it is daytime. If, therefore, at this time, and in this house, any one committed a crime, whether would you say that it was the fault of the daytime or of the house?" He said, "Neither, but of the man who did it." Then I said, "Just so; sin is not the fault of the Iron Age, but yours and mine. Therefore, let us pray God to be released from our sin," &c. His nephew and niece and two boys also were listening.

We returned by another road through a village called Suaru. Here we found six men and four women. Brother Indru sang hymn 79 with liberty of heart, and I read St. Matt. vii. 25—end, and spoke. One of them asked, "Who said these things?" I said, "It is the Word of Jesus Christ, the Saviour of the World." Then as I went on to talk of the sin of idolatry, another man asked, "What is sin?" Then I said, "To disobey the will of God is sin, and the will of God is shown in His Commandments." Then I read the Ten Commandments. Then they said, "These things are entirely true." I spoke a few more words, and it was clear that the hearts of some were impressed.

11th March, Tuesday.—To day, about ten o'clock, when we were getting ready to go through the villages, a man called Rangiya came to our tent. He is the *nambardār* (revenue-officer) of this district, and was educated in Padri Ilzam Shah's school. He looked at some Hindi books, and then, giving them back, began to talk. His subject was this: "Who is God? Where is His dwelling-place? Where are goodness and badness? Where are heaven and hell, and who has seen them?" I explained to him that we believe in them although we have not seen them. God is, and shows by His works that He is the "I am." To obey Him is good-

ness; to disobey, badness; and the place where good people will go after death is called Heaven, and where bad people will go is called Hell. Thus the whole duty of man is to know God and obey Him. This is goodness, and it leads to a good end; likewise evil leads to an evil end, &c. But although I explained him everything, he would not agree, but stuck to his original question. At last he asked, "As you folk go from village to village, have you any permission from Her Majesty the Queen?† If you have, you may go about, but if you have not, you may not, or you may be subjected to indignity, &c." I replied, "We have no caring whether people honour us or dishonour us. Nor should we care if they beat us, but we would bear it and go on trying to turn them from evil. Love the Lord Who is your Maker and King, and so you shall become an heir of heaven. As for the other matter of a permission or leave, if it appears that there is any hindrance to our going into the villages and teaching people to be good, then we will arrange about that. We go into all the villages and teach, and this is a good work: moreover, no one has stopped us, or forbidden us, or treated us badly in any way, but they listen to us gladly." Then he said, "Last night I was in the village of Jaildar, and there I heard that you were there when no men were about, but only women, and that, sitting down, you threatened them, saying, 'You must not cut either sticks or grass round here, or else we shall take you up, for this is why we have come.' Therefore the men complained, and said, 'If these men come again we will beat them.' So I replied, 'Well, I will go and investigate the whole matter,' and that is why I have come."

I replied, "We went to Jaildar yesterday and spoke in two places, and there were not only women but men present both times, and they listened gladly, and there was no sort of unpleasantness. We did not even mention grass or sticks, for that is not our business, but the forest-keeper's. This, therefore, is a false charge against us."

Then brother Indru said, "See, I will go with you to Jaildar now, and you shall show me who said this." He said, "You shall not go into any village.

* The Golden, Silver, and Copper Ages are all long past.

† He evidently had not heard of her death. This is not surprising.

I have power to stop you, so I say you shall not go." Then brother Indru said, "We shall go, because it is our special work to tell people good things. Therefore we will go, and we shall see what you will do." Then he got very angry and shouted, "Well, come then, and I'll handcuff you and send you to the Queen." And, bursting with anger, he went away. . . . Then I said to brother Indru, "If we go into the village, and any kind of brawl arise, it will harm our work, for it seems this man is a brawler. And since we have had this row, I think it will be better to leave here and go to Badmeni, and then we shall see what we had better do." So, finding a coolie with difficulty, we set off, and arrived there at three o'clock. Here there is a *dak bungalow** and a *baniya's* shop. Thanks be to God, Who here opened a door for His work; that is to say, we did good work in the *baniya's* shop. First, we simply talked. Our subject was this, How can we have access to God? There were six present. Afterwards, having taken tea, we went back, and brother Indru spoke of sin and pureness of heart; then I read and explained St. Matt. v. 1-10; then we both sang the hymn beginning, "Prem Nidhan." There were nine men and four women present. They all listened gladly, and some said, "These words are religious and very good. These men who go about preaching are engaged in a good work." I also read Romans xii. We sold one anna's worth of books.

12th March, Wednesday.—To-day we settled we would go to the *nambardār* of this place and see what we had better do. So having cooked our meal, we set off for the village of Jubarh. The *nambardār's* name is Uchhbu, and he was not at home, but out ploughing. We sat down with his nephew, and others collected. We sang hymn 67 to the praise of God. Then I explained its meaning, which they heard with great zest. The subject is this, that the sun is risen and yet you are sleeping. Then brother Indru said, "When we buy a *ghara* (jar), we look all over it well to see that it is not broken. How much more necessary is it to examine your religion, lest that might be broken and vain, and so you should be lost. There were seventeen men and nine women listening, and they bought 1 anna 9 pies' worth of books.

In this village news had been spread before our arrival that two men had come to Gheni, and were going about singing songs and explaining most excellent things concerning religion. This the *nambardār's* nephew told me. So I said, "We are those two men, and now we have declared God's Word to you, therefore say what you think of it?" He answered, "The words are very good." When the *nambardār* Uchhbu came, and we spoke to him, he said, "Indeed, it is the Queen's order that no man from another district should go from village to village without permission, and until you get leave from the Queen you must not go." Then I said, "If this is so, get us a coolie and we will go to Mashobra." He said, "You shall have one."

13th March, Thursday.—When brother Indru came in, he said, "The *baniya* asks, 'When was the beginning of God, and of whom was He born?'" I asked, "How did you reply?" He said, "I told him that God is without beginning or end. Then the *baniya* said, 'This is unthinkable, that any one should have no beginning and not be born.'" I said, "How did you reply?" "I only said, 'It is thus written in the Word of God.'" Then I said, "It seems he wants some proof of this."

When we had finished our meal I said, "Come, let us go; perhaps we can give him some light." So we went, and finding six men and two women sitting there, we sat down also. Then I asked the *baniya*, "Sola ji, can any one weigh this mountain opposite to see how heavy it is?" He said, "That indeed is difficult." I said, "There are many things thus, which we can neither know nor explain, yet we see them, and know that they are, and cannot deny their existence. Another thing is this, that from the time when this world was created onwards we are able to understand its condition and explain it, but not its previous state. And since the Creator was first, and the creature afterwards, the creature cannot know whence He was until it shall please Him to explain, and then it is the creature's duty to believe implicitly. Now he tells us, 'I am eternal, I have neither beginning nor end, I am everlasting,' and this is not contrary to reason, but beyond our reason. Now one question remains, 'From whom was God born?' Now when we think

* A rest-house provided and furnished by the Government.

of this, the first thing that enters our minds is this, that suppose we agree that God was born, then we shall have to believe that He was born of no other, but of God Himself; and further, that whoever we settle as the first of the series which we thus enter on, He is eternal,* and He is unbegotten. Now God also declares this, 'I am eternal.' By this means also it is proved, then, that God was not born. Indeed you yourselves say, 'He exists, He is not non-existent,' and to this all people agree. But if we were to believe that He was born, then before that time He was non-existent, and not existent; and if the Creator were non-existent, from whence is the creation? But we see that the creation is, and it confesses 'My Creator is existent, not non-existent.' Hence it is thus also proved that He was born of none. He Himself is *always*, and therefore is God. You also must know this, that about 4,000 years ago a very great saint asked this: 'Oh, God, declare Thy name to me.' And God said to him, 'I am that I am.' Now we have three kinds of time—past, present, and future; but to God all times are as one, and He says 'I am'; that is, 'I am' for ever. And hence also we conclude that He is without beginning or end, and this is truth and verity. And our own understanding also tells us that both at the beginning of all things and at the end of all things there must have been an Eternal Being, otherwise how could

that which now exists have sprung from that which did not exist?"†

Then I read Exodus iii. 14, and I saw that his countenance lightened up as if a new joy had entered into him.

14th March, Friday.—... Then the *munshi* asked, "How could they be saved who lived before Jesus Christ?" I answered, "A wise man who knows what he needs, and who finds the thing which can satisfy his need, does not at that time turn his thoughts hither and thither, but first sees to satisfying himself. When a traveller journeys through a country where there is a great dearth of water, and he is overcome with thirst, and he reaches a drinking-place, he does not then begin to wonder, 'How did all the travellers satisfy their thirst who came here before this drinking-place was made?' but, putting every thought far from him, at once he drinks, and gives thanks to God Who had sent before him a means whereby his thirst might be satisfied. Now, if you recognize yourself as a sinner, which it is very necessary that you should; and if, as you say it does, the Gospel tells you that salvation is only found in Christ, then you must at once take Jesus Christ as your Saviour. Then light will fill your soul and you will say, 'Indeed, Jesus Christ alone can save.' But if you leave this essential question on one side, and engage yourself in all sorts of other thoughts, then you will never even become an heir of salvation."‡

AN ITINERATING EXPERIENCE IN THE NIZAM'S DOMINIONS.

EXTRACTS FROM PRIVATE LETTERS OF THE REV. J. P. BUTLIN.

*Aurangabad, Western India,
Jan. 13th, 1903.*

THE story of my second camp is so remarkable that I thought I would write and tell you about it, that you might help me with your prayers.

My first camp was at R., a great sacred place of Mohammedans. No European missionary had ever encamped there before, and it was very difficult work, for the place was full of fanatics.

Below lies E., a great sacred place

of the Hindus. I was rather surprised at getting a visit from the head school-master, who asked me to lecture in a club of Brahmans they held there. My former experience of invitations to lecture, however, made me feel extremely shy of accepting. It was my original intention to miss out E. and go on to my present camp, but God's will was different. The Mohammedans began to give trouble, so I felt obliged to quit, although there was nothing serious as yet. On the way

* The word used signifies "original," "uncaused," or "self-existing."

† I.e. it needed an Omnipotent and Eternal Creator to create the universe out of nothing.

‡ Then followed a long and complete answer to the question itself.

down the mountain-side, a Brahman from the club met us and showed us where to encamp. We had arrived, and were profoundly thankful to have got out of R. so satisfactorily, when the schoolmaster appeared with his club members and asked us to encamp closer. Seeing a chance of a really good reception, I accepted, and decided to remain over Sunday and Monday there. Next morning we moved to a ground opposite a large Hindu temple, which proved exceedingly convenient for our work; and the club had evidently selected it for that reason. We had no sooner got into camp than one of the club members called, and I invited them to come and see me, and they said they wanted to hear my principles of religion.

It appeared that for the last two months these young fellows, ranging from eighteen years of age to thirty-three, had been meeting together to find out about the things of God in all earnestness. They have rejected Hindu mythology, the doctrine of caste, and secretly, but not openly, idolatry. Then they came to the great question of how man was to be reconciled to God. Here they could find no relief in their own religion of Hinduism, and, filled with doubts, they came to me, to know if by chance I could help them to peace of mind. The village people already began to call them Christians, but the club were far too earnest to mind that, and are clever and can easily upset them in argument.

In the dusk of Saturday evening they dodged through the temple and in at the back door of my tent. Soon I had the whole earnest company sitting on the ground, with the schoolmaster at their head, listening patiently while I expounded the Way of Christ to them. I began with the text, "Seek, and ye shall find," &c., and then went on to the method of prayer, why we kneel, i.e. because we are sinful and God is holy. Who, then, can show us God? Only Jesus Christ, the true Incarnation, Who is God and Man in one, and therefore is the true Mediator and Reconciler, because the only one Who truly understands God and man as well. What did He show about God? God's love in His death, whereby He ransomed us from the power of sin and the grave. How did He prove it? By His resurrection and ascension. Finally, the Day of Judgment, and

how shall we stand then? Then came questions, thick and fast, about the creation of the world, Adam and Eve; and finally five written questions, about the nature of God, the Sonship of Jesus Christ, and how He differed from Adam, the creation of man, and the theory of temptation. On Sunday night they came again, and we had another long talk for an hour and a half, and the same on Monday night. On Tuesday I left.

They call themselves the Seekers after Truth, and have told me that if they find it in Christianity they will care for no one but come out for Christ. They chiefly want a teacher, who will lead them in the right way, and now they mean to get a Bible in Marathi and study that, because they think that perhaps Jesus Christ will be their Teacher and will quell their doubts and perplexities. If they come out there will be a great stir throughout the neighbourhood, and, of course, we have to keep very quiet about it. I have never felt so happy in any work as this. The earnestness with which they asked, "Sahib, does God answer your prayers?" was most striking. . . .

I felt a great responsibility, because if I made any mistake the whole company might become cold, and would perhaps never think about Christianity again. On Sunday evening I was very perplexed, for they brought out all those lies which have been travelling round these parts, that Jesus Christ never existed. The Lord, however, kept me, and they were so struck by the fact that I was not angry with them, although manifestly hurt, that next night they asked my pardon for having behaved so rudely, though as a matter of fact they were most gentlemanly. Still, they felt it was not good taste. What led them again to think was the fact that I never once spoke about Hinduism or abused it. What charmed me was the simple way in which one of them used to come and visit me in my tent, and talk in a familiar and friendly way about all sorts of things, which is the very last thing a Brahman will, as a rule, do. Every one in the camp was astonished that I did not go to the people, but the people came to me. Usually very few, especially Brahmans, go near a missionary's tent. But here, no sooner had I dismissed one company than

another one would appear. Instead of my asking to be heard, the people came to ask me to speak. I only preached once outside the tent, but I had hours of it inside. Of course, I had to apologize for my Marathi. When you have only six months ago passed your second examination, and have to speak to a company every one of whom is capable of being your pundit, you have to be careful!

The saddest sight, however, was the old village pundit, very learned in Sanscrit and in the Hindu Vedas, but with no peace, tottering to the grave, with only half his mind left, but full of doubt and perplexity, and he, with all his learning, had to come to the young Christian missionary to know if by any chance he could get peace. As far as I can see, all the Brahman community is very disturbed about Christianity.

The only time I went village preaching at E. we were vigorously attacked by a Brahman. To-day, however, he is repentant, and asked our catechist to apologize to me for his former rudeness, and promised to come and see

me here (the next camp) with another company of Brahmans. Our catechist, who has been thirty-five years at work, said he never saw work like this before in his life. I feel that the work at E is entirely of the Lord. I had no intention of encamping there, but the Lord so arranged it that I had to. I knew and felt this, and therefore was the more afraid lest I should make some mistake and spoil the whole thing.

The catechist, too, was desperately afraid of offending them, and would scarcely open his mouth in the evening meetings, for he was of the lowest caste and they of the highest. All the more so, because the younger catechist had already been very unwise, so that I was obliged to tell him that if he did so again I should apologize publicly for his youth and inexperience.

If those young men of the club really come out for Christ, it will mean their stepping into the gutter, for they will lose everything—they told me so. This makes me very hopeful that they are really in earnest. Please pray for them.

AFRICAN NOTES.

NORTHERN Nigeria.—Sir Frederick Lugard's Report on Northern Nigeria for the year 1901 was presented to Parliament in January of this year. As the previous Report covered the period to March 31st, 1901, the work described in this new Report is practically that of nine months only. One of the most important achievements of the year was the construction of some twelve miles of light railway from Wushishi, on the Kaduna River, to the new capital at Zungeru. Already in the previous year building material for some twenty wooden houses had been transported by water to Wushishi, and the problem of conveying this mass of material, which was rapidly deteriorating, to Zungeru made the construction of a railway an urgent necessity. Great difficulties were experienced in obtaining the necessary labour; but, though the final sanction for the line was only given in May, the first train steamed into Zungeru before Christmas, 1901. A telegraph-line, seventy-five miles in length, was also constructed along the Kaduna to the new headquarters.

In spite of the military operations necessitated during the year against the Emirs of Kontagora, Bida, and Yola, the work of peaceful settlement seems to have made good progress. The new Emir of the Province of Nupe showed himself ready to learn what was required of him under British rule. "He found that while oppression and slave-trading or raiding would not be tolerated, the Government had every wish, not merely to support but to augment his power, to enable him to collect his ancient tribute and to assist him to assess it fairly, to deal with turbulent Pagan tribes and relieve him of the expense and trouble of all armed intervention." And the result was a cordial co-operation with the Resident stationed at his court.

Discussing the prospects of trade, Sir Frederick Lugard spoke of the necessity of making roads capable of carrying carts in order that the produce of the country might be conveyed to the markets on the Niger. But in this as in other directions the development of the country is evidently hindered by lack of resources. It has not been found feasible to provide funds for the establishment of a Department for scientific research into the products of the Protectorate. The steamers upon which the Government has to rely for river traffic are most unsatisfactory. Two of these are described as "worn out," another as "practically useless," another has been broken up as "completely useless," and yet another has burst her boiler which had long been unsafe. The health of the Europeans at Lokoja is endangered by stagnant pools and rank grass six to eight feet high, because money cannot be spared for sanitation. But perhaps the most serious danger lies in the inadequate staff of Political Officers. Sir Frederick Lugard well remarked that—

"This vast country (about one-third the size of British India) cannot be controlled, and the trade routes rendered safe, without an adequate administrative staff and sufficient troops, and especially police, to admit of the small garrisons and police patrols necessary in every country in the world. These things (and some others, such as the creating of a Forestry Department for the conservation and extension of the growth of rubber and other economical products) are essentials, and if the British nation is not prepared to bear the cost of an enterprise which promises good returns, and already shows substantial progress, it were better that it had never undertaken it."

Only two other matters in the Report need here be noted. One is the issue of a Proclamation dealing with slave-trading and raiding, which also confirms the abolition of the legal status of slavery, and declares all children born after the date of the enactment of the statute to be free. It enacts that all non-Natives shall be subject to the same law and penalties as regards transactions in or ownership of slaves as though they were British subjects. It is not a criminal act for a Native to own slaves, but such property is not recognized in the eye of the law, and British Courts admit the right of a slave to assert his freedom.

The other point which is of interest to us is the allusion, under the heading of Education, to missionary work in the Protectorate. This may be quoted without comment:—

"The Church Missionary Society has stations at Loko and Lokoja, where some teaching is done, and the Toronto Industrial Mission arrived at the end of the year. Both of these Missions propose to start industrial work, model farming, &c., and the practical good sense and loyal co-operation of their respective heads—Dr. Miller and the Rev. Anthony—afford me every confidence that both Missions will be of great value in the work of civilization and progress. It may be advisable hereafter that Government should give them a small annual grant based on results."

Occupation of Kano.—The story of the occupation of Kano by a British force on February 3rd is too well known among readers of the *Intelligencer* to need description here. We may merely notice with thankfulness that, though Kano boasted defensive walls of no mean proportions, and had manned them with more than 5,000 men, our storming party, gallantly led by Lieutenant Dyer, lost none killed, and the total casualties in Colonel Morland's force amounted to only two officers and twelve rank and file wounded. The reason for this comparatively easy victory appears to be that the mass of the inhabitants hated their Fulani oppressors, and welcomed the British as deliverers.

A Parliamentary Paper, containing "Correspondence relating to Kano,"

which was issued on February 18th, shows that the expedition came as something of a surprise to the Colonial Office, but that Lord Onslow fully concurred with Sir Frederick Lugard that it was quite inevitable. It may be remembered that at the beginning of October, Captain Moloney, one of the Residents in Northern Nigeria, was killed at Keffi. His murderer, a chief of some importance, fled to Kano, where he was received with every token of honour; and from that time the King of Kano has shown marked hostility towards the British Administration. He refused to give up the murderer, closed the roads to trade, and actually set a price upon the head of Captain Abadie, the Resident at Zaria. It seems that it was only the news of the death of the Sultan of Sokoto which delayed his projected attack on the garrison at that place. For the sake of British prestige, therefore, it became essential to deal with the King of Kano; but there was also a further reason of no small importance. The Anglo-French Boundary Commission were about to commence, and have now commenced, their work of delimiting the frontier to the west and north-west of the Protectorate; and when the British officers have worked their way round to the north of Sokoto it will be necessary to keep up communications with them and send supplies by a direct route from headquarters. This would obviously have been impossible if the King of Kano had been left to maintain his hostile attitude; and the safety of the Boundary Commissioners, whose work on international grounds could not safely be postponed, necessitated the policy which has led to the occupation of another province in Northern Nigeria.

Morocco.—Events have moved rapidly in Morocco since our last Note on that country was written. The insurrection, led by a Pretender to the Moorish throne named Bu Hamara, which then seemed of little importance, rapidly grew to large proportions; and at the beginning of the new year the Sultan's prospects looked very dark indeed. He was then besieged in his capital, and the loyalty of its inhabitants was reported to be very doubtful. A fortnight later his cause appeared to be still losing ground, but after many turns of the wheel of fortune, news was received of a decisive battle fought at the end of January, in which the Sultan's troops completely routed the insurgents. It was at first hoped that this meant a termination of the rebellion, but its embers are not easily stamped out, and some time may yet elapse before the country is completely pacified. Meanwhile we may be thankful that this Moroccan crisis has not brought about any European complications.

Abyssinia.—An important Treaty concluded last year between the United Kingdom and Abyssinia was published in the middle of December. It defines the frontier between the latter country and the Egyptian Soudan, thus putting an end to some uncertainties of the past. The revised frontier starts in the north from the point where Anglo-Egyptian, Italian, and Abyssinian territories meet at the River Setit, and running southward to the Blue Nile it gives certain advantages to the Soudan; but after crossing that river it trends irregularly south-westwards, leaving to Abyssinia a large tract of territory to the west of the old boundary. In this projecting portion of Abyssinian territory it is agreed that a small enclave fronting upon the Baro River shall be leased to the Soudan, so long as that country is under the Anglo-Egyptian Government. As a corollary to this agreement, there have been adjustments of the frontier between the Soudan and Eritria, and between Eritria and Ethiopia. These boundary-definitions should be of advantage to all concerned; but there is another article in the Treaty, of at least equal importance, by which the Emperor Menelik engages not to allow the construction of any works across the Blue Nile, the Sobat, or Lake Tzana, which would interfere with the unimpeded flow of their waters into

the Nile. A recent report by Sir William Garstin has shown that there is no better site for the construction of a great reservoir than this deep and lonely lake on the Northern Abyssinian plateau, and the guarantee secured by this Treaty for the safeguarding of the lake and of the great river which it feeds is of the highest value for the irrigation of Egypt. Another article in the Treaty gives permission for the carrying through Abyssinian territory of a section of the Cape-to-Cairo Railway. Whether this route will eventually be adopted it is impossible at present to predict; but expert opinion inclines to the belief that, should the railway be prolonged southwards from Khartoum, it should be carried up the valley of the Blue Nile, and onward to the shores of the Victoria Nyanza, rather than along the course of the White Nile.

Somaliland.—We have already noticed that after the check sustained by Colonel Swayne at Ergo early in October, preparations were commenced for a campaign against the Mullah on a larger scale. A detailed account of these preparations was published in a Parliamentary Paper at the end of January. From this it appears that the greatest difficulty to be overcome up to the present time has been the importation of arms through French and Italian territory; but there is reason to believe that our neighbours on both sides are now doing their utmost to check this gun-running; and the Italians in particular have shown the greatest readiness to assist the British Government in its task of crushing the Mullah's power. The negotiations which have passed between the British and Italian Foreign Offices form the most interesting feature of the correspondence now published, and the paper concludes with an account of a Conference held at Rome in December, when Sir Rennell Rodd submitted a memorandum on the position of affairs, in which he pointed out that the only alternative to a purely defensive policy was that of striking an immediate blow by the despatch of a strong column from Obbia on the Italian seaboard. The following sentences from this memorandum are worth quoting:—

"The situation in Somaliland is closely analogous to that which existed in the Soudan after the establishment of the influence of the Mahdi. His Majesty's Government then tried for many years a defensive policy, which led to so great an increase of the Mahdi's power that a series of campaigns on a large scale had to be undertaken before he was finally crushed. The Mullah is undoubtedly following in the Mahdi's footsteps; he has already conceived large designs of absorbing all Somaliland, and eventually building up an empire in North-East Africa. Politically, therefore, immediate action seems necessary."

The Italian Government were evidently impressed by the considerations urged by Sir Rennell Rodd, and an understanding was arrived at upon the following basis:—

"The exact route to be followed in the advance from Obbia on Mudug and the disposition of the troops employed in this advance must necessarily depend on the latest intelligence of the enemy. The final decision on these points must, therefore, be left to the discretion of the Commanding Officer on the spot; but it is recognized by the British authorities that it is strategically and politically important to cut the Mullah off from the south. This view would be impressed on the General Officer commanding the Obbia force, and he would be instructed to endeavour to make such disposition of his troops in advancing on Mudug as would be likely to force the Mullah northward or westward."

In accordance with this understanding, Signor Prinetti writes that "the Royal Government consents to the disembarkation of a British force at Obbia, which shall take action at that point against the Mullah"; and it is interesting to notice that when, on February 10th, a question was asked in the Italian Chamber with regard to the assistance given by Italy to Great Britain, the Under-Secretary for Foreign Affairs gave a very satisfactory reply, concluding with the following words, which were received with loud

cheers:—"The Government has simply carried out loyally and honourably the agreement to assist the British expedition to the best of its ability, and it has once more given proof of its desire steadfastly to uphold the traditional cordial friendship binding Italy to Great Britain."

The advance from Obbia is now about to commence; but it was lately reported that the Mullah had left the oasis of Mudug, which was previously his base, and retired in a westerly direction. If so, it is probable that our columns from the north and south will join at this oasis, which will then be held as an advanced post for further operations.

Uganda Railway.—A Parliamentary Paper containing "Memoranda relating to the Uganda Railway, 1902," was issued on December 8th; and two days later the subject was debated by the House of Commons in Committee, and an additional grant of £600,000 was made, to meet the excess of expenditure over the original estimate. The total now amounts to £5,550,000, or £9,500 per mile. In accounting for this additional cost over the original estimate, Lord Cranborne called attention to the fact that progress had been seriously delayed by bad weather, and that the great rise in the price of coal in 1901 had seriously affected the cost of the work. The survey upon which the estimate was based had been necessarily incomplete; but he admitted that the Foreign Office had been over-sanguine in generalizing from the cost of the earlier part of the railway to that of the whole.

Slavery in East Africa.—A Parliamentary Paper was issued on December 29th respecting "Slavery and the Slave-trade in East Africa and the Islands of Zanzibar and Pemba." It opens with a despatch from His Majesty's Consul at Zanzibar to Lord Lansdowne, enclosing Reports from the Slavery Commissioners. In the course of the year 1901 there were emancipated in all 1,468 slaves, 624 being freed by their masters and 844 by the courts. This was less than half the number freed by the courts in 1900; while that again was less than half of the number for the previous year. Mr. Basil Cave accounts for this decrease by the fact that in the first place there was little inducement for slaves to leave the plantations, owing to an unusually heavy rainfall, which enabled them to grow abundant crops of the grain, fruit, and vegetables on which they depend for their food supply, and to make respectable profits by selling the surplus in the neighbouring towns and villages; secondly, by the fact that "the conditions of slave labour have been considerably improved by the knowledge, which is shared by master and slave alike, that freedom can be had for the asking"; and lastly, because the slaves "who had special cause for complaint or real longings for emancipation" have had their desires satisfied, and the "rush for freedom" has to a large extent expended itself.

A good deal of the correspondence is occupied with the experiment of a system of Labour Bureaux which is being tried with a view to equalizing the labour in agricultural districts. Objection has been taken to this system on the ground that it tends to introduce some measure of compulsion. The Foreign Office, however, are alive to this danger; and Lord Lansdowne lays stress upon the care which must be taken to safeguard the rights of freed slaves. He says, for instance, in his despatch of April 30th, "it is absolutely necessary to avoid any action likely to create the impression that encouragement is given to encroach upon the individual liberty of emancipated slaves." In another, dated December 3rd, he makes the following remarks, which have a wider bearing:—

"The relations of the Sultan of Zanzibar to his subjects are, in my opinion,

correctly described by Mr. Cave, and it is not my intention to question his right to compel the free native population to labour. But His Majesty's Government cannot forget that the Sultan of Zanzibar is under the protection of his Majesty, or divest themselves of all responsibility for seeing that this right is only exercised with every possible precaution against abuse."

The Labour Problem in South Africa.—The struggle between two European races for political supremacy is no sooner settled than another problem presents itself hardly less fraught with grave issues for the future welfare of South Africa. This is the question of European or native labour in the mines and other industries which are now being rapidly revived. The urgency of the question is shown by the prominence given to it in the press; and its bearing upon the welfare of the native races in other parts of the Continent no less than in South Africa demands that we should at least call attention to it in these Notes.

Sir Harry Johnston has dealt with this subject in the November number of the *Nineteenth Century* and in a letter to the *Times* of December 22nd. He considers that the cost of importing and employing unskilled labourers from Great Britain or her colonies would be prohibitive, and discusses the means to be used for meeting the demand with native labour. It cannot be met by the population inhabiting the country south of the Zambesi; for of these it is computed that some 300,000 are already employed, and that little increase is to be expected for some time to come; whereas, in eight or nine years' time, "the total number of Negroes required as a labour force throughout South Africa will not be less than seven or eight hundred thousand." How are the additional half a million labourers to be obtained? Sir Harry Johnston recommends that they should be recruited from Tropical Africa, between the Zambesi and the White Nile, and he discusses in detail the various possible recruiting-grounds:—British Central Africa, Northern Rhodesia, German and Portuguese territory, and the Congo State. From British East Africa he does not expect many recruits owing to the present sparsity of its population, but he thinks that the Baganda would come forward readily, and "would go trustingly wherever they were asked to go by an Englishman"; and he adds:—

"If it were allowed to recruit them, therefore, every possible care should be taken to see that they got the right kind of food, warm clothing, and considerate treatment. For instance, many of the Baganda are genuine Christians, not given at all to talking about their religion, but deeply injured in their feelings if they are not allowed free exercise of it on Sundays. Many of them also are able to read and write. They pick up English with wonderful quickness. They are, in short, the Japanese of Central Africa."

We learn from *Uganda Notes*, quoted in the *March Intelligencer*, that an attempt in this direction has already been made; and we cannot but express our thankfulness that it has signally failed. Central Africa needs the labour of her own sons, who would be seriously demoralized by removal even for a short period to a country where totally different conditions of labour prevail; while the proposal that a large part of their wages should be paid in hard cash on their return would discourage them from settling down again to the simple life and labour of their homes.

It is not our purpose to discuss Sir Harry Johnston's scheme in detail, but we would merely emphasize the great responsibility implied in his words about the Baganda—and which would probably be true of other races under British rule—that "they would go trustfully wherever they were asked to go by an Englishman."

A series of articles dealing also with this labour problem have appeared

in the *Times*, from the pen of Mr. Benjamin Kidd. He argues that British South Africa ought to be a white man's country, and emphasizes the importance of drawing to the shores of South Africa a large white population before the framework of her institutions permanently hardens. At present practically all unskilled labour is done by Natives, but he considers that factors are at work which both in industry and agriculture promise gradually to extend the sphere of the white man's activities. With the problem of "the unemployed" confronting us at home, it is surely right that the experiment of white labour should be fairly tried in South Africa. With the addition of labour-saving machinery it may yet be found that this is not so very much more costly than the native labour which seems at present equally difficult to obtain.

Many of those who think that this experiment would be hopeless are advocating that by some roundabout method compulsion should be put upon the Negroes in order to induce them to labour. The *Spectator* makes the following admirable comment upon this proposal:—

"We therefore repudiate in the strongest possible way each and every suggestion that the black man should be forced to labour against his will, except, of course, through the economic compulsion which in a greater or lesser degree affects each one of us. The proposal to introduce forced labour for the Native into South Africa is one which would be unjust to the black man and would inevitably demoralize the white, and against it we must protest with all our strength. Forced labour is slavery, and it was to put down slavery, not to enforce it under an *alias*, that we fought a hundred-years' fight with the Dutch race in South Africa. The proposal, though many of its upholders are, we readily admit, not aware of its effect, is nothing less than treason to the Empire. The Empire, whether for the white man or the black, is founded on liberty and on emancipation, not on slavery."

T. F. V. B.

FAR-EASTERN NOTES.

THOSE who have been watching with interest (and at times with anxiety) the vicissitudes of the Doshisha at Kyoto, Japan, will read with gratitude and relief the following paragraph, from a letter of one of the foreign professors there, printed in the *Missionary Herald* for December last (p. 530):—

"The Doshisha has opened with very bright prospects. It is not until the spring term that the new entering class is received, yet over one hundred students applied for admission to the present classes. About sixty of these were admitted. A spirit of cordial co-operation seems to be present in every one, and it looks as if the Doshisha would soon regain its old position of power and influence."

For the information of those of our readers who may not know what the "Doshisha" is, we may add that it is the Training Institution established some twenty-five years or more ago by missionaries of the "American Board" (Congregational), into which Japanese students are received for education on Christian lines in the various arts and sciences, as well as in theology. For a while there was a danger lest the distinctive Christian character and principles of the Academy should be swamped by a flood of irreligious or sceptical intellectualism, but it is hoped that this danger has now been averted. Last summer the Hon. Kenkichi Kataoka was elected and initiated as its President, and under his firm and faithful direction we may expect an increasingly prosperous and influential career.

Mr. Kataoka has for two terms been "Speaker" of the Japanese Diet, and, notwithstanding his express desire to retire from political life, was re-elected (also last summer) member of the present "House of Commons" (as we should regard it), and has been enthusiastically re-appointed to his

old post of President. His sterling, consistent Christian character and the brave stand he has taken against bribery, gambling, and other immoralities have made his influence widely felt and his name deservedly honoured. The *Gospel Missionary* for December last informs us that he was one of the first to listen to the Gospel when it was preached in his native province, and was baptized into the Presbyterian Church there nearly twenty years ago. Soon after this, when staying in Tokyo, he was suspected by the Government (with several others) of harbouring sentiments of a too-liberal nature and he was ordered to leave the capital. As, however, he had done nothing wrong and only entertained loyal opinions, he stood upon his dignity and refused to leave. He was consequently imprisoned for more than a year, though subsequently acquitted. Mr. Kataoka was elected a member of the first Japanese Parliament in 1890; but, at the second election, he was defeated by the interference of combinations which came near precipitating civil war in his native province. He was, however, returned again at the third election and had a seat in the Diet until its recent dissolution. We are told that when, a few years ago, he was nominated for President of the Lower House, he was advised by some friends to resign his eldership in the Church, as that might prejudice his receiving the election and appointment. He replied that if he must choose between the two positions he would rather be the Presbyterian elder than the Parliamentary "Speaker." It has been his habit, during the many years of his filling this honourable office, to engage in a few moments of silent prayer for God's help and guidance every morning when he takes his place in the President's seat. He has also, during a part of this time, held a weekly Christian service in his official residence, opposite the Parliament buildings, sending out his personal cards of invitation to prominent men, officials and others, and inviting earnest pastors in the city to preach the Gospel there.

At the recent election, a clear majority for Marquis Ito's party, the Constitutionalists, has been returned. Whether that will involve a retirement of the present Cabinet and an early return to power of the Marquis himself remains to be seen. Mr. Kato, the ex-Foreign Minister, is one of the ablest men who have been elected. The number of Christian sympathizers will be, we are informed, larger than in any previous parliament.

The following words of the Rev. W. E. Griffis, D.D. (a well-known authority on Japanese life and character) deserve careful and prayerful consideration :—

"Without the idea of a personal God as a living, self-conscious free intelligence; without the idea of personality of man as of a real individual, surviving as a spiritual entity the dissolving of his fleshly framework; without any moral character apart from personal interest and social necessity, or the will of the Emperor;—how, in the name of any philosophy known under heaven, are the Japanese to face the perils which now beset them and solve the problems awaiting them?"

"How can Japan, undoubtedly yearning for the full recognition of all the world, reach that level which the proud nations of Christendom require in one who claims to be an equal? The very fact that, under the searching Word of God, and under that travail and question which Christian nations feel because of their God-consciousness and soul-consciousness, they ever challenge themselves unto ever nobler ideals, makes them all the more rigid in demanding of a still pagan nation stern moral tests, and not only a high religion, but the fruits of it."

Another acute observer, the Rev. R. B. Peer, writes (in the *Missionary Review of the World*) :—

"Christians are still few and weak in Japan, but they exert an influence out of

all proportion to their numerical strength. By continually emphasizing the higher things of life, by doing sweet charity, by preaching a lofty morality, and by living clean lives, they have obtained recognition as one of the moral and religious forces of the land, and are exercising a great moulding and transforming influence on society. Many scholars and statesmen are coming to look hopefully to Christianity as the one regenerating power which can cure all the ills of men, and satisfy the deepest longings of the human heart."

Dr. De Forest, another well-known authority, writes most hopefully thus (in the *Missionary Herald*) :—

"One surprise has come to me in the form of a cheque for \$2.50 from a Japanese magazine, for a brief article on the 'Alliance with England.' I wrote it to show the ethical results likely to appear, and managed to put in this sentence: 'Jesus Christ, by His emphatic teaching of the Fatherhood of God, deserves to be called the Father of the present system of international law, with its Red Cross societies in every civilized land, and with alliances based on the wide belief in the essential oneness of the whole race.' To be paid here for an article with this sentence in it is without precedent in my life of twenty-seven years in Japan. You can hardly judge of the vast amount of change in public opinion about Christianity going on in this land. It is quiet and does not especially show itself in extra numbers coming openly into the Kingdom of God. But one very decided proof of it has just come to hand, which I enclose for your inspection. It is the *first official permission* given by the central government to a body of Christians to raise money anywhere in Japan to build a Christian church. There is but one brief sentence in it, all the rest being titles and forms. It says: 'As regards the request on the part of the Wakamatsu Christian Church, represented by Pastor Kaneko and eleven others, for permission to raise money, it is granted by Baron Uchi-umi, Minister of the Home Department.'"

There are now said to be nearly 10,000 Protestant Korean Christians. They include every class from the lowest to the highest. In quite a number of cases they have made pecuniary sacrifices in joining the Christian Church. They have built chapels and schools, rejected the custom of concubinage, suffered heavy financial losses through observance of the Sabbath, broken down barriers of caste, discountenanced child-marriage, destroyed their fetishes, published books, and given almost as much money for Indian famine relief, in proportion to their means, as the average of nominally Christian people in any other country in the world. Not more than two per cent. of them have received salaries out of foreign funds, and then only for full value rendered. The *Korea Review* adds to the above information :—

"To an unprejudiced mind these results, even from a merely social and intellectual standpoint, are worth the money and labour expended; but when we consider that these are the result of a moral and spiritual change which bears in itself the power of self-propagation and bids fair to renovate the whole social fabric of Korea, the price paid for it is infinitesimal."

One peculiarity of the work carried on by the Presbyterians in Korea (says the *Missionary Review of the World* for December) is that it represents the federated activities of four branches of the Presbyterian Church—Canada, Australia, and the northern and southern bodies in the United States. The working unity is so well wrought out that, in the eyes of the Natives, there is nothing in name or administration of any one Presbyterian church in Korea to differentiate it from any other, although the initiative impulse of the one may have come from Australia, and of the other from the United States or Canada.

G. H. P.

THE MISSION-FIELD.

Western Equatorial Africa.

THE scholars in the Girls' Seminary at Lagos continue to take a great interest in the Mission at Ilaro, a heathen town about ninety miles from Lagos, and have recently collected £26 towards a new church which the Christians there are building.

Twelve hundred and ninety-one persons, of whom 882 were adult converts, were baptized in the Jebu Ode district of the Yoruba country last year, a larger number than in any two previous years combined. The Rev. R. A. Coker, the African pastor in charge of the district, says these numbers need cause no wonder, as they represent Christians from at least eighty places. He sends us a list in detail of the numbers at the various stations.

In the spring of last year the Rev. J. J. Williams, African pastor, commenced evangelistic work among the Basas, a heathen people of Nupé origin, at Kpata, about five and a half miles from Lokoja, in Northern Nigeria. Mr. Williams estimates that there are some 56,000 of these Basas in Kpata who, to escape the raids and oppressions of the Mohammedan Fullahs, migrated south about a century ago from Kusogbogi ("Forest of Apes") in the Nupé country, a hundred miles north, and settled in Kpata. Of the curious superstitions of these people he gives an instance in the following account of the destruction of one of their jujus:—

When I visited Akabe station on July 9th last, the queen and her chiefs called on me at the mission premises. They were in great trouble about a juju or *kuti* called Agberu, i.e. a piece of wood eight feet high, posted near the town with a bunch of leaves, old arrows, strings of cowries, fowls' feathers, the skeleton of a goat's head, and other rubbish tied to the top of it, and fire made at the bottom of it, placed there by the people of Elule, an adjacent village, to punish Akabe people with some fatal plague or some disastrous evil for harbouring some thieves, who committed burglary in their village recently, and whose footprints had been traced to the house of an Akabe chief. According to the rude idea of the Basas, the attribute contemplated in this and several other objects of their worship of this kind is that they possess creating, preserving, and destroying powers, and that Agberu's power to destroy was resistless when invoked to revenge and destroy for wrongs committed. At this instance one of the thieves, being still at Akabe, confessed and gave himself over to justice, and was delivered to the Elule sufferer, who preferred the destruction of the thieves and the people to taking him to be tried and punished. Consequently they approached me and the agent there for help on the subject. They begged me to remove it. As they were willing to hand over the thief to their head chief at Kpata for

trial, after we had prayed with them that God might forgive them their sins and turn their hearts from idols to worship Him, I took down the *kuti*, which the thief bore to their king at Kpata, who, with superstitious dread, begged me to take it away, as it would do harm to them in Kpata. I brought and placed it under a tree in the mission premises, where it now lies, the helpless nothing which it really is. Eight days was the time given for it to commence its work of destruction on the offenders, and on me for insulting it; but my being preserved still has convinced the Basas far and wide of Agberu's total weakness. The case was reported to the Resident, who ordered the king to try and punish the prisoners; thus some of the other thieves, who had escaped, were caught, and most of the stolen goods were recovered for their owners, who were much satisfied, and are convinced of their folly. Presently, the belief in *kuti*, or any object of worship, as well as oracles of divination, is being much shaken. Two chiefs of this place asked me to pull down their two sheds, erected and furnished with feathers and cowries, &c., where they worshipped the spirits of their deceased fathers. Many of those who had never attended the services on Sundays before, nor cared to listen to God's Word, have begun to attend, and some of these are also coming to class-meeting.

U

Eastern Equatorial Africa.

During a visitation of the Usagara Mission in December Bishop Peel went through the Ugogo country. From inquiries, and from what he himself saw, he thinks the Wagogo tribe numbers little short of 500,000. With the present staff there is little hope of effectually evangelizing these people, although, as the following shows, there is an open door and the people are pathetically begging for teachers. Mr. J. H. Briggs wrote on January 1st:—

During Bishop Peel's visit we made a journey as far as Kilimatindi, the German government station on the western side of Ugogo, about 100 miles from Mvumi, and one could not help being struck by the enormous population of the districts through which we passed. Indeed, nearly all the time we were travelling among villages and through gardens. The journey just took us through the centre of Ugogo, but large districts to the north and south we did not touch. How much work is being done all over that vast area? Absolutely none, except just round the two new centres of Mvumi and Ibwijili. No other society or mission of any kind is within hundreds of miles of it. In past years a few itinerating journeys were made from Mpwapwa a little way into the country, but in spite of this and our efforts during the past two years to reach as many as we can, still four-fifths of the Wagogo have never yet had the Gospel preached to them even once.

On our journey to Kilimatindi we spent a Sunday at a place called Matumbili, in the Noudwa district. After a little service, at which we endeavoured to tell them of God's love, at the Bishop's suggestion I questioned them as to whether they had ever had the Gospel preached there before. "Never," they said, and then, after a little while, one man remarked that a few years ago they heard that a white

man was preaching at Cinyambwa, but he said, "He didn't come our way." (This was a journey I made from Mpwapwa in 1899, and I only got so far as Cinyambwa).

Again at Unyangwira, a district in which there are said to be 100,000 people, the chief reproached us for not having come before. He said when he was a young man (he is an old man now) a white man speaking Cigogo stayed for a few days with him, and when he left promised to come again and live there; but he said, "He went away and he never returned." This white man was the late Rev. J. C. Price, and it must have been in the early years of his missionary life; he was never able to make the 150 miles' journey from Mpwapwa again, and so these people in this enormous district had just had a visit of a few days on one occasion only. The Light shined, I doubt not, very brightly, for just that little while, and there they have been ever since in the blackest of heathen darkness. It was most pathetic to hear the old man say, "I was young then, and used to rub myself with red earth, and I am old now, but I have never forgotten his visit. That is the tree where he camped" (pointing to a baobab). When we left the old man said, "Yes, you are going away, and you will be like the other man—you won't come back again."

As one result of Bishop Peel's visitation of the Usagara Mission, it is proposed to open a new station at Mukonzi. Mr. E. W. Doulton (of the New South Wales C.M. Association), who is to commence work there, wrote from Ibwijili on December 30th:—

It was a great joy and encouragement to us to welcome in our midst our Bishop, Mrs. Peel, and their daughter, and we very much enjoyed their fortnight's stay with us. Previous to the Bishop's visit to Ibwijili I travelled as far as Mzinje (our north-west boundary), where I met him and Mr. Briggs by appointment as they were returning from their visit to Kilimatindi. We visited together a few places in the district—Idodoma, Mukonzi, and

Ng'ong'onha—and considered openings for new work. Mukonzi we thought most favourable, where the population is probably larger than that of Mpwapwa; the chiefs and leading men were also friendly, and we were all of opinion that the place presented a good opening for work. I am hoping to visit this place in the coming year and to commence work amongst the people; the distance is twenty-five miles from Ibwijili. New openings

like this abound on all sides, but where are the workers?

On December 8th I journeyed with the Bishop to Mpwapwa, where our General Conference and Executive Committee

meetings were held. A profitable time was spent together and I trust decisions were arrived at which, under God's blessing, will tend to the spread of the Gospel in these parts.

Uganda.

Of the work in the Mengo Hospital during 1902, Dr. J. Howard Cook wrote on December 20th:—

Amongst the more important of our patients treated during the past year we would enumerate the little king, Daudi Cwa, who had fever and whooping cough, and his little brother, Prince Suna, who nearly lost his life through bronchitis and whooping cough, but was nursed back to life by three weeks of devoted nursing in hospital. The old Mohammedan king, Mbogo, has been several times attended, although the first time we went to him we were turned out as soon as he really began to mend in order that sacrifices might be made. We were told afterwards that his courtyard ran with blood. The chiefs in Uganda have felt the advantage of hospital treatment so much that they have asked to be allowed to build at their own expense a special ward for the chiefs, in which they can be treated when ill, contributing a small sum weekly to the hospital funds.

The hospital register shows that so far this year close upon 1,000 in-patients

have been admitted (the number would have been larger but for the destruction of the hospital in November).

Out-patients seen at Mengo, 58,521; branch dispensary at Toro, 4,976 (returns sent in for 9½ months only); branch dispensary at Ngogwe, 8,179 (9 months); branch dispensary at Ndeje, 4,840 (10 months); total, 73,516. Adding in an average for the 2½ months at Toro, 1,200, 3 months at Ngogwe, 2,726, and 2 at Ndeje, 968, we get in connexion with Mengo and its three local branch dispensaries, 78,410 patients who have obtained relief, not merely to the body but it remembered, but they have listened one and all to the Gospel story, and who shall say how far the seed sown shall spring up and bear precious fruit? Three hundred and one operations have been performed, 181 dental cases seen, 498 visits paid, 11,765 vaccinations, and 984 special cases of disease amongst women treated.

We deeply regret to announce the death on January 30th of Mrs. Bond. Dr. and Mrs. Ashton Bond left home in the autumn of 1901 with a view to starting medical work in Toro. They were, however, detained in Mengo for twelve months to assist Dr. Howard Cook while Dr. and Mrs. A. R. Cook were at home on furlough. Mrs. Bond being a fully-trained nurse, took up the dispensary work, and became well known to the Natives around Mengo, and was much loved for her unfailing patience with them. On Monday, January 26th, she and Dr. Bond started for Toro. On Tuesday she became ill, but on Wednesday seemed to be much better and hoped to be able to proceed. However, on Thursday she became rapidly worse, and she died on Friday. Dr. Cook writes:—"Mrs. Bond was a faithful worker, conscientious and painstaking. The funeral took place on the day following her death, January 31st, and she lies on this hilltop (at Mengo) with Bishop Hannington, Pilkington, and Hubbard, watched over by the whispering trees, and holding the land in pledge 'till He come.'"

In a letter to Alderman Senior of Sheffield, Apolo Kagwa, the Katikiro, says he is arranging to send his son, Blasius Kagwa, to England to be educated.

The eightpence per pound charged for parcels into the Uganda Protectorate, over and above the Postal Union rate, has now been abolished.

The baptism of the King of Nkole and his prime minister and a number of the people was mentioned in our last number (p. 205). The Rev. H. Clayton, who had recently returned from furlough in England and has taken up work in Nkole, wrote to a friend on December 15th:—

I have been back here in Nkole just a month, and am delighted to see the progress that has been made—better houses and clothes, more cultivation,

a fine church holding some 600 people. But best of all is the spiritual progress. Mr. Willis had baptized seven converts, and had a class of twenty-three carefully prepared and examined waiting for me to baptize, including the king (Kahaya), the Katikiro, their wives, and nineteen others. I baptized them on December 7th, and it was a great day in the history of Nkole.

Up till then the big ladies had always appeared in church with heads entirely enveloped in bark-cloth, but the candidates decided to uncover their heads when they came to be baptized, and the others did the same, so that now when they come to church they still turn their faces to the wall but have their heads uncovered. The king (Kahaya) chose the name Edward Sulimani, and his wife Esther, while the Katikiro is called Nuwa. The king can now write a very decent hand. He is a huge young man, about 6 ft. 4 in. in height and weighing twenty-one stone.

The Rev. A. B. Fisher reports "a year of steady and true progress in almost every branch of God's work in Toro." Mrs. Fisher (formerly Miss Ruth Hurditch) adds a postscript to her husband's letter, giving an account of the school work, the management of which she took in hand in May, 1902, after her marriage:—

The daily attendance numbers, on an average, about 300. They gather at 8 a.m. for prayers and a short Bible lesson, then each teacher takes his or her pupils off to their respective classes. We have certainly adopted the American plan in not differentiating the various castes. There is the chief, dressed in his white linen, sitting on his little round stool, sharing a reading-sheet with a poor, skin-clad peasant; a woman who has just left her digging, with a wee infant strapped on her back, reading with her little daughter, who has not yet reached the age of clothing. And what a pandemonium! Each of these 300 voices, from the deep bass to the shrill falsetto, will be exerting its full vocal powers to sing out the weird Gregorian sort of chant which they set to the alphabet, syllables, or words of the various classes. At 9.30 a.m. the reading, or rather the singing, is over. It is a wonder how they can learn to read in such a hubbub, and yet they manage to do so fairly quickly. One old dame with hair turning white, and eyes dimmed with age, came up with others to be questioned by me this day. Wondering how she could possibly see to learn, I opened the reading-sheet and gave it to her. Turning it upside down, and fixing her

Directly after the baptismal service we were called to go and see the king beat his drum.

We went, and found four painted drums draped with bark-cloth arranged in the courtyard. The Katikiro then told us that one of these was the national drum of Nkole, and that from time immemorial it was supposed that if the king were to beat it disaster would follow, but that Kahaya, now that he was baptized, wished to beat it publicly that all might see he had given up believing in the old superstitions. The king then rose solemnly from his chair and tapped the drum.

You will, I know, pray for these converts here that they may grow in grace and be used to help evangelize their own country, for at present our staff of teachers away from the capital here (Mbarara) is ridiculously small, as it consists of eight men only in a country reckoned to be rather larger than Wales.

eyes abstractedly on the page, she repeated the Creed, the Lord's Prayer, and a few texts, which were not on the sheet at all. From coming daily she had endeavoured to convey to memory what she heard others reading, and had persuaded herself into the belief that she could read. I did not like to disabuse the old lady, but praising her, sent her into another class to learn some more, much to her satisfaction.

The class-room now presents quite a different aspect; black-boards are brought out, and eighty to one hundred baptized men and youths will silently be struggling with slates and pencils to form the words written on the boards. The higher classes are at the same time being taught dictation and composition. This is followed by one hour's arithmetic lesson, which is quite a novelty to them. When I started these classes I did not at first gauge the ignorance of my pupils, for I found they did not know how to form figures, or to transmit to paper anything beyond the number ten. I am quite sure Mr. Balfour never held on to his Education Bill more tenaciously than our prime minister persisted in his idea that twice two made twenty, and that thirteen

should be written 103. However, he agreed at last, on an amendment, and when he had mastered notation, rubbing his hands, he exclaimed with delight,

"Oh, what wisdom we have!" Others have made rapid progress, and in six months have finished the rule of multiplication.

Palestine.

The death of Mrs. Johnson on February 10th, shortly after her return with her husband, Dr. F. Johnson, to Kerak after furlough in England, was briefly noted in our "Editorial Notes" last month. The native pastor of Kerak, the Rev. Hanna Dimishky, writes:—"Our dear Mrs. Johnson 'walked with God, and she was not; for God took her.' She spent Sunday, the 8th, with joy and was the whole day happy; she attended our evening service and instruction, went home and spent the evening with her husband, praised God and played on the piano, and soon retired to her bed in peace, to awaken in the perfect peace and happiness which endureth for ever in that Sabbath day which hath no end." Of the funeral Mr. Dimishky writes:—

Such a solemn funeral service and procession was never seen in Kerak. All the people went with broken hearts and quivering lips, first to our chapel, and thence to our cemetery; the remains of Mrs. Johnson in her coffin

being carried on the shoulders of our people.

I believe some 100 women were present besides the men. We closed by singing the hymn, "Joyfully, joyfully, I go to my home."

Of the medical work on his return to his station Dr. Johnson wrote on December 27th:—

On arrival at Kerak, I was the first two weeks besieged with patients, there being much sickness in the town and no municipal doctor to lighten my labours. One day I saw upwards of 150 patients, and had no dispenser to help

me, the dispenser being unable to reach me through the obstruction caused by the quarantine. From both the patients' as well as the doctor's point of view, pressure of work to such a degree is wholly unsatisfactory.

Persia.

The C.M.S. Secretary at Julfa, the Rev. C. H. Stileman, sends several items of news. Dr. and Mrs. White, who left England on October 16th, and Miss Biggs, who left home with Bishop Stuart's party on October 3rd, reached Yezd on January 23rd. They had an enthusiastic welcome from all classes of the people, the Prince-Governor himself sending out a carriage to meet them. A young man from a distant village, whose father and mother are baptized converts, was baptized in the second week of February. Recently a packing-case containing Persian Prayer-books was seized in the Customs-house at Bushire on the ground that the books were either seditious or "contrary to religion and morality." The British Consul on being appealed to was able to set this matter straight. The Rev. W. A. Rice has been having trouble in Shiraz, and his school teacher, a convert, has been obliged to leave hurriedly, having, Mr. Stileman understands, been condemned to death by the Mullahs.

Miss G. E. Stuart, nurse in the hospital at Julfa, writes of the dearth of workers:—

Truly we have much to encourage us, and we thank God for it. But there is another side which we must not pass over. Sometimes, as I ride through the town and see the crowds of men, women, and children, careless and indifferent, or hard and bigoted, sometimes mocking, some-

times curious, I wonder—Shall we ever reach these? What are we and our handful of converts among so many? And then the towns and villages beyond, as yet untouched! Truly there remaineth yet very much land to be possessed. And yet it is Promised Land.

Before going to Persia Dr. Elsie R. C. Taylor had an idea that Yezd was a most bigoted town, and that all her efforts would have to be devoted to gaining

an entrance to the homes of the women. She was therefore surprised when she found innumerable opportunities open for teaching and preaching the Gospel. She wrote from Yezd on November 23rd:—

Instead of our having to go and beg for permission to see the women, it is *they* who come to us, asking for visits, and again and again we have to refuse on the plea of having "no time." How often do we repeat the same old tale, "I will come as soon as I can," or "We hope to come another day." In many cases, time cannot be found, and the opportunity is lost. Oh, if only Christian people at home could realize the work that is waiting to be done, and the many who are still left untouched for want of workers, surely they would be ready to undergo the small amount of self-denial involved, and "come over and help us." The self-denial, although it may seem great when considered by one at home, seems very small when looked at from the mission-field. The joy of being able to help the people, and bring some brightness into their lives makes one feel that

it would be hard to go back to a non-missionary life. There is a verse in Jeremiah (v. 25) which says, "Your sins have withholden good things from you," and surely there are some still lingering behind at home, who are actually *sinning* in not obeying the Lord's commands, and are thus depriving themselves of the "good things." He would fain shower down upon His willing and obedient children. If *wishes* could bring workers out, we should have a full staff in Yezd, but although they may not be able to do so, we fully believe that *prayer* can.

Undermanned as we are at present, it seems almost wrong to go on creating fresh openings and opportunities by means of the medical work, when there is no one free to follow them up, and yet how can one refuse, at any rate, to do what one can for the bodies of these poor woman and children?

Bengal.

The Rev. J. W. Knight, of Burdwan, writes:—

New Year's Day was a red-letter day for us at Burdwan, for we received into the visible Church of Christ six converts by baptism, one man and his wife and a widow; also three children. The service was a very impressive one throughout. During the address the converts were asked to stand up and answer clearly a few simple questions concerning their faith, and at their

several answers the congregation replied, "We are witnesses to it." We were much cheered by the clear and audible manner in which the converts responded, and with the earnestness of the whole congregation. We ask specially at this time for the prayers of all Christian friends that the New Year thus begun may be the earnest of much future blessing.

The Rev. Canon Cole, now at home on furlough, sends us the following extract from a letter from Fhagu, the catechist in charge of one of the Santal Native Church Council pastorates:—

I am much cheered by men and women coming out of Heathendom in many parts of my district. There are many candidates for baptism. On January 8th there were thirteen new converts baptized at Karanpura; on the 9th three more at Daldali; on the 10th, which was Sunday, two more adults entered the way of life. There were twenty-four baptisms during January in this Talpahari Pastorate.

Several families are under instruction for baptism at Karanpura and Daldali, and a blacksmith and his family in Soghorgao are preparing for Holy Baptism.

At Kunjbona, where a new congregation has lately sprung up, there are many wishing to become Christians.

Now I must tell you of the sorrows, which are not a few. Those Christians who lapsed some time ago at Zabdaghati wanted to come back again, but Ram, of Dumbria, has been to them and tried to prevent them. He has taken a heathen wife and thus has been put out of the Church, and now he is doing everything he can to hinder God's work. Not only these careless ones, but several others from the Heathen are putting themselves under instruction. These latter say that whether the renegade Christians rejoin the Church or not, they are determined to become Christians.

I have told you the sorrows as well as the joys. Please pray for us.

The Rev. H. Perfect, of Bhagalpur, in Behar, wrote on December 30th :—

It was my privilege to witness an interesting sight in the church in the Leper Asylum at Bhagalpur. After prayer and an address by Mr. Cullen, the candidates were closely catechized by him as to their knowledge and reason for wishing to become Christians. The other Christian lepers were also

asked as to whether they thought the candidates should be baptized, and if their conduct was in accordance with their profession: an affirmative answer being given, the four men were all baptized. One of the four was apparently very infirm and could only sit up to answer the questions put to him.

The United Provinces.

Good news comes to us from the Bhil Mission in Rajputana. The Rev. A. Outram has baptized fifty-four converts. Four stations are now occupied in the Mission. The Rev. and Mrs. A. Outram are at Kherwara; Miss Bull and Miss Carter, with the Girls' Orphanage, are at Lusaria; Mr. G. C. Vyse, at Baulia; and the Rev. W. Hodgkinson, with the Boys' Orphanage, is at Bilaria. This Mission is under a debt of gratitude to the Rev. and Mrs. A. I. Birkett, who laboured there for two years and have now returned to Lucknow. Regarding the baptisms, Mr. Vyse writes :—

We here in Lusaria on December 14th had the great joy of witnessing the baptism of fifty-four Bhils, thirty-nine of whom were adults. On account of the prevailing famine last year, relief works were carried on amongst the people. All classes received help, for all equally shared in the distress. We supervised all the work and thus we got grand opportunities of preaching. Many who would have at other times been hard to reach were thus brought within hearing of the Gospel.

The catechist would visit the various works in turn, and, calling the people together, would preach to them. We are doing our best with our present means to carry on the work thus started. In January a small class of inquirers was formed; they received daily teaching, and gradually the number grew and grew until in March I had on my list the names of over 160 men and women. Many at that time asked for baptism, but it was thought wisest to wait until the famine was over. We would thus more easily avoid making any mistake in baptizing those who may have wished, with some unworthy motive, to become Christians. We have found that this course of delaying the baptism was a right one, for it has sifted the true and loyal from the rest. . . .

You will be glad to hear also that the

Christians have taken upon themselves to build their own church. About a fortnight ago I called all the Christians together and told them that the school, where hitherto we had met for worship, was not only too small, but that now we ought to have a place set apart for the worship of God. To build this needed church I could get money from friends at home, or from the Society, but then they could never call it "their own." I then drew their attention to the fact that the Christians in Uganda and in other places had built their own churches, and asked them what they thought of that! I let them think and talk it over among themselves, and their decision was, "Sahib, we will take it upon ourselves to build this church, and shall build it of mud and *kunker* like our own houses, and we will also give as much as we can in the way of wood. We would give more of our means, but having just emerged out of a famine we have not much to give. How are the extra expenses, those of more wood, carpenters, and tiles, to be met?" I then said that these could be met by the money I have in hand, collected at the Sunday offertories. "Then, sahib, we can start straight away"; and so they did with a will the very next day, after we had marked out the foundations. It is a great joy to me to see their zeal.

Punjab and Sindh.

The January issue of the *Punjab Mission News* contains an account of the funeral of a faithful servant of Christ who was laid to rest at Batala on January 8th. Of his life and character it is said :—

On the evening of the Epiphany, January 6th—what day more blessed

for entrance into the Kingdom of Light?—the spirit of the dear old Batala

schoolmaster, Babu Ishar Chandar Singha, passed to rest and higher service with Christ.

Owing to failing health, Mr. Singha had lately handed in his resignation of the work he so much loved, and in which he had been so eminently useful. While his physical powers decayed, he gave himself to preparation for the world to come. As he himself said a few days before the end, the bitterness of death had passed, only its shadow remained, and that day was to him a true Epiphany, the manifestation of His Presence Whom on earth he knew by faith. Mr. Singha had been able to bid a quiet and loving farewell to all his children, and it will remain a cause of thankfulness to them and to his friends at Batala that they were permitted to hear the last loving counsel of one whose life was a standing witness for Christ, and his death a gentle falling asleep in Him.

Mr. Singha was born of good family in Bengal in 1834. He was baptized in 1853 when a pupil of the Free Church Institution at Calcutta under Dr. Duff. In 1857 he carried off the gold medal, which was the highest distinction that the foremost educational institution in Bengal then offered. He served as

schoolmaster in Bans Bariya for a time, and was married in 1860.

Five years later he became one of the contingent of distinguished Bengali Christians (including the Rev. Golak Nath, of Jalandhar; Dr. K. C. Chatterjee, of Hoshiarpur, and others) who were generously given by the Calcutta missionaries to aid in the development of the infant Church of the Punjab. For a year he served as headmaster of the school, which has been such a nursery of Christians, at Narowal. In 1866 he was appointed to the C.M.S. mission-school at Amritsar, where he worked with much blessing for twelve years. In 1878 the call came to him to help the Rev. F. H. Baring in founding the Christian boys' boarding-school which carries Mr. Baring's name. Here for nearly a quarter of a century Mr. Singha laboured with a loving diligence, wisdom, and faithfulness which has made his name a household word in the Punjab Christian churches and among all classes at Batala. Besides his labours in the school, his house was a home for many a friendless boy and girl who now rise up to call him blessed. His influence has been felt, too, throughout the Mission, and will be for many a year to come.

We regret to hear of the death, on December 13th, of the wife of the Rev. T. Howell, Indian pastor of Montgomerywala, in the Jhang Bar.

The last returns give 3,743 baptized Christians in the Jhang Bar, divided into 130 congregations. There is one European missionary in charge, assisted by two Indian clergymen, two trained workers, and a small group of less-instructed teachers.

Western India.

About the plague in Western India the Rev. Canon Roberts, C.M.S. Secretary in Bombay, wrote on January 1st:—"Plague is making fearful ravages at Poona, and is rising in Bombay. Our Native Christians have been for the most part mercifully preserved as yet during this visitation at Manmad, Aurangabad, and Nasik, though, of course, precautions have had to be taken." And further, on February 14th he wrote:—"Plague is again causing anxiety and trouble at Nasik. Three or four deaths in connexion with Sharanpur. It is rising in Bombay. Quite an average of 100 deaths daily, and it is affecting the attendance at the C.M.S. Girgaum Girls' School."

As the Rev. Canon Roberts is leaving Bombay on April 4th for furlough in England, the Rev. R. S. Heywood, Principal of the Poona Divinity School, has been appointed acting-Secretary of the Western India Mission.

The Rev. W. Latham, formerly of the United Provinces, has been appointed Principal of the Robert Money School, Bombay. In the interval since the death of the late Principal, Mr. J. Jackson, in October, 1901, the Rev. H. McNeile has added to his other duties the giving of religious instruction to the senior classes in the school.

The Rev. H. J. Smith, of the Mohammedan Mission, Bombay, refers to two adult Mohammedans who were baptized last year, and quotes the following

account of one of them by Munshi Joseph Behari Lal, who was the instrument in God's hands in bringing the man, a native doctor, to Christ:—

It was in the year 1896 that I first met the Hakim Sahib in the house of a merchant. After mutual salutations, he asked me with much surprise why I had left the true religion and become a Christian. I said, "For salvation," and invited him to my lodgings. At that time Hakim Sahib was librarian of the Anjuman-i-Islam Free Library. He used to come every evening after his duties were over, and sit two or three hours engaged in conversation. Gradually the doubts and evil thoughts which were in his mind were dissolved, and were removed one by one. I then gave him several books which were by me, and advised him to get several others which were in the Anjuman library. In those days the plague was very bad in Bombay, and it happened too that I was sent to Nasik for six months to help in the preaching at the great Sinhvast fair. When I returned to Bombay I could not find the Hakim Sahib; but I kept on praying for him.

In 1899 one night the Hakim came and knocked at my door. I was very glad to see him, but I could tell by his looks that he was in trouble. He then described to me what he had had to bear for the sake of Christ. "People, guessing that I am about to become a Christian, have brought about my dismissal from my post. My wife and relatives have all left me; my patients have ceased to come to me for medicine; whenever Mussulmans meet me

they revile and insult me. But, never mind, I have found consolation in Christ, and now I want a Bible." I gave him a Bible, and the next morning I took him to Mr. Davis, who, after asking him a few questions, requested him to wait awhile and learn a little more, promising after that to baptize him. Then we got for him a suitable room, and went on teaching him. In the course of things I went one day to his room, but he was not there. Inquiries on every side failed to bring news of him. I was quite perplexed, but thought that perhaps the persecution of Mohammedans had driven him away to his own country. I did not see him again until this year, and then one evening it came suddenly into my mind to go down to "Haji Ali," a place where many Mohammedans go for walking. On my way, as I was waiting for the gates of a level-crossing to be opened, I saw the Hakim Sahib going in the same direction. He told me he had been to Kathiawar, and related all that had happened to him. I asked him if he had made any progress in the things of Christ. He answered readily, "Certainly, I know that He is God, and has wrought my salvation." I then brought him to Mr. Smith, who at once began to give him further instruction, and on Sunday, August 17th, the Hakim Sahib was baptized by immersion in our little chapel, taking the Christian name of Paul.

The other baptism was that of a Qazi (an expert in cases of Mohammedan law). Of him Mr. Smith wrote on January 7th:—

Some few months ago news was sent to us by one of the lady missionaries in the Central Provinces that a certain Qazi was a Christian at heart, and wished to confess Christ openly; but the difficulty and danger was so great that it was thought advisable to send him to Bombay for awhile. In Hughes' *Notes on Muhammadanism*, in the chapter on the "Muhammadan Clergy," we read that a Qazi is "the minister of justice, who passes sentence in all cases of law, religious, moral, civil, or criminal. There are still persons in India bearing the title Qazi, but the office has ceased to exist under the British Government." I understand, however, that in many places, at all events, the Qazi does in fact exercise a certain judicial power in minor

matters; and in regard to the rites of his religion his office is by no means extinct. He is a kind of high priest, and in his own village his word is law to all Moslems.

The Qazi was baptized by immersion on Sunday, September 28th, as Aziz Masih, i.e. the beloved of Christ. Since his baptism he has been rendering valuable help both in school and evangelistic work. His desire is to return after a time to his own village, and there proclaim the unsearchable riches of Christ. His wife and two little girls, aged respectively about five and eight, have come to Bombay, but have not been baptized yet. I would most earnestly ask for the fervent prayers of our friends for these who are yet outside the fold.

Ceylon.

The missionaries of the Society in Ceylon held their half-yearly Conference at Kandy on Jan. 6th. The results of the year's working have been in some respects very interesting and satisfactory. This was especially so in the Tamil Cooly Mission, in which a record number of adult baptisms took place. One hundred and eighteen adults were admitted to the Church in connexion with that branch of the Mission, and adult baptisms in other districts brought up the total to 203. The report speaks with special fervour of good work done at Nawalapitiya :—

Last year the preaching of the Gospel in this place was largely owned of God. And this year even more so. Many of those brought to Christ last year have themselves helped the catechists in their labour of love, and have been the means in many ways of influencing others. They have spoken to their relatives, and endeavoured to win them for Christ. They have had meetings for prayer in their houses, and have invited their neighbours to join them. They have filled the church to overflowing on Sunday. And their daily life has been altogether changed. They have indeed become "new creations in Christ Jesus." To Him alone

be the glory, for only His Blessed Spirit's power could have wrought the change of heart and life that has come to them. Blessing has followed the public preaching of the Gospel, no less than the closer dealing with souls in the house-to-house visitation. People have had their consciences awakened by the appeals of friends and relatives, lately themselves brought to Christ. And so the wave of blessing has passed from one to another, carrying with it the untold gladness that the Gospel ever brings—the throbblings of the Christian's first love, and the joy of winning souls.

Cotta, near Colombo, is the centre of a mission district covering 500 square miles, and with a population of about 200,000, chiefly Singhalese. The staff of mission workers is 90, viz., the Rev. J. W. and Mrs. Balding, 14 catechists and readers, 5 Bible-women, 31 schoolmasters, 36 schoolmistresses, and 2 school inspectors. There are 41 vernacular schools and 45 Sunday-schools. The number of Christians is 1,011. Since the commencement of the Mission, eighty years ago, there have been 5,012 baptisms in the district.

Mid China.

A heavy loss has fallen upon the Mid China Mission in the death of the Rev. Dzing Teh-Kwông, for several years the senior pastor in the Tai-chow district. Archdeacon Moule wrote from Ningpo on February 7th :—

He was, I believe, one of the "Evangelistic Band" from the College, which in 1887-88, when working some distance from Ningpo, dropped the seeds of Truth which led Tsông, the first convert, to come up to the Ningpo Hospital to be cured of opium-smoking, leading to his conversion, and then to his father's (for whom he sent. I baptized them both at Bishop Hoare's request in 1888), and so to the great and wonderful work. Dzing Teh-Kwông was the first pastor, and the Christians would not let him resign when he

wished to do so in 1898, intending, as he did, to give himself to evangelistic work further afield. His sympathy and patience, his Bible-knowledge and prayerfulness, and trust in the Holy Spirit's power, his true following of the Lord Jesus, were known to all, and made us all respect and love him. I saw him on his death-bed, just after the Chinese pastor here had administered the Lord's Supper to him. "Do you know me?" I asked. He shook his head. "Do you know the Lord Jesus?" At once he bowed assent.

The Rev. Dzing Teh-Kwông was ordained Deacon in 1888 and admitted to Priests' Orders in the following year by Bishop Moule.

South China.

Miss M. E. Sears (Victoria C.M. Assoc.), of Kien-yang, in the Fuh-Kien province, writes :—

We have crowds of really interested listeners, who will remain until it is

almost dark. The other day, in an altogether new part, a woman invited

us into her house; but another said, "There will not be room enough for all those who want to listen, so ask them to sit in the rest-house." We did so, and were soon surrounded by crowds of eager women and a few men, who sat there until it was almost dark. When

one remembers the feeling here only three years ago, you will see that God has indeed answered all the earnest prayer that was offered to Him on behalf of China during all the troubles of 1900.

Japan.

A general report of work in the Kiu-shiu Diocese contains the following paragraphs which we commend to the careful attention of our readers:—

We cannot and must not shut our eyes to the many difficulties that exist. It can only be done at the expense of losing the help of the much-needed prayer they call for. It is to be feared from the accounts which have appeared in various home papers and periodicals, that the glowing reports of the special meetings held last year have tended to minimize the difficulties of work in this country. Japan has been the first Eastern nation to be admitted to an alliance with a Western Power, and has been described as having made wonderful strides in education, commerce, and general civilization; and many have been led to think this improvement has touched the heart and morals of the people. Far from that, not only missionaries of some standing have noticed the terrible decay of what morality existed previously, but Japanese statesmen, educationalists, journalists, and many other Christians and non-Christians alike are repeatedly calling attention to and deploring it.

One sad feature in the work in Japan is the number of defections in all stages and the falling into sin of Christians, some after walking well, some after leading others, and sometimes of catechists—alas! there have been several instances of such in different districts this year. The Japanese frequently start in enterprises of all kinds, temporal and spiritual, with most sanguine hopes, but without full consideration of circumstances, and since lack of perseverance is a national characteristic, the number of failures is legion. In time doubtless this will be altered,

when they lay hold effectually on the power and grace given in the Gospel. In the meantime these facts need grasping at home, and much prayer should be offered that the fulness of God's grace may meet their needs.

There have been distinct signs of encouragement, and we cannot doubt that all the prayerful united efforts of last year, in addition to ordinary work, will produce much result, and that patient, expectant, and prayerful work in following those efforts up will year by year bring much cause for praise, till those results now apparently believed to be a fact at home will eventually become one. In the Nagasaki district we have Sasebo, the naval station for Kiu-shiu, and the old anti-Christian town and neighbourhood of Shimabara giving encouraging results. In the Fukuoka district the bright and earnest example of a country doctor at Hiramatsu, has brought some more to Christ and many others to seek for teaching. In the Kokura district there is much encouragement at Wakamatsu, and the attitude in other places has greatly improved. A small but decided beginning has been made towards self-support in Kokura and Moji, and there is little doubt that in a month or so in the Kotake and Nogata districts the Christians will be paying a quarter of their catechist's salary. The work at Kagoshima and Oita is also looking up.

The whole position may be summed up in the words:—A great door and effectual has been opened, but there are many adversaries.

New Zealand.

In a report on the Maori Parochial Districts North of Auckland, the Rev. H. A. Hawkins refers to the recent death of the Rev. Wiremu Paratena Te Waha. (No date is given.) He was educated at Gisborne Theological College, and was ordained by Bishop Cowie of Auckland in 1892. He was for some years in charge of the work at Whangarei, but has not lately been engaged in regular work.

NOTICES OF BOOKS.

ON THE COASTS OF CATHAY AND CIPANGO FORTY YEARS AGO. *By*
WILLIAM BLAKENEY, R.N. *London: Elliot Stock. Price 12s.*

THE Author of this book has doubtless many friends among our readers, for he was a very active C.M.S. honorary deputation a few years ago, especially during the February Simultaneous Meetings of 1887 and 1892.

He was present at the bombardment of Canton in December, 1857, the *Actæon* (on which he served as a civilian officer on the Surveying staff), indeed, firing the first shot; he was on the *Dove*, one of the squadron which accompanied Lord Elgin up the Yang-tse to Hankow in 1858-59, and the charts now in use for this portion of the river are copies of those which Mr. Blakeney drew during that ascent, and "Blakeney Reach," close to Hu-Kan, preserves the memory of his labours. When surveying in the Gulf of Pechili, the gunboat *Algerine*, which accompanied the *Actæon*, was the first foreign warship to enter Port Arthur, the name of which is derived from its commander, William Arthur.

It is striking evidence of the scanty knowledge of Japan that was possessed fifty years ago that in the Admiralty chart of 1855, Nagasaki harbour, the best-known one, was indicated by an inset plan of 1828 from Von Siebold, and this had only the track and depths along which the biennial Dutch ship from Batavia had entered that harbour for two hundred years. Some striking extracts are given from the *Quarterly Review* of 1834 and 1836, referring to the hopelessness that either force or persuasion would devise a link between England or any of its dependencies and the Japanese Empire. The various charts—of Pechili Gulf, the coasts of Japan and Formosa, &c.—are given in the book, besides numerous illustrations, which add to the interest of the writer's reminiscences. A walk ashore at Hong Kong in 1857 was regarded as a risky proceeding, as the Canton Viceroy, Yeh (who was captured soon afterwards), had offered substantial rewards for Englishmen's heads. On the east coast of Formosa the savages, who were reported to be cannibals, attacked a gig of the *Inflexible*. It was said that the Chinese had introduced tigers among these people from the mainland, in the hope that they would thus be exterminated, but the wily spearmen and hunters were not to be thus disposed of. Since then the Gospel has won triumphs among them. On the Yang-tse the city of Nan-king was found to be in the possession of the T'ai-pings, and Captain Barker, the senior officer in command, received a letter from the Rebel authorities which commenced as follows:—

"The Great Elder Brother Jesus is the First Born Son of God the Heavenly Father, our True and Sacred Prince (Lord), the Celestial Prince is the Second Son of God the Heavenly Father. The Great Elder Brother, the Saviour of the World, having returned to Heaven, the true doctrine has been promulgated for more than eighteen centuries, but had not taken root in China (the Middle Kingdom). Hence our Lord, the Celestial Prince, received anew in person the true Commission of God the Heavenly Father, and in accordance with Jesus the Great Elder Brother, descended on Earth for the salvation of the World, to disseminate the True Gospel, and lead all nations under Heaven to revert to the True Doctrine, and together attain the Joys of Paradise.

"You of the English Nation, who worship Jesus the Great Elder Brother, are the sons and daughters of God the Heavenly Father, being the brethren and sisters of Jesus the Great Elder Brother, and also the brothers and sisters of our true and sacred Lord, of the same family with ourselves."

Dr. Muirhead, of the L.M.S. at Shanghai, was well known to the officers

of the *Actæon*, and his influence led Mr. Blakeney and some others to start evening meetings for Bible-reading and prayer. Often they accompanied him into the slums of Shanghai and were never molested, but when they entered the city on service duty they "required the support of a party equipped with loaded rifles and fixed bayonets." There is a breeziness of style which will forcibly and pleasantly recall the writer to those who have had the privilege of meeting him.

In the Isles of the Sea, by Frances Awdry. (London: Bemrose and Sons; price 5s.) It would be difficult to name a more attractive gift-book for the young than this "Story of Fifty Years in Melanesia." The writer succeeds, with the aid of an excellent map, in the difficult task of making the progress of the work in the different islands of the several groups intelligible. The story of the successive bishops, pathetic as it is, has not special prominence. The twenty-four chapters are mostly occupied with the work under the native teachers trained at St. Barnabas, Norfolk Island. The chapter (xxii.) on "Waiting at Toga" gives the touching story of the islanders who, pending the arrival of the promised teacher, had made a clearing and built a hut on the cliff, and assembled there Sunday by Sunday, sitting perfectly quiet, looking over the sea towards the next more privileged island of Loh. But there are not a few most striking anecdotes and instances of Christian devotion on the part of Natives. Bishop Montgomery contributes an Introduction, and he expresses regret, deep regret, to learn that the comity of Missions, which has been so faithfully observed by the Bishops from Selwyn's time till now, is in danger of being broken by the intrusion of Wesleyan and Presbyterian missionaries in the division of the New Hebrides group which the Church Mission has hitherto worked. We trust wiser and better counsels may prevail, and that the traditions of a long and hallowed past may not be belied. On the question of ritual the writer has only, we think one note, and it is the following:—"The Mission has not the means, if it had the will, to use expensive vestments or elaborate ritual, but decency and order are important, and within the reach of all, and changes of dress, different coloured altar-cloths, &c., emphasize meanings and speak through the eye to the childlike minds of the Natives, so they have a real use when they can be had." The ideal, in this particular, is not altogether what we should cultivate, but if such things have no more prominence in the Mission than they have in Miss Awdry's book, we are of one mind as to their relative importance.

Here and There with the S.P.G. (London: S.P.G. Office; price 9d.) is admirably written and attractively illustrated. The writer, who modestly conceals himself (or herself) behind the initials "M. S." placed at the end of the last chapter, has known how to avoid attempting too much. A few striking facts, well put, convey the desired impression of the extended and beneficent operations of the Society in the Colonies and among the Heathen. A second series is promised and is sure of a welcome from all who read the first.

The Scenes of our Lord's Life, by R. Waddy Moss, D.D. (London: Hodder and Stoughton; price 1s. net) is the second of the "Christian Study Manuals," and is calculated to be most useful to day and Sunday-school teachers. The reader is furnished in a handy and portable form with the latest results of research regarding Palestine, the Herods, the Roman Procurators, the military, civil, and judicial administration, the religious, political, and professional parties, and the industries, houses, family life, and religion of the inhabitants of Palestine in the time of our Lord.

The Light of the Morning, by Mary E. Darley. (London: C.E.Z.M.S.; price 2s. 6d.) Miss Darley went out to Fuh-Kien in 1897, and went up at once to join the devoted little band of C.E.Z.M.S. ladies in the interior district of Kien-ning. Her experiences are, of course, those of a beginner, as the troubles obliged her to come home in 1900, but we can well believe that she was persuaded by home friends, who heard her bright and graphic stories, to give them permanence, and we are glad she did so. The book is well suited for reading at Working Parties, and its bold type, as well as its devout and cheery tone and its simple stories of the Gospel's power, render it also particularly adapted for the bodridden or the

aged. But it is still more a book for the young and active, whose life's work is still before them and its sphere as yet undetermined, for it will unfold before them the possibilities which are offered for the ministry of consecrated women among the millions of China.

LETTERS TO THE EDITOR.

THE NEW VOLUMES OF THE "ENCYCLOPÆDIA BRITANNICA."

DEAR SIR,—Will you allow me to say a few words with regard to the interesting article by G. F. S. on "The New Volumes of the *Encyclopædia Britannica* and Missions" in your March number, so far as it concerns myself?

After quoting from some of the Prefatory Essays, and in particular from mine on "Methods and Results in Modern Theology," G. F. S. continues, "It is, indeed, not too much to say that the above conclusions regarding the Scriptures and regarding the sufferings of Christ, if they were indeed established, would strip the missionary of both his authority and his message." Now it is hardly necessary for me to say that I am in no way responsible for the religious views of Dr. H. S. Williams, Sir Leslie Stephen, or anybody else; and the fact that I happened to be Departmental Editor for Theology has nothing to do with the matter. But the statement given above, as will be obvious to anybody who reads G. F. S.'s article, is more immediately concerned with my Essay, and with the quotations which G. F. S. makes from it. I must therefore ask leave to protest against the assertion that what I have said "would strip the missionary both of his authority and his message." Though made, I am sure, in all good faith, it does not rightly represent my meaning.

(1) With regard to my statement that other religions are "so many partial and typical representations of the Truth, whilst Christianity, which is 'the Absolute Religion,' alone fully satisfies the craving to which they all bear witness." Surely it is an additional reason for proclaiming the Gospel of Christ that we are able to say, "Whom therefore ye ignorantly worship, Him declare we unto you," and that God from the beginning "left not Himself without witness."

(2) With regard to the study of the Old Testament. We do not value God's treasure of "the Gospel of the glory of Christ" the less because "we have this treasure in earthen vessels." Why should it be supposed that the Scriptures are less precious to us because (as I hold) we have learned a little more as to their early history?

(3) "The Incarnation rather than the Atonement has taken its place as the central point of Christian doctrine." G. F. S. seems to regard this as in some sense a depreciation of the sufferings of our Redeemer. It is nothing of the kind, nor is there anything of the kind in any part of my Essay. Surely it is possible to regard the fact that "the Word was made Flesh" as the central point of Christian doctrine without being supposed to do despite to the Cross of Christ!

Perhaps, Sir, this may suffice. I must apologize for occupying your valuable space with a personal matter; but as one who believes that the object for which we are here is to spread the Kingdom of Christ, and who humbly hopes to be saved through His merits, how could I do otherwise? For those who know me, I trust that no explanation will have been necessary. But I should not like either G. F. S. or my unknown fellow-readers of the *C.M. Intelligencer* to be left under a mistaken impression which I could remove.

W. E. COLLINS.

King's College, London, March 5th, 1903.

[The paragraph in my article (see pages 172 and 173 of last month's *Intelligencer*) regarding Professor Collins' Prefatory Essay in the Ninth of the New Volumes of the *Encyclopædia Britannica* made five quotations. The two which are reproduced in the above letter are certainly not those of which I should say that they tend to strip the missionary of his authority or his message. The former of

them was quoted in order to do justice to Professor Collins by making it evident that his Essay, on this important point, takes a quite different position from that adopted by Sir Leslie Stephen, who, as quoted in my previous paragraph, says that "to study religion in a scientific spirit is to admit that all religions, if not equally good, spring at least from a common source."

But two of the other three quotations which my article made have, I still most reluctantly think (especially after perusing the Professor's kind and courteous letter), a very direct and vital relation to the missionary's authority and his message for one of them surrenders the integrity of Holy Scriptures, and the other, unless I altogether misunderstand its purport, surrenders the doctrine of Substitution. The Professor's words are:—(1) "It is agreed that the Prophets, and not the Law, must be the starting point of all our study of the history of Israel, and that the Hexateuch must be recognized as a compilation of late date." (2) "Old landmarks have been removed entirely; phrases formerly all-powerful have ceased to have any meaning for us; old watchwords, such as verbal inspiration, substitution, experimental religion, and the like, have been evacuated of much of their force."—G. F. S.]

IMPRESSIONS OF A MISSIONARY MISSION.

DEAR SIR,—May I give to your readers my impressions of the Rev. Stanley Mercer's Missionary Mission held in my parish some few months ago, the result of which, under God, has been widespread and lasting? I must confess that I felt (as I know many of my clerical brethren do) a certain amount of doubt as to the wisdom of holding such a Mission among people who were evidently unfitted and too inexperienced for the foreign field. However, my doubts were quickly dispelled when I followed the lines of Mr. Mercer's teaching. His addresses were all focussed upon the two principles of—

(1) *Abandonment to the Will of God*, as being the essence of a true Christianity, showing that "Will" to be always associated with the highest blessings and truest joy, and therefore never to be feared, but rather to be desired. The outcome of such a surrender he pointed out to be the second principle, of—

(2) *Entire Consecration to the Master's Service*. He emphasized the need of such a service, as being the *sine qua non* of discipleship—the "when" of such service to be "now"—the "where" of such service to be in that place where the Master calls, whether at home or abroad.

The response to his message among my people was remarkable. The spiritual tone of my congregation has undergone a striking change. The attendance at my weekly prayer-meeting increased from an average of a dozen present to between forty and fifty; while one evening we were able to get in as many as twenty-four prayers, short and definite, and this from persons who previously had never dared to give voice to any utterance in public.

Nine of my workers signify their desire for foreign service, if and when the Master calls them: while with those whose work evidently lies at home, there is an increased desire for fuller surrender and for soul-winning. God's blessing has manifestly come to us, and we are believing that this is but a kind of firstfruits of a more abundant harvest here.

May I express my conviction that such Missions, conducted on Mr. Mercer's lines, with teaching based solely on the authority of God's Word, and with an absolute absence of any frantic appeal of a sensational or emotional character, do an incalculable amount of good to every cause, whether merely parochial or missionary?

I should be only too glad to give my opinion more freely to any clergyman who desires to know more about the way in which our "Missionary Mission" was worked and the blessing it has brought to us.

HUGH E. BOULTBEE.

St. Peter's Vicarage, Clifton Wood, Bristol, March 7th, 1903.

NOTES ON OTHER MISSIONS.

AT the recent Annual Meeting of the incorporated members of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL the announcement was made that the diocese of Rangoon was soon to have an accession of strength in four more clergy who were shortly to be appointed as assistants to the new Bishop; and that in Tinnevely two native clergy were being added to the list. In China, to the freshly-constituted diocese of Shantung a first bishop had been appointed; and to a Church Training College for secondary school teachers at Grahamstown, in South Africa, a primal grant had been made from the Peace Thanksgiving Fund. It was also noted that the work of the itinerating chaplaincy for the Delta of Egypt was bearing much fruit.

At the recent inaugural meeting in connexion with the Centenary of the BRITISH AND FOREIGN BIBLE SOCIETY, the President, the Marquis of Northampton, reminded his hearers that 100 years ago there were less than fifty translations of the Bible throughout the world. They now had the whole Bible translated into 100 languages, and portions of the Bible into 330 other languages. It had been mainly through the work of the Society that these translations of the Scriptures had taken place. The Society had circulated as many as 180 million copies of the Bible, and Testaments, and parts of the Bible, during the last 100 years. Each year their circulation increased, but there were still 450 millions of people in the world who had never yet had any opportunity of reading any part of the Bible in the only tongue which they could understand. It was further mentioned in striking contrast that in whatever country the Bible was free and open there had been progress, and development, and power.

The temporary offices of the LONDON MISSIONARY SOCIETY are to be located in the Gray's Inn Road, at No. 30, a few doors from the Holborn end, and on the right side going from Holborn. As no accommodation for large meetings is available, arrangements have been made for Board and other Committees to meet at the Holborn Town Hall. It was in 1835 that the Blomfield Street house was built. At that time the Society's income was £55,865. To-day it is £151,507. More remarkable, however, than the growth in the income has been the growth in the work. In 1835 the European workers on the Society's staff were 111, with 28 European assistants as schoolmasters or printers, and 195 native assistants. To-day there are 276 European missionaries in the field, with an army of 6,203 native helpers of both sexes, of whom 940 are ordained pastors of native churches. A company of 5,239 communicants then represented the visible fruits of the Society's labours. The 5,000 of that day have now grown to 69,000 at the present time, and the mission-schools, which then had 29,600 scholars, now have more than three times that number.

Another forward step has been taken by the Presbyterian bodies in India towards their formation into a single Church. Nine of the eleven of the present communities having Missions in India warmly approve of the principle of union. It is agreed that the name of the united Church should be the "Presbyterian Church in India"; and it is hoped that the presbyteries will see their way to accept the basis of union as now determined. The question of any further changes might be left to be dealt with by the Church after its constitution. As to the relations of ordained foreign missionaries to the Indian Church, it has been agreed to recommend that they should ordinarily be full members of the presbyteries in whose bounds they live, but that those whose home churches object to this relationship should sit as consultative members of Presbytery, having the same privileges as members in full standing, but without a vote, save on special occasions to be determined by the local presbytery. This gathering together into one of all the Presbyterian churches which are growing up as the fruit of the various Presbyterian Missions in India is a very noteworthy epoch in missionary history, and one which affords much ground for hope and prayer that by the blessing of Almighty God a great extension of His Kingdom may result. A similar movement is on foot in China, and it is obvious that such steps as these are fraught with important issues for the future of Christianity abroad.

J. A. P.

EDITORIAL NOTES.

THE account of the reception by the Archbishop of Canterbury of the Deputation that waited upon him on February 27th will be found on a previous page. Archbishop Davidson is the seventh Primate of our Church who has held the office of Vice-Patron of the Society. The first (Howley) had been Archbishop fourteen years before he accepted the office; the two next in order had held it before they succeeded to the Primacy, Archbishop Sumner having accepted it in 1829 when Bishop of Chester, and Archbishop Longley in 1837 when Bishop of Ripon. Consequently only four—Archbishops Tait, Benson, Temple, and Davidson—have become Vice-Patrons immediately after assuming the duties of the Archiepiscopate. Our frontispiece gives the portraits of three of them, that of Archbishop Temple having appeared in our February number. Two of them represent obvious links with the Society's beginnings, for Mrs. Tait was niece of William Wilberforce and mother-in-law of the present Primate. The thought of this relationship may not have occurred to any of the Deputation—though it can scarcely have been absent from the Archbishop's own mind—when his Grace pointed to the portrait of Archbishop Moore, hung over the door in a corner of the room in Lambeth Palace where the interview took place, and dwelt on the contrast between the present and the past. The following facsimile of Wilberforce's letter communicating the result of his interview with the Primate in 1800 deserves to be reproduced in this connexion:—

Ms. A. 9. 23

July 24/1800

W. Wilberforce Esq. to Rev. J. Keble
July 24. 1800
N^o 23.

expressed that he could not with propriety at once express his full concurrence & approbation of any measures in behalf of an object he had deeply at heart. He also questioned in the hope perhaps that the Society might go forward being assured that they would look on their proceedings with Candour & that it would give him pleasure to find them such as he could approve. He said thereby July 24/1800

My dear Sir

I had promised myself a quiet morning at Chelsea, charming from its novelty as well as its intrinsic comfort, but your letter determined me. I shall say I have had an interview with the archbp, who has spoken in very obliging terms & expressed himself concerning your Society in as favorable a way as could be well expected. He will tell you more at length when we meet what had passed between us. Meanwhile I will state that his Grace

THE Archbishop's touching reference to his immediate predecessor in the course of his reply to the Deputation will be noticed with peculiar interest. A few months back we expressed a hope that the sermon which Archbishop Temple preached in Canterbury Cathedral on St. Andrew's Day—his *last* sermon, preached on his birthday and on the Day of Intercession for Foreign Missions—might be published, and we rejoice to notice that it has just been issued in *Five of the Latest Utterances of Frederick Temple, Archbishop of Canterbury*.* The text was from 1 Cor. ix. 16, 17—the necessity laid upon the Apostle to preach the Gospel. A few words may be quoted from the application:—

"The Lord is calling us to awake and be doing. It is His voice that you hear. It is His hand you see. He is beckoning. He is calling. The message is sent to you. Can you stand idle and disregard it? It seems to me that it is impossible to exaggerate the clearness of what the Lord is saying to our Church by the unmistakable acts of His Providence in the world. It seems to me impossible to believe that a nation that has been made so singularly a representative of the blessings He gives to man should be deaf to the demands which He imposes with these blessings. 'Go and preach the Gospel to all men and to all nations.' Go and preach the Gospel. The Lord is sending you, and you are certain to receive the blessing of Him Who sends you."

THERE is a striking parallelism between the last appeal of the late Archbishop and one to which our attention has been drawn within the past few days. It runs:—

"Awake, arouse; be up, be doing. What! Shall souls perish, while you sleep? Shall hell enlarge its borders, while you loiter? Shall Satan push on his triumphs, and you look on indifferent? Shall superstition thrive, and you be silent? Shall ignorance grow darker, and you care not? Forbid it, every feeling of pity—tenderness—humanity—compassion. Forbid it, every thought of a soul's boundless worth. Forbid it, all the unutterable wonders wrapt in the name, eternity. Forbid it, every pious wish to snatch immortals from undying woe—and to upraise them to undying bliss. Forbid it, all your love to Jesu's glorious Name—all your deep debt to His atoning Blood—all your delight in His appeasing Cross. Forbid it, all your hope to see His face in peace—and sit beside Him on His throne—and ever bask in heaven's unclouded sunshine. Forbid it, your deliverance from hell—your title-deeds to heaven. Forbid it, your constant prayer, 'Hallowed be Thy Name—Thy Kingdom come—Thy will be done.' Forbid it, your allegiance to His rule—the statutes of His Kingdom—the livery which you wear. Forbid it, His awakening example—His solemn and most positive command. Forbid it, every motive swelling in a Christian heart.

"Up then, and act. Soul-death meets you at each turn. The world in its vast wideness perishes untaught. The spacious fields are neither tilled nor sown. The many millions are Heathen—and therefore rushing hell-ward. Help, then, the missionary cause. You may—you can—you should. The need is for men—for means. Can you go forth? Let conscience answer. If not, you can yet pray, and give. Write shame—write base ingratitude—write treason to Christ's cause on every day, which sees no effort from you for the heathen world."

Yet in 1869 the writer of the latter appeal, Dean Law, felt it his duty to join Dr. Pusey in protesting against the appointment of Frederick Temple to the see of Exeter. Such incidents convey double lessons. They impress the danger of misjudging, it is true, but not less do they enforce the harm that results from assuming a false and compromising position. And every season when controversy is rife the same dangers are present. Well is it, when there must be contention, if the steadfastness of a Law encounters the humility of a Temple, and doubly well if disputants can agree in this that the Gospel *must* be preached.

AGREEMENT thus far, as the Prime Minister insisted at the inauguration

* Published by Macmillan and Co., price 1s.

of the Bible Society's Centenary, must also help to put our differences in their right perspective. But this perhaps is a truism, though it is one which deserves reiteration. Mr. Balfour's words on the Bible at the close of a century of minute criticism are still more to our mind. He said :—

"The hundred years which have elapsed since this Society came to birth within half a mile of the room I am now speaking in—in that one hundred years our collection of sacred books has been subjected to an examination so minute, to a criticism so learned, to a comparison with other literatures of similar dates, that, no doubt, the scholar of to-day looks at the Bible in a somewhat different setting from what the scholar of 1800 did or could look at it, and my critic will say, 'Does this not in some respect chill your enthusiasm? Does not this diminish the ardour with which you desire to spread abroad the knowledge of the Bible?' I think the fact is to be admitted; the conclusion is to be repudiated with all the strength which we possess. In my view, for whatever that view may be worth, the ever-increasing knowledge which we have of the history, not of Israel, but of all nations who influenced or were influenced by the Jewish people, our knowledge of the texts, our studies in the history of the Roman Empire immediately subsequent to the beginning of the Christian era—these things, so far from rendering the Bible less valuable to us or less interesting to us from a religious point of view, greatly augment in every respect the value which it must have for the educated community. These researches make it far more of a living record of the revelation of God to mankind than it ever was or could be to those who, from the nature of the case, had no adequate conception of the circumstances under which that revelation occurred or the peoples to whom it was vouchsafed. I most truly think that not only is the Bible now what it has always been to the unlearned, a source of consolation, of hope, of instruction; but it is to those who are more learned, but not probably nearer the Kingdom of Heaven—it is to them augmented in interest, and not diminished, a more valuable source of spiritual life now than it could ever have been in the pre-critical days."

ANOTHER inquiry from an imaginary objector Mr. Balfour touched upon, namely, the influence of the Word of God in Eastern lands "having religions going back into a past far antecedent to the Christian era, with a literature of their own, with a civilization of their own, with a very learned and, in some cases, very cultivated priesthood; with systems of metaphysics which rival, if they do not surpass in their subtilty, the systems that have prevailed in the West." The question and the method of meeting the problem it evolves are, as he said, the concern of Missionary Societies to a greater extent than of the Bible Society, and for that reason perhaps he left the former unanswered, only remarking that the leaders of missionary efforts are alive to its importance. But the question had in fact been answered only two days before, and within a few yards of the spot where the Prime Minister spoke. At St. Michael's Church, Cornhill, Sir W. Mackworth Young, late Lieutenant-Governor of the Punjab, delivered on March 4th the first of a series of addresses to business men, arranged by the Rev. J. E. Padfield. Before a large congregation of City men he said, "You may possibly have some doubts whether the methods adopted in the mission-field are altogether worthy of approval, and whether the agents are worthy of trust." And he proceeded :—

"As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries. I do not under-estimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character

produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honoured God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

THE following are the arrangements, so far as completed at the time of going to press, for the Anniversary. The preacher of the Sermon on Monday evening, May 4th, will be the Bishop of Liverpool, as was announced some months ago. The Archbishop of Canterbury will preside at the Anniversary proper, May 5th, at 10.55 a.m., and the speakers will be Bishop Ryle (unless his enthronement as Bishop of Winchester interferes with his engagement), Sir John H. Kennaway, C.B., M.P., the Revs. P. Ireland Jones (Punjab) and W. Andrews (Japan), Mr. Austin Taylor, M.P., and Prebendary Webb-Peploe. At the simultaneous Meeting in St. James's Hall the Treasurer, Colonel R. Williams, M.P., will preside, and the speakers will be the Bishop of Kensington, Dr. A. C. Hall (Egyptian Soudan), and the Rev. E. J. Peck (Eskimo Mission).

At the Evening Meeting the Bishop of Coventry will occupy the chair, and the missionary speakers, it is expected, will be the Revs. H. B. Durrant (United Provinces, India), W. R. Gray (Japan), and Dr. H. Martyn Clark (Punjab). The Rev. and Hon. W. Talbot Rice will be the last speaker.

ON Tuesday afternoon there will be several simultaneous meetings. The most important is one organized by the Women's Department, to be held in the large Queen's Hall, and presided over by Lady Victoria Buxton. The speakers will include the Bishop of Derry, Miss Bland (United Provinces), Dr. Emmeline Stuart (Persia), and Mrs. Wray (East Africa). At the same time the C.M.S. Clergy Union will hold a Meeting in the Council Chamber, Exeter Hall; and the London Lay Workers' Union will also have a Conference at 3 p.m.

The Men's Convention of the London Lay Workers' Union to be held on Saturday, May 2nd, in Exeter Hall, has been mentioned before, and must not be forgotten. The Honorary Secretaries of the Union (C.M. House, Salisbury Square, E.C.) will be glad to hear from friends in the provinces (clergy or laymen) who propose to attend the Anniversary. The Convention meetings will be held at 11 a.m., 3 p.m., and 6.30 p.m.; at the last of these the Bishop of London will preside. Men's Conferences will be held on Monday at 11 a.m., and there will be a Laymen's Breakfast and Conference at Exeter Hall on Tuesday at 8.45 a.m.

There will be a Conference of Women Workers on Thursday, May 5th, from 10.30 a.m. to 5 p.m.

We earnestly commend all these meetings to the prayers of our readers. What an opportunity they present if only speakers and hearers who attend are moved by the Holy Ghost!

A NEW financial year begins for the Society with the month of April. We write, of course, some days before the end of March and can make no revelations regarding the amount of expenditure and the receipts for the year 1902-03. We may say, however, that the Accountant's monthly

statements for the past few months have been, as to the prospect of a clear balance-sheet, distinctly hopeful. This arises mainly, however, from the diminution of expenditure, which at the end of February was well below that of last year and below the sums sanctioned by the Committee. Seeing that last year's expenditure was unexpectedly low, this feature surprises us and it must be uncertain up to the last moment of closing the year's accounts whether calls will not be made which would invalidate any expectation founded on such a ground. There is also a noticeable increase of receipts, and this not under the precarious headings of Legacies and Benefactions, but from Associations and Appropriated Contributions. On the whole we may say that it is many years since the April *Intelligencer* went to press bearing so hopeful a message as to the financial prospects. Need we add, for those friends whom this will reach before the month closes, how important it is that all sums, large and small, be sent in before the end of March?

THE death of the Right Rev. and Honourable A. T. Lyttelton, Bishop of Southampton, removes a Vice-President from the Society's list. We learn, too, with sincere regret, of the death of General Clennell Collingwood, who succeeded General Hutchinson as Lay Secretary in 1889 and held that office for five years. Like his predecessor, he was an Anglo-Indian officer, and took part in the Afghan War of 1878-79, when he was mentioned in the despatches for his services. Two other deaths we must notice with special sympathy and sense of loss. One is that of Mrs. Tristram, wife of Canon Tristram, the Society's veteran Vice-President and Honorary Association Secretary at Durham. Three years ago our honoured friends received the congratulations of a wide circle on the occasion of their golden wedding. Mrs. Tristram was the daughter of Captain Bowlby, of the 42nd King's Own Regiment, a distinguished officer who, in the Peninsular War, was the first to enter the breach at Badajoz, and who also was present at the Battle of Waterloo. The late Bishop Bowlby, of Coventry, was her brother. She was among the first of those ladies chosen by the C.M.S. to be Honorary Members for Life. The other is that of Mrs. Mary Leakey, wife of the Rev. P. N. Leakey, of Bishop's Tawton Vicarage, Barnstaple, and mother of the Rev. R. H. Leakey, of the Uganda Mission. She was an old and tried friend.

THE proposal to send a deputation to Australasia, to which we referred last month, has had to be postponed. The hope is entertained that it will prove possible to find two suitable men, one to represent the Parent Committee and the other possibly a missionary, who can sail early enough in 1904 to take full advantage of the best season for visiting Australia and New Zealand.

SINCE our last notice the Committee have accepted offers of service from the following:—The Rev. Norman Chambers Miller, M.A., Brasenose College and Wycliffe Hall, Oxford, Curate of St. Leonard's, Bootle; Mr. Edward Ernest Lavy, B.A., Pembroke College and Ridley Hall, Cambridge; Miss Winifred Mary Carden, of London; Miss Violet Dewey, of Bromley; Miss Mary Winifred Welch, of Newcastle-on-Tyne; and Miss Constance Muriel Scott, L.R.C.P. & S. Edin., of Pateley Bridge. Miss Dewey and Miss Welch have received training at the Olives, and Miss Carden at the Willows. Dr. Muriel Scott received her medical training as a C.M.S. candidate residing at the new Hostel for medical students and has also had a short time at the Willows. On the recommendation of the Islington College Visitors,

the Committee have also accepted Mr. R. H. White, a student of the C.M. College, as a missionary of the Society. He sails shortly for West Africa.

THE appointment of Chancellor Allan Smith, Vicar of Hay, to the Deanery of St. David's is a matter for hearty congratulation. For many years he has been an Honorary District Secretary of the Society, first at Nottingham and then at Swansea, and in 1879 the Society recognized his "essential services" by making him a Honorary Life Governor. We understand that the selection gives great satisfaction in the diocese of St. David's, and from the missionary point of view certainly no more appropriate choice of a successor to the late Dean Howell could possibly have been made. The lately-appointed Bishops of Exeter and Rangoon, the Right Revs. Dr. Robertson and Dr. Knight, have become Vice-Presidents of the Society.

We learn with much satisfaction that the Rev. W. St. Clair Tisdall is about to have conferred upon him the Degree of Doctor of Divinity, *honoris causa*, by the Senate of the University of Edinburgh. His numerous contributions to philological science and to the elucidation of Mohammedanism and Buddhism well deserve this recognition.

OUR COLONIAL ASSOCIATIONS.

New Zealand.—The Gleaners' Union Branch for the Diocese of Christchurch, New Zealand, celebrated its tenth birthday on October 13th. There was a service in the Cathedral at 5 p.m., with sermon by the Dean, followed by a tea and public meeting, which was highly successful. The founder and first Secretary of the Branch, Miss Rosamond Blakiston, a great-granddaughter of Sir Matthew Blakiston (one of the early friends of the C.M.S. in Derbyshire), and granddaughter of the first Bishop of Christchurch, Dr. Harper, is now a missionary of the New Zealand C.M. Association among the Maoris in the Diocese of Wellington. She writes to Mr. Stock: "The meeting was held in St. John's Schoolroom, the birth-place of the G.U. in Christchurch, on the tenth anniversary of the never-to-be-forgotten day when you and Mr. Stewart gave addresses." This Christchurch Branch has raised £800 in the ten years, and nine of its members are in various mission-fields.

Victoria.—The Organizing Secretary of the Victoria C.M. Association, the Rev. E. J. Barnett, has, with Mrs. Barnett, left Australia and gone to Hong Kong, with a view to joining the C.M.S. China Mission. The Rev. C. H. Nash, a Cambridge man, whose work in the Children's Special Service Mission will be remembered by many in England, and who now has an important parish in Melbourne, will act as Hon. Organizing Secretary for the present.

The Gleaners' Union of Victoria held its Anniversary on October 30th and 31st at St. Matthew's, Prahran, Melbourne, the parish of which the Rev. A. R. Blackett, of Persia, was formerly Rector, and of which the present Rector is the Rev. W. T. C. Storrs, son and brother of well-known C.M.S. missionaries. The two days were fully occupied by conferences, prayer-meetings, and two meetings. There was a crowded farewell to Mr. and Mrs. Barnett; also an At Home of the Women's Missionary Council, at which presents were made to Mrs. and Miss Langley, wife and daughter of the new Bishop of Bendigo, who have been active G.U. members at Melbourne.

New South Wales.—The Gleaners' Union and the Sowers' Band in this Colony, with their numerous Branches, continue to be worked with exemplary vigour. Miss M. Harper is the untiring General Secretary for both, and she travels long distances to encourage her fellow-workers in many remote towns and villages. The missionaries of the New South Wales Association have now for the most part served long enough in the field to have had their first furloughs, and they have used these periods of "rest" to go about in all directions holding meetings and encouraging local friends. Latterly, Miss Newton and Miss Sutor, of the Fuh-Kien Mission, have been particularly active in this respect; as Miss

Alice Phillips, late of Baghdad, Miss Helen Phillips, of Ceylon, Miss Amy Oxley (now Mrs. Wilkinson), of Fuh-chow, and Messrs. Doulton and Maynard, of East Africa, had already been. Miss Suttor made a deputation tour in the Goulborn Diocese, addressing meetings of Gleaners and Sowers' Bands, visiting numerous schools, &c. At one place some thirty-two Chinese responded to an invitation to tea and were addressed through an interpreter. The *New South Wales C.M. Gleaner* says:—"At the close, one of the Chinese expressed the gratitude his countrymen felt for the great kindness shown them, and in his own words said, 'I have lived more than twenty-three years in Wagga, and no one ever before showed such kindness to my countrymen; they are more glad than if you had given them £1,000, and we all wish the kind ladies and gentlemen may live to be more than 100 years old.' Another one said they particularly wished to give some money for the Mission, and begged that a plate might be given to them. After a little delay, owing to Mr. Mosley trying to tell them we did not expect or ask them for money that night, they insisted on making the collection, and handed in from thirty-two men £3 17s. 6d. A very bright yet solemn meeting closed the day's proceedings, and they all returned to their homes looking very thankful and happy."

The Sowers' Band Anniversary, on September 27th, was the occasion of a remarkable manifestation of missionary interest. Much has lately been said in England about the great meetings in the magnificent Town Hall of Sydney three years ago, under the auspices of the Australian Board of Missions, and chiefly worked by Bishop Montgomery, now Secretary of the S.P.G. But without the attractions of many Bishops, as at that memorable time, the Sowers' Band this year packed the same Town Hall, and the greatest enthusiasm prevailed. The chairman was the Rev. A. E. Bellingham, a Ridley Hall man, who will be remembered by many Cambridge men of fifteen years' standing. Lady Rawson, the Governor's wife, gave away the prizes gained in various competitions.

We have just heard that the Annual Meetings of the Gleaners' Union at Sydney, held on November 4th, was the best ever held. The Archbishop of Sydney presided in the afternoon. In almost every one of the sixty-eight Branches there was reported definite progress. In addition to large help to the general funds of the Association, the G.U. Branches had raised £60 for the support of a Chinese catechist working among his immigrant countrymen in the Diocese of Goulburn. Besides him there are five other Chinamen (one of them ordained, the Rev. Soo Hoo Ten) employed in the Diocese of Sydney.

Canada.—The Canadian C.M.S. held its annual meeting on October 9th in the Convocation Hall of Wycliffe College, Toronto, the President, Mr. N. W. Hoyles, K.C., occupying the chair. Four candidates were accepted for training during the year, and four for service. One of the latter was Dr. Mabel Hanington, who has since been sent to Fuh-chow, supported by the Parent Society, and the other three are detained in Canada pending the receipt of adequate funds to justify their being sent to the field. Much gratification was expressed that the General Synod had been led to appoint one of the District Secretaries of the Canadian C.M.S. as the Organizing Secretary of the new Missionary Society of the Church of England in Canada (see above, page 254); also that the C.M.S. had made the Rev. T. R. O'Meara, Secretary of the Canadian C.M.S., an Honorary Life Governor. On its part, the C.C.M.S. presented a framed certificate of Life Membership to Mrs. Armitage (mother of the Rev. A. Armitage, a member of the C.M.S. Committee), of Hampstead, who was spending several months in Canada and was present at the Anniversary meeting. The Canadian Gleaners' Union held its annual meeting on October 10th in the same hall and under the same chairman. The membership is now 4,332 and there are 279 branches. Miss Hoyles has become Assistant Central Secretary of the Union.

South Africa.—The South Africa Association differs from those in Australia and Canada in that it sends its candidates to London for acceptance, and its money comes to the General or Appropriated Funds at home. Its contributions have risen year by year until they have now reached over £1,200; and this is from three churches only, viz., St. Peter's, Mowbray; St. John's, Wynberg; and Holy Trinity, Cape Town. The Annual Report, recently received, gives the details of the contributions, and there are not half a dozen churches even in wealthy England that are better worked.

HOME DEPARTMENT.

Church Missionary House.

AT the meeting of the London Lay Workers' Union on February 23rd, the work of Foreign Missions from a business man's point of view was dealt with. Addresses were given by Mr. K. E. Borup, of Uganda, who has had charge of the Society's industrial work there; Mr. W. Hoyle, shortly proceeding to that country; and Mr. W. Jordan, who spoke from an experience of many years of what he had seen in Ceylon. On March 10th, the subject of the Bible Society and its Centenary was brought before the members. Mr. H. R. Arbuthnot presided, and interesting addresses were given by the Bishop of Newcastle, the Rev. H. A. Raynes, Home Superintendent B. & F.B.S., and Sir John Kennaway.

The February meeting of the Ladies' C.M. Union for London, held on the 19th of that month, was one of much interest and brought a goodly number of members together. Miss T. H. Bird, of Cairo, was the speaker, and her impressive appeal for help in the needed extension of the C.M.S. Girls' School for reaching Moslem girls in that station was listened to with close attention.

The Clergy Union.

ON February 16th, the work of the Colonial and Continental Church Society was brought before the members of the London Branch. The Dean of Norwich gave the opening address, dealing with the spread of religion as demanded by Imperial expansion, and the Rev. J. D. Mullins told of the varied work carried on by the Society and its agencies.

The Birmingham Branch met at Aston Vicarage on February 20th, the Rev. Dr. Rumfitt presiding. A paper on "The Salvation of all Men: Its Relation to some Current Controversies" was read by the Rev. F. McKenzie, in which he appealed for more liberality and breadth of thought in dealing not only with questions of Ritual, but also with modern Biblical criticism, social problems, &c., pointing out how our divisions and controversies hindered the true work of the Church in carrying the Gospel to all men. A keen discussion followed, deprecating chiefly the lengths to which modern criticism went.

The Rev. Canon Keeling presided over the meeting of the Manchester Branch on March 13th, when the Rev. W. H. Finney read a paper on "Industrial Missions." The subject proved one of much interest to the members, and the information given proved of value to those desirous of following up this little-known branch of missionary labour.

Women's Work.

ON February 17th and 18th a Missionary Conference for Women Workers was held at Truro, all arrangements being most kindly undertaken by Miss Sutton, of Penwerris. The Conference began with a devotional meeting, when the Rev. A. B. Donaldson gave a most helpful address on Isaiah xlii. 1-16, which was followed by open prayer. In the afternoon the Rev. H. T. G. Kingdon read a paper on "Country Branches and Groups of the Gleaners' Union," in which he gave several useful suggestions as to how to bring variety, warmth, and life into small meetings. Two more short papers were given on "Possible Developments of Women's Missionary Work" and "How to help Scattered Workers." On the 18th there was a small gathering of workers, when Miss Sutton spoke on women's influence in missionary work, and Mrs. Litchfield, of Pendeen, spoke on our personal responsibility as home workers to help in missionary work abroad.

C. S. K.

Local Associations and Unions.

THE seventy-eighth Anniversary of the Oxford Association took place on February 7th, 8th, and 9th. and proved an interesting and on the whole encouraging one. It began with what has now come to be looked upon as its

indispensable accompaniment, the Missionary Breakfast in the Town Hall on the Saturday morning. (See March number, p. 236.) On the Sunday, February 8th, sermons for the C.M.S. were preached in eight of the Oxford churches, the deputation being Bishop Lofthouse, the Revs. G. T. Manley and R. S. Heywood. Two meetings were held on the Monday. In the afternoon the Master of Pembroke, Bishop Mitchinson, presided at Hannington Hall, when addresses were given by the Association Secretary and the Rev. R. S. Heywood. The Regius Professor of Divinity, Canon Ince, took the chair at the evening meeting in the Town Hall. Mr. Manley spoke of the work among the University students at Allahabad, with its magnificent opportunities for influencing Hindu society for Christ; while another side of missionary life and work in India, that of itinerating among villages in the Poona district, was graphically described by Mr. Heywood. The attendance at both meetings was good, that at the evening meeting being an advance on its predecessors of past years. G. H. W.

In the absence of the Dean of Windsor, the Rev. J. H. Ellison, Vicar of Windsor, presided over the annual meeting of the Windsor and Eton Association, held on February 9th. In opening the meeting the chairman gave as the spiritual thought that should underlie their proceedings, a quotation from what he termed a "Missionary Collect," viz., that for Ascension Day. When we tried, he said, we might also "in heart and mind ascend, and with Him continually dwell." If Christ's Ascension meant anything at all, it ought to mean that on the wings of the spirit we should be constantly mounting up in thought to where Christ is, and endeavour to try and see things—though with an imperfect vision—as Christ sees them. How did Christ see them at the present moment? Amongst all the hundreds of thousands of things going on in this world, there was one which must pre-eminently seem to Christ worth doing, and one that must be constantly occupying His thoughts and heart, namely, the progress of that missionary work which men and women, few though they might be in number, were directing the attention of their fellow-Christians to. These men and women were trying to carry out the last command of Christ to go into all the world and preach the Gospel to every creature. They did not go to missionary meetings to amuse themselves, but to place themselves by the side of Christ and see the world from the same point of view as Christ saw it at this moment. The chairman then gave a graphic *résumé* of the Society's work, and appealed for a more earnest support of the cause. Archdeacon Buswell, of the Mauritius Mission, was the deputation and told of his work in that island.

A missionary campaign has been recently held in Liverpool and Birkenhead by Mr. C. W. Hattersley, of Uganda. A series of fourteen meetings were held with an aggregate attendance of 2,600 adults and children. The new lantern-slides drew out much interest, and not only were boxes taken, but many expressed a decided change in their views, all doubts being removed as to the real and lasting effects of missionary work. The Younger Clergy Union in Liverpool, St. Aidan's College members, and the Liverpool Scripture-readers were deeply stirred by the clear way in which the progress of the work in Uganda was put before them. C. F. J.

The annual meeting of the Stalybridge Auxiliary took place on Monday, February 16th, when the Town Hall was well filled. Mr. J. P. Lees, of Southport, presided, and addresses were given by the Rev. J. Hines (N.-W. Canada), the Rev. C. F. Jones, and the Rev. E. Abbey Tindall. Deepening interest has been shown for a long time in Stalybridge. A meeting of Junior Associations held on Saturday, the 14th, was largely attended, chiefly by young men and women. Much of the success can be traced to the prayerful and earnest work of the H.D.S. and of the Lay Workers' Union. C. F. J.

The annual missionary services and meeting for the parishes of Suckley, Alfrick, and Lulsley, Worcestershire, took place on Sunday and Monday, February 15th and 16th, and passed off very well. They were on behalf of the C.M.S., and an excellent deputation attended in the person of the Rev. C. W. Thorne, Association Secretary. As is usually the case with these anniversaries, he preached at Suckley in the morning and at Lulsley and Alfrick in the afternoon and evening, and the

next evening he delivered a most interesting address on mission work in India, illustrating his remarks by some excellent lantern-slides. R. N. K.

On Sunday, March 8th, sermons were preached in most of the Leamington churches on behalf of the Society, and on Monday, the 9th, meetings were held in the Town Hall in the afternoon and evening. The Bishop of Coventry presided at the afternoon meeting, and in a vigorous speech reminded the great audience that the first and primary duty of the Church was to carry the Gospel of Christ to all the nations of the world, and it was a work in which every individual member of that Church should have a share. In his report the secretary, the Rev. H. B. Streatfeild, was able to speak of steady and progressive work through the year, and also of an increase of funds. The total amount remitted to the Society for the year was £1,438 16s. 7d. as against £1,404 13s. 7d. in 1901. The Rev. G. B. Durrant gave an encouraging account of the work in all its branches, and the Rev. E. J. Peck told of the wonderful works of God in the hearts of the Eskimo. The evening meeting was also well attended, when the Rev. A. W. Baumann, of the United Provinces, India, and Mr. Peck were the speakers. C. W. T.

At Coventry, on Sunday, March 8th, sermons were preached on behalf of the Society at most of the churches in the city, and the annual meeting was held in St. Mary's Hall on Monday evening, which, in spite of the bad weather, was well filled. The meeting was opened with prayer by the Rev. Canon Beaumont, Hon. Dist. Secretary for Coventry, after which the treasurer, Mr. J. Bill, read his report, which showed an advance on the sum remitted to the Parent Society last year of some £10, the total for 1902 being £298 10s. The chairman, Mr. F. A. Newdigate-Newdigate, M.P., spoke on the duty of sending the Gospel to non-Christian lands, and said that from his own experience in the East, where he had travelled, he knew how difficult the work must be. The Rev. C. W. Thorne, late of the Western India Mission, spoke of the great encouragement given by God to the workers there, and of the phenomenal growth of the Protestant Indian Christians in the Bombay Presidency as shown by the census of 1901. The Rev. H. S. Mercer, Special C.M.S. Missioner, followed with a strong address in which he showed the great and ever-increasing need of workers in the field owing to the numerous openings given by God in answer to the prayers of His people. C. W. T.

What is known as "C.M.S. Day" in Reading was observed on Monday, March 2nd. The Rev. G. Collett, Vicar of Basildon, preached at the opening service in Greyfriars' Church, when Holy Communion was administered to the members of the Berks C.M. Prayer Union. At the afternoon gathering of the Union, the Rev. Grantley C. Martin gave an earnest and impressive address. Col. Weldon presided over the evening meeting, and gave his testimony to the work of Missions in India, having been connected with that country for forty-six years. The chairman was followed by the Rev. G. C. Martin, who sought to impress upon his hearers their responsibilities, as members of the British Empire, of spreading a knowledge of Christ throughout all the lands comprised therein. The Rev. J. W. Hall, in closing, spoke of the recent advances of Christianity in India, and urged the claims of that land on his hearers.

The annual sermons and meetings took place in the five deaneries of Manchester and Salford on March 7th, 8th, and 9th. The preliminary meetings on the Saturday were very good and useful. In the afternoon a conference on the "Work of Foreign Missions in Sunday-schools" was opened with a practical paper by the Rev. J. Walmsley, Vicar of Normanton. There was a good attendance of Sunday-school teachers. The conference was followed, in the evening, by a devotional meeting, at which helpful addresses were given by the Rev. H. Percy Grubb, Vicar of Oxtown, and the Rev. J. W. Dixon, Vicar of St. Paul's, Walsall. On the Sunday there were sermons in sixty churches, the largest number yet recorded for the anniversary Sunday. On Monday the address to the clergy was given by the Bishop of Liverpool, whose words were closely followed and heartily endorsed. The Free Trade Hall was nearly full in the evening, when the chair was taken by Mr. W. J. Crossley. The Rev. C. T. Wilson then spoke as a missionary to the Mohammedans, and Bishop Lofthouse gave some striking facts of his work in North-West Canada.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, February 17th, 1903.—On the recommendation of the Ladies' Candidates Committee, Miss Mabel Ward was accepted as a Missionary of the Society.

An offer of service as a Missionary of the Society from the Rev. Frederick Hugh Lacy, M.A., Pembroke College and Ridley Hall, Cambridge, Curate of St. James's, Bermondsey, was accepted. Mr. Lacy was introduced to the Committee and addressed by the Chairman, and was commended in prayer to God by the Rev. E. N. Coulthard.

A special Sub-Committee was appointed with a view to appointing a deputation to visit the Associations in the Australasian Colonies, and to make the necessary arrangements in connexion with the same.

The Committee heard with much interest of the proposed visit of Mr. R. Maconachie to India in the autumn of this year, and of his desire to see as much as possible during his stay of the Society's work, more especially the educational work. Mr. Maconachie was cordially invited to visit as many of the mission stations as he conveniently can, and to report to the Committee on his return his impressions of the work.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Rev. and Mrs. D. J. Rees (Usagara), the Rev. Dr. and Mrs. S. Gould (Palestine), Mr. H. Bowers (Sierra Leone), and Miss E. A. Warner (Niger).

Mr. Rees spoke with much thankfulness of extension in the Usagara Mission during his term of service. Itineration and school work were the main features of the Mission, much stress being laid upon the latter, and much encouragement found in such work, most of the inquirers being scholars in the schools. He spoke happily of the increasing desire to be taught, and thought the near future would see much progress.

Dr. Gould described the sphere of the Acca Mission, and spoke of the way in which Medical Mission work, both in Acca itself and in the country around, was remarkably free from hindrance or opposition, and pleaded for the consideration of a purely itinerating Medical Mission, and gave some account of results of the work that could be traced, although not such as can be tabulated, nor such as to amount to baptism of converts.

Mr. Bowers had in his short term of service been for a time at Fourah Bay College, then at Port Lokkoh, and subsequently at Katimbo, in the Limbah country. He described the simple methods of work that had been undertaken as a beginning in the Limbah country, which, though on a very small scale, seemed to have hopeful elements, and then he spoke a little of the work in the Yalunka Mission, where the late Mr. Kinahan had been engaged, and which was considerably more advanced, and pressed the need of at least two recruits being sent for that district.

Miss Warner spoke of ten years' work on the Niger, Onitsha having been all the time her station. She had seen the growth of the Mission there from three stations to fifteen, and she had been able to visit all these at one time or another. As in the Mission as a whole, so in her own special work, there had been considerable growth; her school, which had been started with only nine girls, had thirty-seven when she left it, and they had seen some sixty girls through their hands, many of them now being happily settled in Christian homes.

The following Missionaries were introduced to the Committee:—Miss F. I. Deed, of East Africa; Miss E. R. Spriggs, of Usagara; Miss W. W. Stratton, of Sierra Leone; and the Misses Procter and Ward, two newly-accepted Missionaries, about to proceed to the Persia Mission.

The resignation of Miss G. A. Bennett, of the Niger Mission, on grounds of health was accepted with regret.

The Committee received with deep sorrow the news of the death of Mrs. Johnson, the wife of Dr. F. Johnson, of Kerak, and desired that an expression of their affectionate sympathy be conveyed to him in his great trial.

A letter was read from the Rev. P. Ireland Jones, reporting the death of Mr. J. C. Singha, of Batala. The Committee received the news with much regret, and placed on record their warm appreciation of his faithful labours in the cause of Christ in the Punjab.

On the recommendation of the Committees in charge of the Missions in Uganda, Persia, Bengal, United Provinces, Punjab and Sindh, Western India, Travancore and Cochin, Ceylon, and Mid China, various arrangements were agreed to with regard to those Missions.

Funds and Home Organization Committee, February 24th.—It was decided to appoint the Rev. J. W. Hall, formerly Missionary in the United Provinces of India, Association Secretary for the South-Western District, in succession to the Rev. H. T. G. Kingdon.

The Central Secretary reported the death of the Rev. H. Knott, Association Secretary for the Isle of Wight, and was requested by the Committee to convey an expression of their sincere sympathy to his widow.

Committee of Correspondence, March 3rd.—The Committee accepted Mr. Edward Ernest Lavy, B.A., Pembroke College and Ridley Hall, Cambridge, as a Missionary of the Society.

The Committee adopted a series of draft Regulations for a Church Council in Palestine, and directed that they be forwarded to the Mission to be laid before the larger congregations in Palestine connected with the Society, with a view to those congregations appointing representatives to sit in the autumn of 1903 upon a provisional Church Council constituted on the lines of the Regulations.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Rev. F. Bower and the Rev. J. J. B. Palmer (Travancore), Dr. A. C. Hall (Egypt), Dr. E. G. Horder (South China), and the Rev. W. Andrews (Japan).

Mr. Bower spoke of his evangelistic work in the Kunnankulam district, and more particularly of the efforts made to reach the Namburi Brahmans. Copies of the Scriptures had been widely circulated and Christian literature freely distributed. The people heard with greater solemnity than formerly, and he regarded the progress of the work as distinctly hopeful.

Mr. Palmer referred to his work as Principal of the Cambridge Nicholson Institution, and alluded to the fact that a large proportion of the present pastors had been trained at the Institution during his term of office. He emphasized the care taken to develop both the intellectual and spiritual side of the students' life and work.

Dr. Hall described how, at the outset of the medical work at Omdurman, the Missionaries were feared and avoided by the Natives, but that the opening of a small shop in the market as a dispensary had gradually won their confidence, and a good attendance latterly had been fifty patients in the morning. The result, practically, of the imprisonment of the people under the Mahdi had been a dreadful degradation, mental, moral, and physical. He quoted instances to show the value of a lady's presence in the Mission, and told of several interesting individual cases among his patients. He also showed how the link with the Cairo work was very real by quoting instances of people met with at Cairo who had been helped in Khartoum and *vice versa*. He gave some account of the Coptic school that Mr. Gwynne had been able to manage, and which was now likely to give place to a C.M.S. school, and he referred with some anxiety to the continued restrictions upon missionary work.

Dr. Horder described the work of the hospital at Pakhoi, the buildings covering some four acres of ground, with 230 beds. He was able to testify to much spiritual blessing which had followed upon a special week of prayer which was conducted by the workers in each department of the Mission. He had found the printing-press a great evangelistic agency in enabling patients when returning to their homes to take with them the Bible, Prayer-book, hymns, and other books in the Romanized type which had been printed and bound in the hospital. A women's school during the last five years has been held, in which women are taught for three months, and through which some ninety-one women have passed.

Mr. Andrews spoke of the encouraging growth of self-support which had marked the condition of the Church in the Hokkaido, especially during the last three years. He pointed out that a congregation cannot have a native deacon to minister to them unless they are prepared to pay half his salary, nor one in full Orders unless they undertake the whole of his salary, in addition to the church expenses,

&c. Mr. Andrews stated that when he went to the Hokkaido twenty-five years ago he only found three Christians there, while to-day there are 2,300 in twenty-eight congregations connected with the C.M.S.

Miss E. E. Massey, of Fuh-Kien, was also introduced to the Committee.

It was resolved to request the B. & F.B.S. to print a version of St. Mark in Ki-Taveta, prepared by Yohana Nene under the supervision of the Rev. A. R. Steggall.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Western and Eastern Equatorial Africa, Uganda, Egypt, Fuh-Kien, and Japan, various arrangements were agreed to with regard to those Missions.

General Committee, March 10th.—The Secretaries reported the acceptance of the office of Vice-President of the Society by the Right Rev. the Bishop of Rangoon (Dr. Knight) and the Right Rev. the Bishop-designate of Exeter (Dr. Robertson).

The Secretaries reported the death of the Right Rev. the Bishop of Southampton (Dr. Lyttelton), a Vice-President of the Society.

The Committee also heard with much regret of the death of Mrs. H. B. Tristram, of Durham, an Honorary Member for Life, and recalled her many years of warm support of the Society's cause. They desired that an expression of their sincere sympathy be conveyed to the Rev. Canon Tristram in his bereavement.

The Committee had an interview with the Right Rev. the Bishop of Wellington, who gave some account of the Maori work in his diocese, speaking of some distinct causes for encouragement, though not overlooking a darker side of the work. By way of encouragement he specially referred to the enthusiasm with which a girls' school at Auckland had been taken up, there being much need for the training of young Maori women. He also spoke of the good influence of the "Young Maori Party," led by some former Te Aute students, which was making effectively for reforms. With regard to the withdrawal of C.M.S. financial help to the Mission, the Bishop believed it was not only justified from the Society's point of view, but he believed it was good for the spiritual welfare of New Zealand.

The Committee took leave of Mr. J. C. R. Wilson and Miss M. J. Martin, returning to Western Equatorial Africa; Miss F. I. Deed, returning to Eastern Equatorial Africa; the Rev. W. Chadwick, returning, and the Rev. and Mrs. H. B. Ladbury, Miss A. K. Attlee, and Miss M. Ostler, proceeding to Uganda. The Instructions of the Committee were read by the Rev. F. Baylis, and the Missionaries having replied, they were addressed by the President and the Honorary Secretary, by whom also they were commended to God in prayer. The Right Rev. the Bishop of Wellington gave the Benediction.

FINANCIAL NOTES.

The Financial Prospect.

AS a very large proportion of the Society's income is received in the month of March it is impossible in the middle of that month to attempt to give any correct idea of how the receipts are likely to stand at its close. All that can be said now is that at the end of February the receipts compared favourably with those of the previous year to the same date, and that the heads "Legacies" and "Appropriated Contributions" especially stood high. The expenditure to that point was considerably lower than that of last year. Thus there seemed a possibility, we dare not say a probability, of greater equality between the receipts and expenditure of the year. At the date of going to press the Adverse Balance of the previous year has been reduced to £8,258.

Thoughts of Givers.

The following extracts from letters accompanying contributions show the spirit of devotion and self-denial, as well as love for the Lord's work, in which many of the gifts are made. It is pleasant and helpful to get with the gifts the thoughts of the givers which led to the giving:—

E. E. H. writes, with £13:—"The earnest of the sum has been like the unclaimed 'precious promises,' within my reach for the last two or three years, though I did not

know it. Now the possession of it has come as a pleasant surprise I cannot do less than give it to the Lord as a thankoffering for all His love to me in the supply of every need."

Mr. J. J., with £25, writes:—"I should have sent it earlier, but have only just received it, being a share of a small sum of money left me last spring. I pray that with God's help the C.M.S. may be enabled to begin the year free of debt."

M. B. M. writes:—"I trust the many prayers for the reduction of the deficit may be answered in God's own time. Enclosed please find £5 as a small help. It may be of interest to know I have followed the example of a Gleaner made some months ago, who, instead of re-investing money, gave it all to home and foreign Missions."

"Gleaner 131,026 wishes you to accept P.O.O. for 1s. 7d., being 1d. per year of my life—I shall be nineteen years in July. I hope (D.V.) to become a missionary. The subscription is small and not worth giving, yet you will accept a poor boy's mite."

Gleaner 51,901 writes:—"Enclosed is £5, which is 1s. for every year of my life. Please put it for the deficit, and may God put it into the hearts of others to do the same while they can."

A friend sends us £20 towards the deficit, and describes it as "being a very warm-hearted donation from one who has earned her living in domestic service, but who wishes her name to be unknown."

Another friend sends through the Rector of Thurning 8s. 0½d., the contents of a missionary-box, and writes:—"I was very pleased when I opened it to find I had such a nice little lump in. I am sending it with grateful heart, knowing the least we do for Jesus is precious in His sight."

Another friend sending £2 12s. 5d. writes:—"For the C.M.S. Deficiency, her Metropolitan dividend having risen so much since this time last year."

"An Indian chaplain" sends a subscription of £1 a month, and writes:—"Having lately joined the 'Circle of Prayer for World-wide Revival,' the first thing I have learned is that if blessing is to come down in a mighty revival those who pray must soar up nearer to God, and to do so more and more ballast must be cast out upon the earth. Hence a more proportionate giving to the Lord's work from the beginning of this year."

A lady sending £1,000 "In memory of M. I. K.," writes:—"My sister who died last year was much interested in C.M.S. work and had been for many years a Gleaner. She died after a very short illness in the prime of life, leaving a simple will by which everything came to me. I was sole executrix. The little will had been made before she actually came into her property, and so when she was dying and knew what she would have, she endeavoured to put down a few notes on a scrap of paper as to her wishes. These notes are almost illegible, but I have made out that she desires the C.M.S. to have £1,000, and as her last wishes are very sacred to me I now wish to hand you over the money."

Another friend writes:—"Two or three years now I have been putting away ½d. a day, so as to be an available fund for missionary extras, and now send £1 towards reducing the Adverse Balance."

E. M. B. sends £1 1s. towards the general expenses of the Society and prays "that God will incline many others to do a little to prevent a deficit this year."

A chaplain's wife writes:—"Each winter during the season of the winter chaplaincy I have always been in the habit of holding a weekly working party for mission work, at which some work on Missions is read aloud. My desire is to increase an interest in missionary effort. I have always found it wise to let people work for their own particular Mission, saying at the same time that any work given to me would be sold in aid of the C.M.S. I have always had a nice collection of work given me, which I have taken home and sold in England. This year it was suggested a little sale should be held here, the result of which was that 200 francs were made. One hundred francs were given to the South African Missions, in which several of the workers were interested. The other 100 francs fell to my share for the C.M.S. I now enclose cheque for £4 4s. I have written this little account in hopes it may give others the idea of trying to do something in other chaplaincies abroad for Foreign Missions."

Another friend writes:—"I have pleasure in enclosing 7s. 4d. for the C.M.S., being the sum collected in one year by means of a personal weighing-machine which stands in an invalid's room. She has a good many visitors, most of whom are very glad to be weighed. She never asks them, but behind the machine there is a large card plainly written which speaks for itself, 'Correct weight, one penny. Proceeds for the C.M.S.' Besides earning the sum enclosed, the machine has twice during the year been lent to missionary sales of work, the result in each case being a gain of about 5s. I mention these details thinking the idea might be carried out with advantage by others. This

is a very quiet household, but in large establishments where there are many coming and going, a good deal might be made in this way. The cost of the machine is 18s."

H. J. C. writes:—"Have been attending Mr. T.'s mission here and yesterday he spoke on 'Baptism of the Spirit.' He said, as one of the steps needed to this, there was 'self-surrender,' and another 'obedience.' He said when nearest to God we were often told of something which God wished us to do. I have many a time thought that God wished me to give up a certain sum of money which I had on deposit receipt. I had thought of keeping it for a 'rainy day' or for a 'trip to Palestine,' but I feel that this must not be. I enclose cheque for £200."

I. G. writes, with 10s.:—"I am reading and am much interested in your *History of the C.M.S.*, and I am so much struck by the way you urge it to be the distinct duty of every one of us to do their utmost for Missions, that I enclose a small contribution. I wish I could make it larger, but my means are very limited."

We are requested by Mr. J. W. Leahy, of Killarney, to state that an effort is being made to connect the name of Eton with those dioceses in the mission-field which have had Etonian Bishops. Dr. Welldon's episcopate having given an interest in Bengal, it is hoped that it may be possible to collect £100 a year from old Etonians for the support of a missionary in that diocese. £70 has been collected for the first year, and will be used for work in charge of the Rev. J. F. Hewitt (Normal School, Krishnagar). Subscriptions to be sent to the Secretary, C.M.S., Salisbury Square, E.C., to the credit of the "Etonian Missionary Fund."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the increase of missionary zeal in the Church in Canada; prayer for the Missions within the Dominion, and for those in foreign lands. (Pp. 254—260.)

Thanksgiving (with prayer) for the new Vice-Patron of the Society. (Pp. 260—264, 305.)

Prayer for the well-being of the Indian Christian community. (Pp. 269—274.)

Prayer for Indian catechists and other native workers, that their labours may bring forth much fruit. (Pp. 274—278.)

Thanksgiving for encouraging accessions in the Jebu Ode country (p. 289), in Nkole (p. 291), in Persia (p. 293), at Burdwan (p. 294), in Santalia (p. 294), in Behar (p. 295), among the Bhils of Rajputana (p. 295), in Bombay (p. 296), in the Tamil Cooly Mission, Ceylon (p. 298); prayer that all these new converts may grow in grace.

Thanksgiving for open doors in the Simla district (pp. 274—278), in the Nizam's Dominions (pp. 278—280), in East Africa (p. 290), in Julfa (p. 293), in Yezd (p. 294), in Japan (p. 299); prayer that new missionaries may come forward and enable the Society to take advantage of these openings.

Prayer for the Japanese people, and for the missionaries working amongst them. (P. 299.)

Continued prayer for needed reinforcements and that the Society may receive sufficient funds to balance its accounts for the year just closing. (Pp. 308, 317.)

Prayer for the forthcoming Anniversary of the Society—that all may be arranged with a single eye to God's glory. (P. 308.)

NOTES OF THE MONTH.

DEPARTURES.

Bengal.—Mr. S. W. Donne left London for Calcutta on Feb. 19, 1903.

Punjab and Sindh.—Mrs. A. Jukes left London for Kotgurh on March 5.

South India.—The Rev. and Mrs. T. Kember, the Rev. A. N. MacTier, and Miss F. E. Thomas left London on Feb. 19.

Japan.—The Rev. and Mrs. A. B. Hutchinson left Genoa for Fukuoka on March 18.

ARRIVALS.

Yoruba.—The Ven. Archdeacon and Mrs. N. T. Hamlyn and Miss S. C. Chambers left Lagos on Feb. 11, and arrived at Plymouth on Feb. 28.

Egypt.—Dr. and Mrs. A. C. Hall left Port Said on Feb. 23, and arrived in London on March 1.

Persia.—Dr. and Mrs. A. H. Griffith left Ispahan on Feb. 15, and arrived in London on March 13.

Japan.—The Rev. and Mrs. W. Andrews left Hakodate on Jan. 5, and arrived at Southampton on Feb. 24.

BIRTHS.

Uganda.—On Feb. 20, at Mengo, to Dr. and Mrs. J. H. Cook, a son.

Egypt.—On Feb. 25, at Cairo, to the Rev. and Mrs. R. MacInnes, a daughter.

United Provinces.—On Jan. 30, at Annfield, to Mr. and Mrs. T. Law, a daughter.

North-West Canada.—On Aug. 30, 1902, at Fort George, to the Rev. and Mrs. W. G. Walton, a son (William Spencer).

DEATHS.

Uganda.—On Jan. 30, 1903, at Kabule, Annie, wife of Dr. A. Bond.

Palestine.—On Feb. 10, at Kerak, Jessie Patricia, wife of Dr. F. Johnson.

North-West Canada.—On Oct. 28, 1902, at Fort George, Grace, daughter of the Rev. and Mrs. W. G. Walton.

On March 15, 1903, at Boscombe, Bournemouth, Major-General Clennell Collingwood, formerly Lay Secretary of the Society.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

"Picture and Fact" Postcards. This is a series of 12 Cards illustrating religions, phases of the work, &c., with a Missionary Fact printed on each card. Price 3d. per packet, post free, or 12 packets direct from the C.M. House for 2s. 6d., post free. The cards are supplied in assorted packets only.

India's Need and India's Problems. Three addresses given by the Rev. G. T. Manley, in April and May, 1902, published in pamphlet form with wrapper. Price 2d., post free.

The Sowers' Band Prayer Card. The Prayer on the back of the Card of Membership has been printed by request on a larger card, eyeletted for hanging up. Price 1d. (1½d. post free). Secretaries of Sowers' Bands will be supplied at the following rates:—12 Cards for 1s. (post free), 25 for 1s. 9d., 50 for 3s. 3d., and 100 for 6s.

The Pakhol Medical and Leper Mission. An addition (No. 11) to the series of Medical Mission Leaflets. Free for a few copies, or 6s. per 100 if required in quantities.

The following new books have been added to the stock kept at Salisbury Square for the convenience of friends:—

The Shining Land. A book on the C.E.Z.M.S. work in Ceylon, with illustrations. Price 1s., post free.

James Chalmers, his Autobiography and Letters, by Richard Lovett. A popular edition of the standard biography of this well-known Missionary, with maps, portraits, &c. Published by the R.T.S. (3s. 6d.). 3s., post free.

The S.V.M.U. has published a cheap edition, for distribution, of Mr. J. R. Mott's book, "The Evangelization of the World in this Generation," paper covers, 6d. net. [Postage extra: one copy 3d., two copies 4d., and a penny extra for each additional copy.] Friends of the C.M.S. are earnestly asked to help in the circulation of this book.

A novelty in the way of Missionary Collecting Boxes has just been introduced by the Society. It is a "Box" in the shape of an Eastern Water-Jar, the idea being associated with the request of the Woman of Samaria to our Lord—"Sir, give me this water, that I thirst not." A charge of 6d. will be made for this "Jar" Box, and it can only be supplied in the usual way for C.M.S. collecting purposes through Local Secretaries, or it may be obtained direct from the C.M. House in cases where there is no Local Secretary. In the latter event the applicant must be a member of the Society, and known at Salisbury Square, or the application must be endorsed by a clergyman or some known friend of the Society.

All orders for books, magazines, and papers should be addressed to
THE LAY SECRETARY, C.M. HOUSE, SALISBURY SQUARE, LONDON, E.C.



THE
CHURCH MISSIONARY INTELLIGENCER

THE FOURFOLD "ALL."

St. Matt. xxviii. 18-20.

(See *C.M. Intelligencer*, January, 1903, p. 65.)

ALL Power is Thine, omnipotent to frame
And tend and guide the lowliest flowers of spring,
And the great orbs that through yon ether swing;
Thine, Jesus Christ! to-day, for aye, the same,
And yesterday. Thou didst despise the shame,
Endure the Cross, and then from death upspring
Mighty to save! And Thou Thy Church wilt bring
Into Heaven's wealthy place, through flood and flame.
All nations Thou hast made; and they must hear
Thy heralds' voices *all* Thy Gospel tell,
And in the Threefold Name baptized be,
By the Blest Spirit's grace through Thee brought near;
Thou wilt be with us, Lord, and guard us well,
Through *all* the days of toil on land or sea.

Ningpo, February, 1903.

A. E. M.

BRITISH NIGERIA.

British Nigeria, a Geographical and Historical Description of the British Possessions adjacent to the Niger River, West Africa. By Lieut.-Col. A. F. Mockler-Ferryman, F.R.G.S., F.Z.S., Barrister-at-Law. (Cassell and Co. MCMII.)
Affairs of West Africa. By Edmund D. Morel, Member of the Liverpool Chamber of Commerce. (William Heinemann. 1902.)

NO Sir Harry Johnston has yet arisen for Nigeria, to write and illustrate, after the fascinating manner of his book on Uganda, the description of all the different regions of this great Protectorate. But we are well off in another respect in having Lieut.-Col. Mockler-Ferryman's "Geographical and Historical" description. The keenest interest of Nigeria lies largely in the history of its exploration, of the development of the great Mohammedan States along its northern border, and of recent British occupation and incipient administration. These are the topics which mainly occupy the Author of *British Nigeria*; and he writes of them with a master hand, and in such a spirit of sobriety and gentleness as must make the reading of his book a pleasure to all true friends of the Natives of Nigeria.*

* Some of our readers will no doubt remember the earlier books from his hand, *Up the Niger* and *British West Africa*. The latter, which was published in 1898, dealt with all Britain's Possessions in West Africa, and the present volume revises and enlarges the portions of it which deal with Nigeria, bringing it, of course, up to date to

Before British exploration in Nigeria began, the region was already well known as to one section of it; along the coast there were Portuguese trading centres, and "ships of all nations frequented the rivers when the oversea slave-trade was in full force." While, with regard to another section, though no European had approached it until the last century, the kingdom of Bornu, on the shores of Lake Chad, was well known, by repute at least, for several centuries to the merchants of North Africa, with whom it carried on considerable traffic across the Sahara; and Arabic historians from the thirteenth to the sixteenth century write of the earliest known Bornu kings as of Berber origin, or in other words as having gained their power in Nigeria as immigrants from the shores of the Mediterranean. Between the coast and the kingdom of Bornu and its neighbours lay a great unknown land, in which somewhere and somewhither unknown flowed the great River Niger:—

"It appeared in most of the old maps of Africa, in some cases as a distinct river rising in a small lake and terminating in another lake, but usually connected with the Nile. . . . Jeremy Collier's description of it (1688) is perhaps as interesting as any one's; he says: 'This is the greatest river of Africa, called by the Natives Hind-Nijar. It ariseth in Aethiopia, from a lake of the same name, and, running westwards, divides Nigritia into two parts. After a long course, and the reception of divers rivers, whose names are unknown to us, it falls into the Atlantic Ocean, by six great streams, which are all south of Cape Verde but one.' But even to nearly the close of the eighteenth century, source, course, mouth, everything connected with the Niger was in reality pure conjecture."

From Mungo Park's first reaching the upper waters of the Niger in 1796 to the successful expedition up the river under Dr. Baikie in 1854, there was a long succession of exploring expeditions, whose story does not need retelling here. Colonel Mockler-Ferryman gives a good and fairly full account of all their varying fortunes, and Mr. Morel in his book assigns two chapters to more isolated parts of them, especially Mungo Park's travels,* and the most interesting explorations in 1823 by Denham and Clapperton of Bornu and its neighbourhood, which they reached across the Sahara.†

The one thread which would be of great interest to unravel, if that were possible, through all this story of exploration is that of the motive of the many persons concerned. But few stories of the kind could offer so complex a problem in this respect. Now we seem to see a spirit of exploration stirred by the reports of the slave-traders that there is an Eldorado to be found in the interior; "Timbuctoo was represented as a city of palaces, and there were towns innumerable where houses were roofed with solid gold." Soon the Government step in "to determine the course of the great river, and to endeavour to establish friendly relations with the various tribes on its banks"; this relates to Mungo Park's second expedition. After the success of Denham and Clapperton

1902. Quotations in this article are from *British Nigeria*, except where another source is indicated.

* Mr. Morel has an eye at times for a picturesque detail, and describes Mungo Park as "a lonely European wandering about inland Western Africa in a thick blue fustian coat with gilt buttons, keeping his precious notes in the crown of a top-hat."

† The first volume of the *Intelligencer*, 1849-50, gave, in two articles, some account of what was then known of Bornu and its surroundings, based largely on Denham's narrative, and gave from his book a map of the region.

in 1823-25 the Government, "still eager to open up trade with the interior of Africa," sent out Clapperton again, and he took Richard Lander as his servant. But by 1829, when Richard Lander and his brother started on the expedition which brought the former eventually to the mouth of the river so long unknown, the Government "were not very enthusiastic in the matter. They would not expend any large sum on the new enterprise; in fact, the parsimony of the Government seems almost incredible. . . . The terms agreed upon were that Richard Lander's wife should receive an allowance of £100 during the first year of her husband's absence, and that on his return he should be paid £100 for his services. John Lander gave his services free, the Government refusing him any remuneration." Next we find the trading element becoming stronger, Macgregor Laird comes to the front, the Government declining to help him in his first effort, which was not a trading success. The loss of life, too, was specially heavy—"of the forty-eight Europeans who had left Liverpool two years before (i.e. 1832), only nine were alive." The next step was the effort of "philanthropists eager to suppress the slave-trade. With this new movement was associated the name of Thomas Fowell Buxton—the Friend of Africa—and to his untiring advocacy was due the fact that money was freely subscribed by private individuals and voted by Parliament to fit out an expedition for the purpose of reclaiming the savage. This was to be no speculative trading venture, but a Government expedition, intended to open up the country and endeavour to induce the Natives to substitute commerce for the inhuman traffic in slaves." This was the expedition of 1841 which had so grave disasters, and which took Dr. Schön and Samuel Crowther as C.M.S. representatives for the first time up the river. It is called "the most unfortunate expedition in Niger history; the three steamers averaged fifty days in the river, and had lost forty-nine Europeans out of a total of 145; the cost had been £80,000, and the results had been practically *nil*. Never did the dreams of African philanthropists receive a ruder awakening." "For some time after this the Niger was absolutely tabooed; its name was mentioned only in whispers, and the British public regarded it as an unlucky, pestilential spot, out of which no good could ever come."

It is a matter of pathetic interest at this stage to turn to the *C.M. Intelligencer* of 1850 and read the closing paragraph of its article on the "Amount of Discovery to the East and South of Bournu." The article travels far afield from this particular region to show how from all directions "the mountainous character of the great central area of the African continent . . . meets with confirmation." The hope that is fed upon this fact is thus touchingly revealed: "This united testimony from north, east, west, and south is decisive as to the character of the interior. We wait for the fuller and clearer development of that of which we now have presented to us only the dim outline, and venture to entertain the confident expectation that, so far as climate is concerned, Central Africa will be found peculiarly favourable to European missionary effort." We have seen that this hopeful picture had a dreadful background of recent experiences so far as the Niger expeditions were concerned.

Just about the time that this article was being written, viz. in April, 1850, there was arriving at Kuka on Lake Chad, the capital of Bornu, Barth's successful expedition, sent out once more under Government auspices, presumably with much the same purpose as before of opening up trade with the interior; and in 1854 Macgregor Laird secured Government aid for another expedition up the river, "the primary object, at any rate as far as the Government was concerned," being "the exploration of the Benué and the relief of Barth," but Mr. Laird was bent also on successful trading, and worked in full sympathy with the C.M.S., taking Samuel Crowther again up the river, with the result that this was really the founding of the Niger Mission. Of Baikie, the leader of this expedition, the Author says:—

"In the first place he did what no one before him had succeeded in doing, spending four months in Niger regions without the loss of a single member of his expedition; secondly, he explored and compiled a chart of more than 250 miles of a new river; thirdly, he never fired a shot at a Native; fourthly, he was instrumental in opening up an entirely new country to trade; and lastly he gave to the world a vast store of information . . . ; while with the aid of Mr. Crowther and his staff, he established missionary stations among the Pagans, thereby laying the foundations of a new form of civilization."

Laird's projects led on to steadily growing commercial enterprise, so that whereas "fifty years ago there was not a single store-shed north of the Delta, to-day the banks of the main river and its branches, to a distance of nine hundred miles from the sea, are lined with British trading-stations." Writing of more recent times, Mr. Morel says that in a "few short years the policy of Great Britain in West Africa has undergone a complete change. . . . Official indifference has been galvanized into life by French activity, and, after a brief but dangerous period of international rivalry, British political rights have been established over a considerable extent of territory, not, however, nearly so considerable as a pacific, consistent, well-thought-out programme adopted some years previously would have brought, had our merchant pioneers been listened to, and had successive Governments been able to throw off the paralyzing influence of the resolution of 1865"; and he speaks of "wasted opportunities" and of "unpardonable negligence" of successive Governments for "decade after decade." This severe criticism is to be expected possibly from an apostle of commerce; but perhaps it calls for a set-off from another point of view. Col. Mockler-Ferryman, speaking of about 1855, says that when Laird laboured heart and soul to develop the trade with this region, "British merchants were apathetic in the matter, and, although a memorial was presented to the Government, it was two years before anything was done, and then, but for the energies of certain philanthropists, the Government would have refused to support any undertaking connected with the Niger." He proceeds:—

"One is apt nowadays to imagine that the British Government, after the expedition of 1841, withdrew altogether from supporting the opening-up of the Niger; this, however, is not the case, for the Government contributed towards the 1854 expedition, subsidized a line of steamers in 1857, and maintained a consular agent at Lokoja until 1868, patrolling the river at intervals with gunboats. This, it must be admitted, was much for the Government to do from disinterested motives, for thirty or forty years ago the idea of annexation and scrambling for African territory had not entered the heads of European politicians. The desire

to stamp out slavery probably had a good deal more to do with the assistance granted by Government than the desire to develop the country for the British trader, for when it became doubtful if much good was resulting to the anti-slavery cause from a consular agency at Lokoja, the Consuls were withdrawn for ever and no further subsidy was granted."

Commerce was unquestionably the strongest element of Britain's relation with Nigeria in the course of the last thirty years of the century. The "Company of Africa Merchants" sought a Government subsidy, basing their appeal chiefly on philanthropic grounds, "to afford the advantage of legitimate commerce to the Natives, thereby striking a blow at the slave-trade at its source in these regions, and to afford facilities for missionary enterprise in Central Africa, such as have never before existed." But other trading interests prevailed to prevent this on the ground of the monopoly that would be created; and "by 1865 a desultory form of trade had been started, in which the old coast merchants endeavoured to take the opportunity of extending their business inland, by dispatching small steamers up the Niger with goods likely to attract the Natives." From some points of view this form of competition seems to have been disastrous. The Natives became complete masters of the situation. "They got an erroneous idea of the value of their products, and eventually refused to deal for anything but spirits and guns, so that it seemed as if the opening up of the country to trade was likely to prove anything but an advantage to the civilization of the people. . . . This deadlock continued for some time, and it is very doubtful if these independent trading concerns—mere roving ventures as they were—were a benefit either to the Natives or to the eventual development of commerce. Their sole object was to make money, and they sold arms and ammunition freely, thus giving the people the means for carrying on their interminable tribal wars." The advent of a few firms of a better class, and their speedy amalgamation under the forceful administration of Sir Geo. Taubman Goldie, who first visited the Niger in 1877, brought this state of things to an end; and great strides forward both in trade and in treaties with Natives were made by the "National African Company," even before it obtained its charter and became in 1886 the Royal Niger Company, with Sir Geo. Goldie as governor. Sir George, as head of this company, is credited with such foresight and abilities as "were instrumental in adding to the British possessions in Africa an extensive and valuable tract of country"; or, to quote Mr. Morel, saved the possessions of Great Britain in West Africa from being reduced by one-half.

From about 1884 onwards another very potent factor made itself felt in the development of Nigeria, viz., the pressure of international competition and consequent political organization. The European "game of grab" for Africa began by Germany, in the summer of 1884, "swooping down on the Cameroons and Togoland, an event so unforeseen and startling that other Powers with claims in W. Africa immediately set to work to increase their possessions right and left. Then Great Britain proclaimed the Niger Protectorate," and France came into the "game" with a strong hand also. "In order to check this general scramble, the Berlin Conference of 1884-85 was assembled, when fourteen Powers met to discuss the question of the Congo, and incidentally to

come to an understanding about the Niger, as well as to formulate general rules concerning the matter of annexation." "Spheres of influence" were then first talked about, and from the various European colonies along the coast-line of Africa claims were made to the several "hinterlands" stretching far into the interior, and the need arose for some kind of delimitation where two "spheres of influence" marched together, while in some cases the question of "effective occupation" by one Power or another became one of importance.

In the "Oil Rivers" district, where up to this date British interests had been virtually in the hands of the traders, with not even a resident Consul till 1882, a Protectorate was declared in 1884-85. In 1889 Sir Claude Macdonald went out as Special Commissioner to re-organize the administration, and in 1891 a well-thought-out scheme was put straightway into force, the headquarters of the Consul-General being fixed at Old Calabar, and five other districts being organized under Vice-Consuls with various "Customs, Post Office, Military, Marine, Treasury, and Botanical" departments under their several officials. Till January 1st, 1900, this was known as the Niger Coast Protectorate.

For all the rest of what is now Nigeria political organization was secured by the Niger Company's charter, July, 1886, a British Protectorate having been declared in 1884-85. By its charter the Company was in effect authorized and required to govern the country for Great Britain, securing "sovereign rights" by treaty with native kings and chiefs.

So far then as the area covered by the Company's treaties was concerned, British rule was now guaranteed. But there was room for dispute with other nations as to what this area was. A chapter (xiii.) in *British Nigeria* tells effectively the exciting story of the "international complications" around this question. In 1890 the following agreement was entered into between France and England:—

"The Government of Her Britannic Majesty recognize the sphere of influence of France to the south of her Mediterranean possessions up to a line from Say on the Niger to Barua on Lake Tchad, drawn in such manner as to comprise in the sphere of action of the Niger Company all that fairly belongs to the kingdom of Sokoto, the line to be determined by the Commissioners to be appointed."

But this left the western limit of the Protectorate in the neighbourhood of Borgu, where Nigeria would march with the Hinterland of French Dahomey, undefined. The country there seemed at the time to be far away from the advanced posts of either French or English actual occupation; the French, however, made the attempt to occupy it, and appear to have obtained from kings of various parts of the Empire of Sokoto treaties inconsistent with those already signed with the Niger Company. No less than four expeditions were sent to concentrate on Borgu, the foremost of which was under Captain Decoeur.

"The news that the French Government was about to dispatch a powerful expedition under Captain Decoeur to make treaties with Borgu was received in England with considerable surprise. Although fully satisfied as to the validity of the Borgu treaties of 1890, the Niger Company determined to checkmate Captain Decoeur, and the sequel is interesting. Captain Decoeur's expedition left France for

Dahomey on July 24th, 1902; four days later Captain Lugard left England. It was, as the Paris papers said, a 'veritable steeple-chase'; but it was won on November 10th by Captain Lugard, who made a treaty with the King of Nikki, and left the place on his return journey five days before Decoeur put in an appearance."

An even more critical position arose in 1898. The Niger Company had military work on hand elsewhere, and the French seem to have thought to get a footing on the disputed ground of Borgu, if the Niger Company were not in effective occupation, though this was not necessary to justify a "sphere of influence" according to the Berlin treaty. Mr. Morel, whose account reads almost like an epitome of the fuller one of Colonel Mockler-Ferryman, says:—

"Then arose a very delicate position, which taxed the diplomatic resources of both Powers to the uttermost. British and French officers with excitable native troops under their command, remained facing one another in the far interior at a few hundred yards distance for weeks at a time. To the good sense, tact, and mutual esteem of these officers is due that peace was preserved between England and France. We owe a deep debt of gratitude to these men, who, suffering from the debilitating effects of the West African climate, and the hardships attendant on West African travel—neither of which are conducive to sweetness of temper,—managed to keep their heads. . . . The Anglo-French Convention of 1898 was signed; it left our colonies of the Gold Coast and Lagos greatly circumscribed, but assured us in 'Nigeria' a magnificent territory some 604,000 square miles in extent."

The Germans, too, in 1885 made some attempt to get Sokoto and Gando into their Cameroons territory, but the Niger Company, then the National African Company, "checkmated the Germans by sending out Mr. Joseph Thomson, who succeeded in concluding treaties with the two great empires before Herr Flögel arrived in the country."

It was in 1894 that a final arrangement was arrived at between France and Germany and approved by Great Britain, as to the Franco-German boundaries about Lake Chad, which "once and for all prevented the extension of British influence eastwards in the direction of Darfur and the Nile Provinces." Subject, therefore, to still unsettled details of delimitation on the northern side of the kingdom of Sokoto, which will mark more definitely the Say-Boru line, and across the Borgu territories, the Protectorate is now a large but sharply limited area, having our own Lagos Protectorate at its south-western corner, French territory immediately over a good deal of its western border and over its longer northern boundary, and divided from the German Cameroons by a long line running in a south-western direction from the north-east of the Protectorate on Lake Chad to the south-eastern corner of Southern Nigeria at Old Calabar.

On January 1st, 1900, the Government withdrew the charter of the Niger Company, taking over the direct control of all its territories, and, joining them with the Niger Coast Protectorate, made the whole into British Nigeria, to be administered in two sections, Southern Nigeria taking the old Coast Protectorate and the interior up to a conventional boundary along the seventh degree of north latitude, the rest all falling to Northern Nigeria.

During all this period of trade development and political organization the philanthropic and missionary enterprise has attracted less than its former share of notice. But in different parts of the Protectorate

missionary work has made real advance, and the Niger Company should have credit for very determined efforts to suppress various forms of inhumanity and slave cruelties, and also for stringent measures against the importation of strong drink, or of dangerous arms and ammunition.

There is not much information in either of the books before us of the features of the country, or of the distinctive characteristics of the people who inhabit it.

In Southern Nigeria we have but glimpses of the six districts along the seaboard, into which the Coast Protectorate was divided. These in order from west to east are Benin, Warri, Brass, New Calabar, Bonny, Opobo, and Old Calabar. They are pictured as separated up by a great many creeks and lagoons; they are largely covered with mangrove swamps, and their people are, in the main, described as Pagans with very degrading customs. Within quite recent years scenes of cannibalism have been witnessed, as at Brass. At Benin the terrible massacre of 1897 and the horrors of human sacrifice seen by the punitive expedition that followed are too recent to be forgotten. In 1887, and again in 1892, some of the people of Okrika, near Bonny, were punished as cannibals. The area, most of it further inland, taken over from the Niger Company seems to be cut up into four districts, the Western, Central, through which the main river runs, the Eastern, and Cross River districts. Tribes speaking Ibo and allied tongues occupy most of this inland area. They, too, have their specially degrading customs, and some of the early and smaller occasions for the exercise of force by the Niger Company were thereby occasioned. "Many of their customs were such as no civilized government could permit; it was impossible for the officials to close their eyes to such inhuman barbarities as cannibalism, human sacrifices, murder of twins, and the open sale of slaves, all of which were indulged in by one or other of the Delta tribes. These matters were consequently each and all taken in hand, at first by using persuasion, and then, when that failed, by force of arms." The terrible scene of the "Long Juju" ceremonies, whatever they were, was in the Aro country, the north-eastern portion of Southern Nigeria; a ghastly description of it went the round of the papers when the place was destroyed at the end of 1901.

The Scotch Presbyterian Missions at Old Calabar and up the Cross River, the self-supporting Delta Pastorate, with headquarters at Bonny, and the C.M.S. stations at Brass, at and around Onitsha and Asaba, the last-named being the Government headquarters for Southern Nigeria, are the bright spots of Protestant missionary effort in this pestilential and dark land. The story of the Missions is well enough known for the zeal and devotion of the workers to be rated highly, many of them, alas! having given their lives for their cause; but it occurs to us as a little too much to say: "The Heathen were attacked in all directions, and ministers, Bible-readers, and catechists were distributed throughout those regions which were at all inclined to receive them, until now, wherever the British flag has been hoisted, there will be found the mission station." This is rather taking the will of the societies for their deed. With a sufficiency of men and means this would certainly

be their aim, but at present they cannot but feel far outstripped by the advance of political administration and of trade.

About Northern Nigeria fuller information is given, but still not much of a descriptive character. First we are taken to the independent kingdoms of Bornu and Borgu—the one in the north-east of the Protectorate on the shore of Lake Chad, the other in the north-west; the one Moslem, the other Pagan if not lapsed Christian. Bornu is the long known State, belonging perhaps more properly to a Central Soudan group, with e.g. Darfur and Wadai, rather than to the Hausa group. "Bornu is the oldest Mohammedan kingdom in this part of Africa, its rulers, if not also the majority of its inhabitants, having been followers of the Prophet several hundreds of years before the arrival of the Fulah power." Its kings seem to be of Berber origin. Till A.D. 1100 the Sultans are reported to have been of a light-complexioned race, and even in the seventeenth century it is recorded that the Bornu army consisted of two parts—the red and the black. For 200 years, to the middle of the eighteenth century, "Bornu had no rival worthy of the name, having defeated all comers," and early in the nineteenth century, though by that time in rivalry with the great Fulah Empire, it had subjugated "all the neighbouring tribes, including the important kingdoms of Baghirmi, Wadai, and Darfur, and had a higher state of prosperity and civilization than any country of Central Africa." It is computed to have an area of 50,000 square miles, and a population of 5,000,000. British trade with Bornu has to compete with a long-standing commercial intercourse between Bornu and Tripoli, carried on over a land route of 1,200 miles. By that route "the commodity that she most desires to dispose of, viz., slaves," has a ready sale, and "to induce the people to substitute for this trade something of value to Europe will require time."

Of Borgu, whose people seem also of Berber origin, we only learn that they inhabit a country without interesting features, "an undulating country of few and small hills and no large rivers," and that its people promise to be good agriculturists when they are delivered from the raiders who so constantly trouble them. They have always kept their independence of the Moslem kingdoms round.

Between Bornu and Borgu lies the great Fulah Empire. It is not easy in a few words to sketch all that this title covers. To begin with, it is the empire held over a number of tributary states by an immigrant race. The Fulani came not so much as conquerors but as settlers in the then Pagan states in this region. They seem a mysterious people, who for some centuries, before they founded their empire by a sort of revolt followed by a holy war, had lived a wandering agricultural life among all the Soudan tribes. They are specially remarkable as the apostles of Islam, and as the holders for just a century of the power previously belonging to a number of strong states of Hausas, Nupés, and some others. They have not imposed their language on the subject races, but they have to a very large extent compelled them to embrace Islam. And it is from among their number that in recent years many emissaries of Islam have spread as Mallams into the still Pagan regions, as they did into Hausa and Nupé towns a century ago. Within the Fulah Empire are two groups of states; the one headed by Sokoto, the Hausa states, the other

headed by Gando, and including the Nupés; Hausa being the prevailing language in the one group, Nupé being prominent in the other.

The Sultan of Sokoto is looked up to by all his subjects as second only to the Sultan of Turkey. He has a very elaborate system of government over his tributary states. Of these, the farthest from his headquarters is Adamawa with its capital at Yola. This is a country lying at a level of 1,000 to 1,500 ft. above sea-level, with ranges of higher hills, well watered by the Binué. It has the unenviable record for perhaps worse slave-raiding than any other part of Africa, its distance from trading centres making the capture of "enormous numbers of carriers to transport ivory and other goods" a custom considered a necessity, while the annual tribute to Sokoto has hitherto been no less than 10,000 slaves. The Fulani here have terribly oppressed the Pagans. One of the recent expeditions in Nigeria was to depose the then Emir of Yola, who was reported by General Lugard as "becoming more and more impossible," and after a fight a new Emir was set up under British auspices.

The northern boundary of Adamawa is Bornu; on the west it approaches, but with some heathen tribes between, Bakundi on the left bank and Muri on the right bank of the Binué, two of the less important provinces. To the north and west of Muri lies Bawtshi with its capital Yakoba, which lies at an elevation of 3,000 feet, and is surrounded by lofty mountains from which flow down on all sides numerous streams and rivers, watering a most fertile country, while the plateau whereon the town is built is remarkable for its excellent climate. There is a large market, and the inhabitants are estimated at 150,000. Zaria joins Bawtshi on the west. "Zaria is considered to be the largest of the Sokoto provinces, but not by any means the most valuable, for commercially Kano stands unrivalled. In Zaria is included the secondary state of Nassarawa." Loko, the port on the river, Keffi, and the little town of Gierku, our present C.M.S. station, are fairly familiar names to us in this province of Zaria. Its capital may not have more than 30,000 inhabitants.

Next lies Kano, "the most important of all the Fulah states—the centre of Hausaland. Even before the Fulahs asserted themselves, Kano had become under its Hausa rulers the metropolis of West Africa." The traditions of Kano go back 1,000 years. "When we say that in the *kaswa* (market) each day there are no less than 30,000 people it can be imagined what an amount of business is transacted." "In the neighbourhood and for a distance of over eighty to one hundred miles in all directions is a perfect garden, and nothing strikes the traveller to Kano so much as its vast expanse of cultivation. . . . It is a land of plenty, a land literally flowing with milk and honey, though the rose cannot be said to be without its thorn even here, for the slave-raider is ever ready to pounce down on the pagan cultivator and rob him of his hard-earned gains, if not also of his liberty." "The day of reckoning is, however, at hand," wrote our Author last year, "and now that the British Government has become directly responsible for the welfare of the country, we may be sure that strong measures will be taken to put an end to all Fulah oppression." We have already seen this prophecy coming to fulfilment in the recent taking of Kano and Sokoto.

Katsena and Zangara are two once important, now declined, provinces between Kano and Sokoto; and Daura, Gober, Kebbi, and Kontagora are provinces in a semicircle from north-east, through north, to south-west around Sokoto, of which no more can be said.

The two or three paragraphs which tell of the province of Sokoto itself are disappointing. We hear of its old capital Sokoto, now of little importance, and its more modern capital Wurno, built and fortified in 1831, particulars are given of their size and population, that of Sokoto once 120,000, but now, perhaps, not more than 20,000, that of Wurno only some 6,000; and that is all.

Though the states tributary to Gando are not apparently very much controlled by its Sultan, while he acknowledges in some sense the authority of the kingdom of Sokoto, the Gando states are counted a separate group. They are in the account before us passed over with little more than bare mention except two, Nupé and Ilorin. Nupé was till 1897 a very varying country as to area and control, "a slave-raid among the Pagans" often adding "for the time being several hundreds of square miles to the Emir's dominions, which, however, if not considered of value, were left alone. On the outskirts of the kingdom, therefore, there were vast tracts of which the heathen population itself could scarcely say whether or not they were vassals of the Mohammedan ruler of Nupé. The only thing that they could truly affirm was that all Mohammedans were their bitterest foes, who, when opportunity offered, would raid their villages, even though they paid tribute to the Emir." A good record is given of the race as "magnificent . . . both physically and morally," and it is said "a peculiar trait in the character of the heathen Nupé is his cheerfulness under the most adverse circumstances. His village may be raided by the Mohammedans, and his friends and relatives carried off to slavery, yet in a few days he will return from his hiding-place, rebuild his house, and settle down as if nothing had happened." The chief towns are Bida, Rabba the old capital, and Shonga.

Ilorin, once part of pagan Yorubaland, was incorporated into the Fulah Empire a century ago. The country is "perhaps one of the most pleasant and fertile parts of West Africa south of the Middle Niger, with a climate almost free from pestilential malaria. . . . Vast rolling plains alternate with low ranges of forest-clad hills, the bush being in places dense, in others almost park-like in appearance. The paths from village to village and from farm to farm are nowhere more than three feet wide, and in the rainy season are fringed with coarse grass, often growing to a height of eight or ten feet." Villages are near together, and the people are great agriculturists. "The majority of the inhabitants are pagan Negroes of the darkest colour, though the upper classes of the country are Mohammedans. . . . The men are fine, sturdy Africans, good horsemen and inured to hardship, . . . cheerful and light-hearted." The capital has declined under the misrule of the Fulahs. It used to be a large and important place, but reports of it were, it seems, greatly exaggerated. "Previous to 1889 . . . it was described as the Mecca of West Africa, and as possessed of not less than 3,000 mosques. As a matter of fact, although its dilapidated wall is some nine miles in

circumference, much of the enclosed space is meadowland or cultivation, and, as far as mosques are concerned, there is only one of any importance, and even that would be regarded by Mohammedans of other parts of the world as nothing better than a barn." It will always be of commercial importance, and the C.M.S. has long hoped to enter into it from its Yoruba Mission, and is at the present time anxious to open a medical mission there, but is as yet unable to do so. Ilorin, like so many other parts of Nigeria, came under the strong hand of British correction lately, and now has a Resident established at its capital.

Many of the subjects dealt with at length in Mr. Morel's book are outside the scope of this article. They deal with other regions of West Africa, or discuss principles and practice in commercial matters with which we are not concerned. He argues, for instance, for several changes in the method of government, particularly for more attention to the advice of commercial men (being, one feels, a little "cock-sure" of its wisdom) and for the abolition of the office of "Crown Agent." It is interesting to see the suggestion made that British West Africa is coming within reach of the need of one vast administration, more or less after the pattern of India, and also to see Colonel Mockler-Ferryman suggesting that leading Natives of Southern Nigeria might learn in lands like India how to take their proper share, of which he thinks them quite capable, as Natives within a European administration. This opens out a very far-leading vista.

As we read *West African Affairs* we are constantly coming across a plea that there shall be "maintenance and not murder of native institutions," and it is soon discovered that more or less explicitly the Author is advocating the continuance of domestic slavery and polygamy.

As to the domestic slavery, distinct, of course, from slave-raiding, he draws a picture of its apparent advantages. So far as it goes, what he says may be very true; but it is not the whole story. Take, for instance, the point he makes, quoting a War Office paper, that "slaves may marry, and are encouraged to do so." True, perhaps; but other facts must be remembered. First there is the fact which he mentions, that the children become the property of the master. Then, if the slave be a young woman converted to Christianity, not only may she marry, and will be encouraged to do so, but she will in all likelihood be made to marry some heathen husband who has perhaps already a plurality of wives. It is better to think that Mr. Morel has ignored this view of the matter, than that he alludes to it under his plea that the authorities should, in respect to slavery, "resolutely set aside all appeals, by whomsoever uttered, to bigotry, passion, or prejudice." The Author of *British Nigeria* for his part, while feeling that perhaps some parts of West Africa are hardly ripe for the abolition of domestic slavery, distinctly urges the "abolition of the legal *status* of slavery," which is from the Christian's point of view a great step, and hopes that "by thus applying the thin end of the wedge, it can gradually be driven home, until the time comes for splitting asunder a system so repugnant to civilized sentiment."

Polygamy, again, Mr. Morel upholds for the African, leaning not a little on Dr. Blyden for his arguments, and quoting among other

alleged evidences an opinion that Christianity in Uganda has helped to cause incipient depopulation by reason of monogamy taking the place of polygamy. We should hardly fear to let our case stand by that test if the matter could wait. But meanwhile we are content to point out that Mr. Morel's case is sufficiently frankly put to show that he would, if he had his way, amend orthodox Christianity in such wise as to make it approve of polygamy, then he thinks it might have a prospect of the missionary *success* with which he now credits Islam in Africa. It would interest us to be told quite what the success would be, and how far its attainment would remain in any degree a reasonable motive for disciples of our Lord and His Apostles. Here again we venture to prefer Colonel Ferryman's view. He sees, as all must, the difficulty, points out how much a Moslem or Pagan is asked to give up, but leaves the problem thus: "As long as polygamy and domestic slavery exist, Christianity can make no great strides among either Mohammedans or Pagans. . . . polygamy must remain the chief obstacle to the conversion of the Mohammedans." We take it he would agree with the missionaries that Christianity, their Christianity, does not need Mr. Morel's drastic amendment, and that we must be content with another kind of success, something short of great strides. Such success we humbly believe we have.*

Both authors speak strongly and well of the great importance of putting a stop to the evils of the liquor traffic, and it is cheering to find Sir F. Lugard saying in his report for 1901, published this year, that "in discussing the trade of Northern Nigeria it must be borne in mind that the imports consist solely of articles which tend to the progress of civilization of the country. Spirits, which form by far the greater part of the combined revenues of Southern Nigeria and Lagos, are excluded. Were they to be imported (which I trust will never be) the revenues of Northern Nigeria would doubtless increase more than a hundred-fold." May the day come when Lagos and Southern Nigeria may share in the immunity in this respect of their important neighbour!

F. B.

* In some points Mr. Morel's book shakes one's confidence in his power of forming an opinion by fair and thorough inquiry. His account, p. 86, of the expedition to Kano, led by Bishop Tugwell, is a case in point. "The propagandist efforts of Bishop Tugwell at Kano," he tells us, "resulted in what was predicted of them when started, viz., failure, utter and complete." We venture to say that such a sentence could not be written by any one who had fairly inquired, at first hand from any one conversant with C.M.S. work, as to the aims, procedure, and results of the expedition concerned. It is quite an intelligible conclusion from the silly caricature of the scheme which was either originated or at least circulated by the West Coast papers, and from the newspaper "copy" with its absurdly sensational title, "British Mission to Kano," to which Mr. Morel alludes; but those romances are not C.M.S. history.

It would be with another feeling that most of us would read page 234, where Mr. Morel, apparently without the ghost of a smile, reports Bishop Tugwell as writing home from Hausaland about the large appetites and plentiful food of the party, and finds therein a witness to their comparative lack of self-denial as against the Moslem devotees. The reader will supply the smile at Mr. Morel's expense if he has ever had much to do with Bishop Tugwell or Dr. Miller; but to give such a hint to readers who do not know either is a gratuitous cruelty.

IMPERIAL OBLIGATIONS AND OPPORTUNITIES.

IT is well to carry back our minds to an imperial city which, twenty centuries ago, gave peace and order to the world. It had annexed Greece and her treasures of thought and art, it had brought Egypt and Syria under subjection, and thus could claim to be a metropolis to which all that was great in the world belonged. In many respects it was more famous than this city* of which we are so proud. Roman art is still an ideal which modern sculptors vainly attempt to imitate. The very chips from the workshops of Rome and her dependency, Athens, are the greatest treasures of our museums. Roman poetry still casts its spell over us. We are enchanted by the verses of Virgil, Horace, and Catullus, although written in a dead and foreign language. In administration Rome set an example which our Indian civil servants never cease to admire. Her laws and codes are the foundation of our boasted jurisprudence, and her jural principles are the corner-stones of our Courts of Justice. Surely she deserved the homage of the world and the respect of posterity.

What did she think about the soul? Her wise men, and since she ruled Greece I include the men of Athens and their fathers in the life of Rome, had given the finest intellects to the problems of the whence and whither. The philosophers, Plato and Aristotle, had exhausted man's powers of reasoning and speculation. They had based ethics upon logic and metaphysics, and if rules of thought and intellectual study could have brought mankind to heaven they would have succeeded. Epicurus and his school felt the strain and led their followers back to reason and common sense. He advocated the pursuit of pleasure based on prudence, and supplied men with admirable rules of conduct. The beautiful thoughts of Aurelius, the Stoic, and of Epictetus must always appeal to every religious man.

But what was the practical result of either rules of thought or rules of conduct in purifying Roman society or leading it up to God? We know that cruelty, debauchery, crime, and fraud were the moral and social atmosphere in which Romans lived. Four centuries before Euripides had spoken of God as an uncertain, unknowable Being, and Paul found the cult of the unknown God still prevalent at Athens in 53 A.D. The world, for all that Greece and Rome had done, knew not God. The human intellect and the phantom of human merit had failed to reach Him.

Suddenly it dawned upon Rome that God wanted man more than man wanted God, and had revealed Himself in the person not even of a Roman, but of a despised Jew in a province of Syria. No wonder that Rome and the Western world were incredulous. Yet a mighty miracle was wrought. The West at last received the incredible story. The effect upon Rome has been described by one of our poets :—

“ She veiled her eagles, snapp'd her sword,
She laid her sceptre down ;
Her stately purple she abhorr'd,
And her imperial crown.

* [The substance of the observations contained in this and the following article was addressed to gatherings of laymen in St. Michael's Church, Cornhill, E.C., on March 18th and 25th, 1903.—ED.]

She broke her flutes, she stopp'd her sports,
Her artists could not please;
She tore her books, she shut her courts
She fled her palaces."

The ruin of all that was dear to the West yet left her smiling. It was no transient or melancholy influence. We know how, in after times, Christianity saved Europe during the age of barbarism that followed, and how it has gone from strength to strength. The Gospel has been the great power of God both to nations and to individuals. Am I justified in claiming that the message of Christian salvation is the most valuable gift which this country can send forth to those dark continents whose people give their allegiance to our King?

We are under the most imperative obligation to spread the truth. Deep calls unto deep. The depth of God's love, Who spared not His own Son, and has given us empire over men, pleads for His human children, and leaves us under the solemn responsibility of doing His work in the world's vineyards. Of the depth of human need those who realize the stains of blood and slavery on Africa, the superstitions and caste rules of India, or the weary sighing of millions oppressed and helpless in Arabia or China cannot doubt. The cry ascends to heaven, "How long?" and its echo is heard in this land. Again the workers in the field of Missions, those who are falling out of the ranks and those who are struggling forward against unbelief, join in the appeal to us from the depths of need, sometimes of despair. The cup of cold water from the well of life is needed and demanded in piteous accents from all parts of the world, and as we have freely received, so must we freely give.

The opportunity now presents itself to us as it never has done before in the history of the world. The wires over our heads here which run from street to street of this centre of the Empire link us with the uttermost parts of the earth. Rome in her day of greatness had not that ready intercourse with the nations. It is given to us for a purpose. Are our ships that carry oversea our industries and commerce, not to carry with them the Bible, if we really believe that it is the Word of eternal life? Our means of rapid communication are surely part of God's plan for the spread of the truth. Then there is the spread of our English language. Is not its marvellous extension in our day part of God's design? Our laws which reflect the Christianity which we have embraced have imposed peace upon millions, given them security, and spread abroad a spirit of toleration. Has not their influence made the rough places smooth, and exalted the valleys as a pathway for the Gospel?

The spread of the Word is not only our duty, but it is rendered possible by the march of history. Do we then lack encouragement? Take India alone, where the Gospel has to fight, not against ignorance, but against other religions. The last census shows that Christians have increased by nearly 28 per cent. as against 7.6 per cent. in the growth of Islam. Of the self-respect and civil virtues which follow conversion we have abundant proof. It must be remembered that without any design on our part, Western civilization has weakened the hold of caste. It has mitigated the fanatical zeal of Mohammedans, expelled prejudices

and superstitions from Hindu and aboriginal races, and in fact turned the world upside down. That is how it first worked in pagan Europe, and may we not take courage, and hope that if circumstances are weakening the forces of non-Christian creeds, a way is being prepared for a purer faith? If we believe that God's revelation to man in Christ Jesus is the secret of our national life to-day and our only hope after death, must we not offer this priceless gift to others with all perseverance, and trust God to give the increase? We have no desire to use our worldly or official position as a lever for conversion. It is not a public duty which we trust to our governments. But it is the duty of every citizen of the Empire of Heaven who has heard the glad tidings to proclaim it to others, and leave it to them to judge whether any other treasure that the West can give to the East is to be compared with this which our fathers received from the land of Judæa. W. LEE-WARNER.

WHAT MISSIONS ARE DOING FOR INDIA.

I HAVE been told, as I dare say my readers have been, that the religions of India are good enough for the Indians, and we have no business to interfere with them, indeed that it is dangerous to do so.

Turn over the pages of such a book as Hodder's *Life of Lord Shaftesbury*, and I think that we shall be convinced that such arguments are used to oppose, not only Missions, but every effort to reach out a helping hand to suffering humanity, and the best way to meet such objectors has always been to state the facts.

William Carey was refused permission to preach in Calcutta, and therefore went a dozen miles further up the Hooghly and found shelter in what was then a small Danish colony. Tourists now gaze on the buildings erected by that wonderful man out of his own earnings, and reflect what a gain Carey's work has been to India, and what a loss Calcutta suffered when her rulers thrust out this extraordinary linguist and scholar, this pioneer educationalist and this true friend to India. Carey's work has been the answer to his opponents. That goes on blessing India, while their arguments appear futile to us. So will it be with Missions. At some future date, what Missions have wrought for India will be evident to all the world, but the blessing belongs to those who have not seen and yet have believed.

I therefore propose to state a few facts which have come within my own experience, and which I hope may help my readers, as they have me, to arrive at the conclusion that Missions are doing a great work in our Indian Empire and are worthy of support.

Before we start, however, on our missionary tour, it may be well to try to answer the question why success is less evident in India than, say, in Uganda or in China. The answer, it seems to me, is that, under the British Government, persecution is a chained and almost toothless monster, and though it can exhibit much private malignity, it cannot subject the converts to those sufferings which, in the countries I have named, have placed the results of the work of the missionary beyond

cavil or question. The ignorant can still sneer with safety at Native Christians in India, while those of Uganda or China command the respect of the world; but I believe that were Indian Christians to be exposed to like trials, they would exhibit similar and even more astonishing constancy and fortitude.

Now let us enter the magnificent harbour of Bombay, like a lovely lake embedded in hills, and as we thread our way through the steamers, notice all along your left hand the fine docks, and behind them the busy quays, where men and carts swarm, heedless of the fierce heat of the sun, struggling with an ever-increasing trade. Government offices, municipal buildings, railway stations, hotels, places of business, shops, all claim attention, because Bombay, having easy access to building-stone of great variety and beauty, prides itself on its architecture. What you are now looking at is the European side of India. Carry your thoughts, in a moment of time, over our great Indian Empire. Picture in your mind the railways, the canals, the industries, the mines, the planters, the towns, and you will realize something of what England is doing for India. Watch the thousands of British officers, toiling regardless for the most part of health and strength, the cemeteries sown with their little ones, separated for long periods from their wives and children, and you will cease to wonder why such devoted, honest work and such great results have won the respect of the millions of India. And as you consider this reflex action on the multitude, you may with truth exclaim, "All this must have a missionary influence." Yes, Government is perforce a missionary agent because in the long run it is the expression of the heart of a Christian people. Government cannot gather the children into its schools or the sick into its hospitals, it cannot execute its laws or carry out its beneficent schemes, it cannot even respect the feelings of a minority, and not emphasize the teachings of Christ on a scale that no missionary can attempt.

Again, Government has stretched out its arm to prohibit infanticide and the wife from being burned alive with the corpse of her husband; Government has repressed the nude processions of religionists, open indecency, human sacrifices, and the traffic in slaves. But here the missionary activity of Government ceases. Government can only deal with what it sees. The heart that tolerated all this cruelty and vice is still there—so little changed, on the whole, as yet, that our backs would not be long turned before these revolting practices would re-appear. Everybody agrees that Government rightly interfered in all these matters, and I venture to think that all would as readily concur in the need of the missionary, were it possible for them to grasp as clearly the condition of most Indian homes.

Now let us go ashore and see within a few minutes what I have watched develop during a generation.

The Western India headquarters of the C.M.S. are just on the edge of the densely-crowded native town of Bombay. Here is the very pretty C.M.S. church. I like it because it has always been a powerful elevating influence among the Europeans and Eurasians, of whom there are many in this locality; because the C.M.S. consecrate none of their churches, holding them in trust for the Indian Christian congregations

of the future ; because the same clergyman ministers to the Indians and to the Europeans, of course in different languages and not at the same hours, but being under one pastor Indian Christians do not feel that they are outside the European fold. Wherever a C.M.S. church exists, I have found it to be the means of bringing European and Indian Christians together.

The C.M.S. adds to its many duties a fatherly supervision of the ladies of the Z.B. & M. Mission. Let us step into Miss Edge's High School for Girls and note the girls, of various nationalities, whom she is training to be good and useful women. Thirty years ago it seemed hopeless to expect that so splendid and numerous a body of talented and highly-educated ladies would soon be spreading over India, doing what Government officers cannot do in an Eastern country, namely, instil into the girls their own ideals, and, by the gracious effect of their training, disarm the opposition of the men. Till lady teachers came, it was hopeless to educate girls, because they were not allowed to remain under male instructors after the age of eight or nine years. The men are rapidly advancing, and there is no more important work than to raise the normal standard and influence of the women of India. One may go to India prejudiced against Missions, but he will not have visited half a dozen girls' schools, he will not have listened to the accounts of the visits to the Indian ladies in their prison homes, he will not have seen as much as he may of a lady doctor at work among women, but he will return an annual subscriber.

Now let us hurry up-country, to the far-famed province of the Rajputs. See that young man starting off on his pony for the Bhil hills to work among tribes so shy that they fly when they see a stranger, a people whom no man cared for except the drink contractor. We are laughing at him because he is new to his pony, knows little of the language and less of the people—all he has is the fire of Divine love in his heart, all he knows is that the Gospel is the power of God, and he means to try it on these degraded, neglected tribes. That young man is Thompson, of the C.M.S. Look at him some years later. He is lying under a tree in the heart of the Bhil country, no one with him but his faithful Bhils, dead of cholera. He lost his life in seeking to distribute food where famine and pestilence were mowing down the population. But he has left a Bhil vocabulary and written language, more than a dozen schools, where the children are taught by Bhil young men whom he educated, and there are evidences all round of what one earnest man can do in a few years to influence permanently a whole countryside.

As we are in Rajputana, you will not forgive me if I forget to mention Dr. Shepherd, though he does not belong to the C.M.S. He needs no introduction from me, for the Kashmir of the plains, as Udaipur is named from its beauty, has many visitors, and as Dr. Shepherd keeps rods and fishing tackle, many, from the young officer to the distinguished traveller, look him up, and he seldom fails to beguile them into seeing how he is a fisher of men, particularly of sick folk and young children, and I never met one of these visitors who did not return enthusiastic about Dr. Shepherd, his tackle, and all his other works. But let us look

at the unpromising beginning. As a young man he was denied even a lodging. He took refuge in a sort of grand stand, where the annual sports are held, outside the city, open on three sides to all the winds of heaven, and here he spent in the utmost discomfort his first rains. He set up his dispensary, and soon his fame spread, and the common people heard him gladly. By-and-by all ranks sought his aid. The passing years saw a well-built hospital, a pretty church, schools, orphanage, a considerable Christian congregation, and his influence penetrating into very many households.

Surely such lives are worth living. If any young man is born to easy circumstances and does not know what to do, let him go to India, with an earnest purpose in his heart, and my experience is that he will do a work which, as he looks back on it, will fill him with gratitude to God Who committed so much to his charge. Many difficulties, many disappointments, but always advance, and when he passes away the work continues.

Now change the scene from the plains, where work is done at such cost of health and life, to the invigorating air of the mountains. Many of my readers, no doubt, are acquainted with the brothers Neve, the two doctors who are exercising so great an influence in Kashmir. But unless you have studied the history of Kashmir and have seen the doctors at work in their splendidly-equipped hospital, you cannot realize what a transforming change is in progress. The confidence which the State authorities have in the C.M.S. may be judged from two instances. They have entrusted the care of the leper asylum to Dr. Neve, and they have built a hospital for a C.M.S. lady doctor. Since my time a very large High School has been started by the Rev. C. E. Tyndale-Biscoe, and he is doing what we used to think impossible, namely, making manly boys out of the hereditarily weakened Brahman class.

On our return journey let us stop at Nasik, the holy place of the Deccan. The C.M.S. has large orphanages here, both for girls and boys. It is impossible to see the mission church filled with these young people and not look on into the future and picture to oneself the immense effect which all this specially grown and selected seed will have when transplanted out into the world. And as the mind realizes that similar orphanages and hostels are now all over India, we seem to be nearing the time when the Christian population will increase by leaps and bounds, and when the thirty per cent. increment that cheered us for the last decade will seem as nothing. Have we any clear conception of these orphanages? Come into one. Look at the loving, bright faces of the ladies in charge and of their Native Christian helpers. Note the habits of cleanliness, order, and politeness which are insisted on, and mark the personal neatness of the children. Examine them, and you will be satisfied that they are being well taught. And they are learning to play, that bright part of a child's life which was so little in evidence under native rule. Then go into the streets and houses in the native town and you will wish that all Indian children would come under such good influences. These mission-trained children are going forth to raise the standard of life in many places. We are only at the beginning of things.

Perhaps you say, Most of the progress is amongst the lower castes. To that I would reply, first, that the lower castes have souls, and I could tell you of some fine characters among them. And secondly, that the poor have always been the most receptive. It was so in our Saviour's day, yet European Heathenism disappeared before them. But it is a mistake to suppose that the higher classes are untouched. The writings and utterances of Indian public men are animated by a wholly different spirit from what they were a quarter of a century ago. The whole tone and policy of the administration of the native chiefs is altering for the better. The fact that it is now possible to entrust to Indians some posts hitherto reserved for Europeans is clear indication that not only have the Indians intellects—a fact which it was never possible to doubt, but that they can now be trusted to act from the same motives and with the same ends in view as Europeans.

I feel it a great privilege to bear this testimony on behalf of the C.M.S. I have been closely associated with its missionaries in India in a good many places, and while the Society's missionaries as a body command the respect and admiration of all men as among the most powerful civilizing agents that England has sent forth, I have been conscious throughout my service of the ennobling influence of the unselfish, ill-remunerated, and hardworking lives of its missionaries.

ANDREW WINGATE.

A GEOGRAPHY OF PROTESTANT MISSIONS.

A Geography and Atlas of Protestant Missions. By Harlan P. Beach, M.A., Educational Secretary of the Student Volunteer Movement. New York: Student Volunteer Movement. 1901.

ONLY twelve months ago we reviewed the wonderful volume of missionary statistics edited by Dr. Dennis. Now we have another work from across the Atlantic, if possible still more wonderful. Certainly our American brethren out-do us altogether. It is safe to say that there is no one in England who could have compiled the two remarkable volumes before us. The first is an ordinary octavo of 570 pages of letterpress. The second is a super-royal quarto, with fifty pages of statistical and other tables and twenty-five large maps. The two together form unquestionably the most complete account of Protestant Missions ever produced. Mr. Harlan Beach has put all students of Missions under a heavy obligation.

The first volume contains a very able account of all the mission-fields, in twenty-one chapters of varying length. The scale is somewhat unequal, indeed. The American Continent, for example, is treated in five chapters, occupying 140 pages, while the three chapters on Africa, India, and China, occupy less than fifty pages each. Yet all North and South America together cannot compare with any one of these as a mission-field, if the non-Christian population is at all the standard taken. But for English readers this lack of proportion, as we deem it, has its advantages; for we have many books on the great African and Asiatic mission-fields, while of Central and South America we have little available information.

Each chapter is in two Parts, the first describing the field, with excellently arranged particulars of the geography, ethnology, religion, &c., and the second giving brief accounts of the Missions at work within the area so

described. We can best indicate the way in which this is done by giving the divisions and sub-divisions of one chapter. Take India. Part I. is thus divided:—I. The Continent: (1) Position and Area, (2) Natural Divisions, (3) Rivers, (4) Natural Resources, (5) Climate, (6) Effect of Environment on Inhabitants. II. The Peoples: (1) Races, (2) Languages, (3) Characteristics, physical, social, intellectual, moral. III. Two Social Institutions: (1) Village System, (2) Caste. IV. Religious Life: (1) Buddhist, (2) Animistic, (3) Mohammedan, (4) Popular Hinduism, (5) Effects. Then Part II., on the Missions, is thus divided:—I. Obstacles: (1) Immense Population, (2) Different Peoples, (3) Anglo-Indians, (4) Romanists, (5) Hindu Opposition, (6) Government, (7) Character of People, (8) Superstition, (9) Caste, (10) Social Abuses. II. Protestant Forces: (1) Numbers, (2) Societies, (3) Spiritual Life. III. Classes Ministered to: (1) Children, (2) Women, (3) Aboriginal Tribes, (4) Low Castes, (5) Eurasians, (6) Mohammedans, (7) Brahmans, (8) Educated Classes. IV. Product of Protestant Missions: (1) Numbers, (2) Intellect, (3) Social Condition, (4) Moral Condition, (5) Spiritual Condition. V. Position and Needs of Native Christians: fifteen sub-heads. VI. Outlook. All this is condensed into forty-seven pages, a triumph of skilful arrangement, yet on a small scale compared with the full sketch of South America.

The relatively inadequate treatment of the more important fields is also curiously illustrated by the references to particular Societies in the Index. We there find, e.g., that the Church Missionary Society's Missions are only noticed in Labrador, Canada, New Zealand, and Ceylon; those of the S.P.G., in Central America, South Seas, Borneo, Burmah, Nicobar and Andaman Islands, and Ceylon; of the Wesleyans, in Central America, Burmah, and Ceylon; of the London Missionary Society, in Oceania and New Guinea; of the American Presbyterians, in Guatemala, Korea, and Persia; of the American Methodists, in Uruguay and Burmah. Obviously the great Africa, India, and China Missions are treated in the mass, without particularizing the Societies. Here are some mission-fields the names of which do not occur in the Index at all:—Arabia, Bengal, Congo, Fuh-Kien, Niger, Palestine, Punjab, Sierra Leone, Tinnevely, Uganda, Zanzibar, Zambesi, Zululand. The Index gives about twenty names of missionaries, including James Chalmers, Griffith John, Mrs. Judson, Keith-Falconer, Pilkington, Bishops Patteson and Selwyn; but no Livingstone or Moffat or Carey or Martyn or French or Mackay or Hannington or Crowther or Gilmour or Burns or Hudson Taylor. It should in fairness be added that many names occur in the text, and perhaps some of these, which have not found their way into the Index. Also, we do not complain of omissions: it is wonderful how much information is given; but the *inclusions* are not always easily explicable. Any way, we repeat that the chapters on the less familiar mission-fields are most valuable.

There is a good bibliography in the Appendix, though here again the selection of books is not always easy to understand. Thus, to take one example only, why should the *History of C.M.S.* be mentioned under the head of American Aborigines, and nowhere else?

There is a good though brief chapter on Missions to the Jews, and one also on the Japanese and Chinese in Christian lands.

We turn to Vol. II., the super-royal quarto. First comes an Alphabetical List of Protestant Missionary Societies, more than 400 in number, including 112 distinct Missions to the Jews, but not including about 130 subsidiary organizations, such as the Colonial Associations of the C.M.S. and the Women's Boards of the American Missions, which are printed in smaller type. Curiously enough, among these latter are given the L.M.S. Watchers'

Band, the Wesleyan Helpers' Union, and other similar associations, but not the Gleaners' Union, of which they were all originally imitations. The Dublin University Chota Nagpore Mission is mentioned as subsidiary to the S.P.G., but not the same University's Fuh-Kien Mission connected with the C.M.S. Nevertheless, one marvels at the care and completeness manifested, rather than at the occasional slips.

Then come the Statistical Tables. First a Summary, under geographical heads, which gives the total number of missionaries as 16,618, and the "native constituency" as 3,613,391. Then follows an interesting statement of areas, populations, &c., of the various fields, with the proportion of missionaries to the populations respectively. From this it would appear that the best-manned field is Alaska, with one missionary to every 250 of the Indian inhabitants, and next Canada, with 1 : 321; while the worst is Malaysia, with 1 : 141,700, and next China, with 1 : 132,136. India has 1 : 73,987; Japan, 1 : 60,172; Africa, 1 : 49,559. Of course these figures are not all certainly correct. The statement of "fields practically unoccupied" is interesting. It includes Siberia, Eastern Turkestan, Tibet, Afghanistan, Baluchistan, Arabia, and French Indo-China, with a total estimated population of 40 millions, of whom six millions are allowed to Tibet, which is often absurdly affirmed to be the only country unreachd.

The more detailed tables give the statistics of both fields and societies. But here again the information is unequally arranged. For example, Mexico and Central America are treated as distinct fields, so that their figures are separate; but Africa is treated as one field, so that we cannot distinguish such totally different spheres of labour as Morocco, Liberia, Uganda, Zululand. These tables show how hopeless has been the task of compilation. There are innumerable blanks, and very many signs of interrogation. Moreover the very diverse methods of reckoning employed by the different Missions are conspicuous. Thus, the S.P.G. and C.M.S. figures, and those of many other Societies, distinguish between "communicants" and "adherents"; but the Gossner Mission (Chota Nagpore) has none of the latter, and counts its "communicants" as 64,365, almost equal to the total number claimed by S.P.G. and C.M.S. together in all India. The English Baptist converts, too, are all "communicants," but then their children are not counted, and we doubt this being the case in the Gossner Mission. Nor is it even the case with the American Baptists, whose "adherents not communicants" are separately given.

But the most curious thing in all the tables, so far as we have examined them, is one figure under the Turkish Empire. We were puzzled by the large total for that field, 168,367 communicants, and 51,244 other adherents. To whom could they belong? To the American Board, with its large congregations in Asia Minor gathered from the Armenian Church? No, for although these furnish the bulk of the "other adherents," 48,344, they only contribute to the total of communicants 13,379. Then we saw that no less than 150,000 communicants are credited to the Archbishop's Mission to the Assyrian Christians! Evidently that Mission, applied to for figures, has given, doubtless in all simplicity and honesty, the total adult population of the small Eastern Church which it is trying to help and enlighten! It is as if the C.M.S. in the early days of its Travancore Mission had claimed for the entire adult "Syrian Christian" population there a place in its statistics! We hasten to add that, so far as we can see, this serious mistake is quite exceptional. Otherwise our readers might retain little respect for Mr. Harlan Beach's laborious tables!

Next comes an Index of Stations, which is the most astonishing portion of the work. Nearly 5,000 stations are given, with the statistics of every

one! Two examples will show the extraordinary elaborateness of these columns. First take a large city, in which several Societies are at work, say Peking:—

Peking, 9-K 12.—

ABCFM (1864) 2-m 3-w 5-W (p) 21-N 4-n 12-O 711-x = 12-c 12-s B P 5-v h D H
 CA No statistics
 CBM (1889) m (1) = P v b
 LMS (1861) 4-m 3-w 4-W (p) 11-N 6-n O 291-x = 4-s 5-v 3-D H
 MEN (1869) 6-m 5-w 6-W (5-p) 27-N 11-n 15-O 918-x = 6-c 9-s 11-v 2-h
 T C D H
 NBS m w 8-N
 PN (1863) 6-m 6-w 4-W (2-p) 7-N n 2-O 150-x = 3-c s 2-v 2-h 2-D 2-H
 SPGC (1863) 4-m w 5-W (p) N n
 YMCA (1896) m w = Y

To explain:—Of course "9-K 12" is a reference to the map of China. The initials are the Societies, and the dates show when they began work at Peking. ABCFM is the American Board (Congregationalist). CA is the Christian and Missionary Alliance of New York, which supplies no figures anywhere (nor does the Salvation Army). CBM is the Mission to the Chinese Blind, which Miss Gordon Cumming has introduced to so many people at Missionary Exhibitions. LMS is the London Missionary Society; MEN, the American Methodist Episcopal Mission; NBS, the National Bible Society of Scotland; PN, the American Presbyterian Board (North); SPGC, the North China Mission connected with the SPG (the initials carefully distinguishing it from the S.P.G. general organization); and of course YMCA means Young Men's Christian Association. To explain the details, let us take MEN as an example. Its hieroglyphics indicate that it has 6 male missionaries, 5 wives, 6 single women (of whom 5 are physicians), 27 Native male agents, 11 female native agents, 15 out-stations, 918 Native Christians, 6 churches or chapels, 9 Sunday-schools, 11 village schools, 2 high schools, a Theological Class, a College, a Dispensary, and a Hospital. With a little pains, our readers will no doubt now be able to trace out the various signs in all the entries; but as they do not all occur in the MEN case we have explained, let us add that B means Bible dépôt or book-room, P printing-press, b blind-school, Y a Young Men's Association. Also, the mark = comes between the *forces* and the *forms of work*; only we do not understand why O (out-station) should come before this sign and not after it. There are other signs which do not happen to occur in the above example: thus, A stands for Anti-opium Society; a, for anti-foot-binding society—(by-the-bye, is there neither of these at Peking?); F, for foundling asylum; f, for female helpers' training-class; I, for Industrial School; l, for literary work; M, for medical school or class; t, for temperance society, and so on. Then take a small station of one Society, and this time we will take a C.M.S. one, Taljhari, in Santalia:—

Taljhari, 10-D 2. CMS (1861) 3-m w W 29-N 3-n 271-x = c 5-v h T

Now imagine 5,000 entries, some like Peking, and some like Taljhari, and we form some small conception of the labour involved.

We observe, however, two weak points. First, these minute particulars are already out of date. Changes in the field are so numerous and so frequent that all the statistical returns of one year may often be very far from expressing the truth for the next year. This of course is an unavoidable difficulty. But secondly, there can be no doubt that grouped figures giving a total for a district of some size are more useful than figures for individual stations. It would be more interesting, and more available for practical use, if one could find the figures for Uganda in one place, than to have to search for all the separate stations there (if one knows them) and

then add up the several figures. So with Tinnevely. The figures attached to that name are those for Tinnevely town only. Other stations are in the list, Dohnavur, Mengnanapuram, Paneivilei, &c., but only the agents employed there—no numbers of Christians; and apparently very few of the 100,000 Christians in the district are entered anywhere. If Tinnevely had been treated as a district, the figures would have been easily available. And then the difficulty of so soon getting out of date would not be felt in the same degree; because a good many of the changes of staff, &c., are changes within the area of a district, affecting the individual stations, but not, or not to the same extent, affecting the whole. However the general result is that we can find the total C.M.S. figures for "Africa," and we can find the details for *some* of the stations; but there is no clue anywhere to the numbers for Sierra Leone, for Yoruba, for Niger, for East Africa, for Uganda. The work, therefore, is by no means perfect; still, we repeat that such a mass of information was never brought together before.

Finally, come the maps. They are beautiful, excellent every way. There are twenty-five large ones, and twenty-eight insets. We must not enlarge upon them.

We have pointed out some defects in this great work, but we hope our readers will gather from our remarks that the merits far exceed and outweigh them. The mention of them may perhaps lead to some little extra care and caution in gleaning and using the information; which will mean closer and more profitable study. One other caution we must add. The tables are immense, as we have seen. The maps, or many of them, are crowded with the red lines indicating mission stations. Will not the impression be conveyed that we are nearly covering the ground? Yet that would be a tremendous mistake. We really want some parallel work to indicate the work we have *not* done, and ought to be doing. To appreciate *that* is even more important than to learn the details of existing work. Do not speeches at missionary meetings often express undue satisfaction at what we have accomplished? Is it not high time that we acknowledged that, in a very real sense, *Missions are "a failure"*? Our failure; not the missionaries' failure! Not God's failure! A wondrous success, through His blessing, relatively to our poor inadequate efforts; but a humbling failure relatively to the task He has given us and to our responsibility for it. If we treated England, or London, as we treat India or Calcutta, how would England or London look to-day? Tyndale died exclaiming, "Lord, open the King of England's eyes!" Our prayer may well be, "Lord, open the Church of England's eyes!—the eyes of all Christians in England!—the eyes of all Christendom!"

E. S.

A BRIEF SURVEY OF THE WEST CHINA MISSION IN 1902.

A General Report drawn up in the Mission.

THE Mission this year entered on the second decade of its existence, and on a new chapter in its history. We have been recovering from the effects of the great retreat of 1900, and it was only when half the year had passed that the stations were once again manned to normal strength by the return of most of the missionaries who had gone home on furlough. With the exception of

the Rev. and Mrs. Callum, Mr. and Mrs. Hope-Gill, and Misses Thompson and Mitchell, all have now returned; and these (except Miss Thompson) have already, we trust, arrived in China and will rejoin the Mission early in next year. Then we shall be the largest number of missionaries in the field since the formation of the Mission. This will only remain so for a short time,

unless we get some reinforcements, as the furloughs of some are soon falling due.

We have welcomed six new missionaries during the year, viz. Mr. and Mrs. Thomas, Miss Sobey (now Mrs. Turner), Miss Marks (now Mrs. Kitley), Miss C. Carleton, and Miss M. Casswell. The last-named, to our great grief, was taken from us again after only a month's residence at Mien-cheo. It is a strange fact that the four members of the Mission who have been called to service above have all been more or less connected with Mien-cheo station, viz. Misses Entwistle, Acheson, Lloyd, and Casswell.

Four little missionaries have been born in the field this year, viz. Ernest Charles Thomas, Meriel Mary Squibbs, Ethel Mary Phillips, and Dorothea Rose Hickman. Little Ethel's was a short life of only thirty-eight days, and now she, with Mabel Horsburgh (four years) and Ethelreda Hickman (one day), represents this Mission amongst the children in glory.

We had scarcely settled down again with a feeling of some security engendered by the return of the Court to Peking and the generally improving aspect of affairs, when the mutterings of another Chinese storm were heard. Then in June came the first clap of thunder—the massacre of several members of a Protestant church at Tien-kuchiao, four days' journey from Sin-tu. From that time onwards till the arrival of the new viceroy in October there were reports of massacres and fighting going on in the districts south and west of us. The people generally were terrified and the prospect became rather unsatisfactory. The officials were most solicitous for our safety, but excepting Sin-tu, which is on the borders of the storm area, there was at no time any immediate danger to our mission stations. There was nothing to fear from the resident populace, who stood to lose as heavily as we should, but the Boxer forces were swelling, and had the change in the viceroyalty been delayed much longer, it looked as if the whole province might be involved in rebellion. It was deemed advisable for our missionaries to leave Sin-tu for a time, and also for the ladies who were living at the country house near Mien-chuh to come into the city. Although happily there were no further dislocations of missionaries, the work suffered from the

fear of the people to be associated in any way with the Church. The frequent recurrence of these troubles in Si-Chuan lately has shaken the confidence of the people in the ability of the officials to preserve order.

Bishop Cassels has paid three visits to this side of his diocese during the year. It is four days' journey from Pao-ning, where he lives, to the nearest C.M.S. station. In November he visited Mien-cheo and Wei-cheng, confirming two persons at the former place. In April he visited Sin-tu, where one person was baptized and three confirmed. Again in July the Bishop visited Mien-cheo and Wei-cheng, confirming four persons at the latter place. The visits to Mien-cheo in November and July were also the occasions of the bi-annual meetings of the Standing Committee of the Mission.

At the conference of the West China Missionaries' Advisory Board, held at Chen-tu in April, Bishop Cassels and the secretary of the Mission were the two Church of England representatives present. This Board aims to foster unity between the various Missions, and amongst other things has practically accomplished the delimitation of the spheres of work of each Mission.

In other parts of this province there have been remarkable movements of large numbers of people to join the Church. The motives no doubt are of a very mixed description, composed of a desire to shelter from official oppression, or escape punishment for evil-doing, fear of Romanist aggression, and hope of advantage in family and local affairs, with a modicum of desire to learn the truths of the Gospel. Nevertheless, great opportunities have thus been given, many new stations have been opened, and Church membership rolls increased. For better or for worse, this movement has scarcely touched our C.M.S. district, and the progress we have to record does not show much in statistical tables.

We will take the circle of our stations in geographical order.

We commence at *Mien-cheo*, the river port of the Mission. Work was commenced here in 1894. The statistics on September 30th read: Baptized adults, 14; children, 4; catechumens (including children), 14; girl scholars, 30. The congregation on Sundays varies from forty to eighty. The missionaries resident are the Rev. and Mrs. A. A. Phillips,

Mr. and Mrs. P. J. Turner, Miss E. D. Mertens, Miss R. F. Murray, and Mr. A. E. Seward. Mr. T. Simmonds also has his headquarters here, while working several towns in the neighbourhood with the hope of ultimate settlement in Chung-kiang, a city forty-five miles S.W. from Mien-cheo.

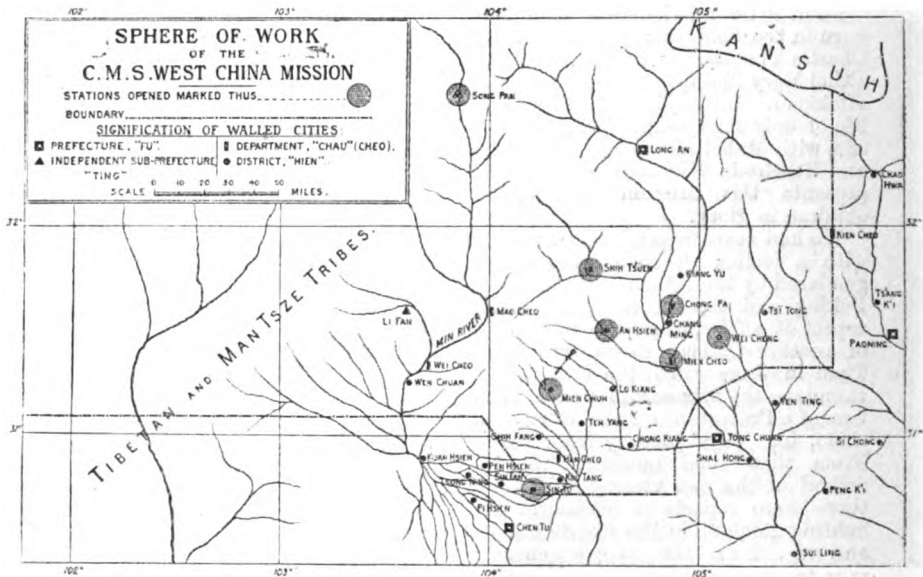
Miss Mertens has charge of the women's work, teaching all who call at the mission-house, visiting at the homes of the people, and teaching the classes of Christians and catechumens. She has had the joy of seeing four of the women baptized during the year.

Miss Murray has a girls' day-school,

letters, money, &c. He is also preparing for his second language examination.

Mr. Phillips has charge of the pastoral work.

An interesting event during the year has been the entry and exit of the chief military official of Mien-cheo, who for some years has been a member of a Christian Church. Helped into his office by "a word from the missionary" at Chen-tu, he came in great style, but before his term was fulfilled he found himself superseded, and being heavily in debt was unable to hand over to his successor the official funds for which he was responsible. Although we had



which has an average attendance of about thirty. Besides the influence upon the scholars, Miss Murray also gains an entrance into their homes, and the truths of the Gospel are thus being diffused over a wide area.

Mrs. Turner, having only arrived this year, is studying the language. Mrs. Phillips has charge of the housekeeping and gives help in the women's work.

Mr. Seward came to this station in July from Mien-chuh, and has charge of evangelistic and medical (amateur) work, and also has a school for teaching English to the sons of a few gentry. Mr. Turner is local secretary for the Mission, which involves the transaction of all the business matters, such as ordering and forwarding of stores,

been on very good terms with him all along, it was something of a relief to us when he took his departure. It seems to be almost impossible for a Christian to act consistently in an official position in China at present.

Mr. Knipe held a preaching mission here in September, and although much interfered with by almost constant rain, a large number of people heard the Gospel.

Our next station is *Wei-cheng*, at a distance of twenty miles N.E. from Mien-cheo. It is a good-sized market town with a resident magistrate. Mission premises were taken here in 1898. During the present year a much-needed addition has been made, giving better accommodation for

chapel and preaching-hall. The statistics read: Baptized adults (including two helpers), 6; catechumens (including children), 10; boy scholars, 12. The missionaries resident are Miss G. E. Wells, Miss L. Mellovey, and Miss C. Carleton. The last-named joined the Mission this year and went to Wei-cheng in September, and therefore is chiefly employed in language-study at present.

A special feature of the Wei-cheng work is the women's weekly sewing-class, with an average attendance of about twenty-five. Miss Wells writes, "Several of the women are very decidedly influenced by the Gospel." A day-school for boys had been promising until the Boxer disturbances commenced. At least one of the lads, who died recently, seems to have become a little Christian and bore good testimony on his death-bed. The baptism of the first four converts this year has given encouragement, and it is hoped to receive some others soon. Mr. Knipe conducted a "mission" here from October 28th to November 12th, which was well attended by the people of the town and country around.

From Wei-cheng, going west for thirty miles, we come to *Chong-pa*.—This station was opened in 1894, and has the reputation of being the most unfruitful and unpromising. A great deal of work has been done here, but with little visible result. Something is perhaps due to the frequent changes of workers. During the year it has been temporarily manned by Mr. and Mrs. Knipe and the Rev. and Mrs. W. Kitley. The statistics only show baptized adult, 1; child, 1. The Christian is of the scholar class and has been teacher of the language to the missionaries. It is hoped that he may become a useful mission helper.

A Bible-class for men on Wednesday evenings was prosperous till the disturbances arose, and then dropped off. Mr. Kitley has been teaching English to two men. The Sunday services have fluctuated in attendance. Mr. Kitley has paid visits to other places in the vicinity. Mr. Knipe has latterly conducted preaching missions at Mien-cheo and Wei-cheng, as recorded under accounts of those places.

Shih-ts'uen is a difficult journey of a day and a half from Chung-pa. It lies buried in the high mountains, and in July was cut off from the rest of the

world by a great flood, which swept away its big rope bridge. The Rev. and Mrs. J. A. Hickman are working here, and have seen some fruit for their labours amongst the simple mountain folk. The statistics on September 30th, read: Baptized adults, 6; child, 1; catechumens—number not to hand. Since then others have been baptized.

A few days' north from Shih-ts'uen, on the borders of Tibet, is *Song-pa*, a station which the C.M.S. took over from the C.I.M. in 1898, but as yet we have had no missionary resident there for any length of time.

An-hsien lies south from Shih-ts'uen about forty miles. It was opened in 1894, and, until their furlough, was the home of Mr. and Mrs. Knipe, with others helping them from time to time. Last year the Rev. and Mrs. O. M. Jackson were located here, and with them Mr. A. Lawrence. Miss Walmsley also joined them in August. The Church roll shows baptized adults, 8; children, 3; scholars, 15. There has been a good deal of trouble amongst the Christians, and two have been placed under discipline. Dispensary work and street chapel preaching have been the chief features of the work. A small class for teaching English has been held, but only two of the scholars are persevering in the study.

Mr. Jackson has been absent about three and a half months in the year on pastoral visits to other stations and on evangelistic work in the neighbourhood. Mr. Lawrence, in addition to his share in the ordinary work of the station, has been engaged in revision of the translation of the Chinese Prayer-book as used in this diocese. Miss Walmsley is actively engaged in visiting in the homes of the people, and has started a school for small boys and girls.

Mien-chu is a good day's journey S.W. from An-hsien, about thirty-seven miles. This is the largest city in our district, and is extremely prosperous commercially. The premises, which we have had since 1894, are small and not well situated. It is hoped that very soon we may acquire more accessible and suitable premises.

Mr. Seward, who had been holding the fort here alone for some months, till Mr. Beach's return from furlough in January, was transferred to Mien-cheo in July. Now there are resident here the Rev. Dr. and Mrs. Squibbs, Miss E. Casswell, and Mr. G. Beach.

The statistics show baptized adults, 4; communicants, 3; scholars, 15. Two of the former Christians have been transferred to other congregations; one has gone over to the Romanists. During five months there were recorded 2,500 visits to the dispensary, and to each patient the Gospel was offered either orally or by the written Word. The crowds who swarm the markets in this busy city afford endless opportunities for preaching and bookselling.

Dr. Squibbs has commenced a school for teaching English, and has an attendance of fifteen boys for an hour daily. The female patients who come to the dispensary are taught by Mrs. Squibbs and Miss Casswell, and the latter visits constantly in the people's homes. Mr. Beach's main work is in the market towns surrounding Mien-chuh. He has a small place at Hsiao-ts'uen, a town ten miles from the city, which he visits occasionally, spending a few days at a time.

Within the district of Mien-chuh, about eleven miles W. from the city, is *Suen-lang-keo*, i.e. "Rippling Waves Valley."—Here we have a small house which was taken in 1899 with the idea of making it into a sanatorium. Although it has not yet arrived at that distinction, it has served as a mission station this year. Miss L. Digby and Miss M. Knight came here in March, and very soon found an interesting work amongst the countryside people. Higher up the valley are coal-mines, and there is a constant stream of men and boys passing near by the house with loads of coal on their backs. Often accidents occur, and the missionary's skill is requisitioned with most beneficial effects. Miss Digby tells of an interesting visit she made to a Buddhist devotee and her forty disciples, to whom she was able to tell the Better Way. A little school has been started for boys, and generally a promising work is going on in this secluded mountain retreat. Whether this house will eventually grow into a sanatorium, or another site be chosen, is still an open question.

The last of our stations to be named is *Sin-tu*, a day and a half's journey—about fifty miles—from Mien-chuh, and two and a half days' from Mien-cheo, thus completing the circle of stations. *Sin-tu* was opened in 1894 and has been one of the most promising places. The statistics now are: Baptized, adults, 9; child, 1. The missionaries at this station are the Rev. and Mrs.

W. Andrews, Mr. E. A. Hamilton, and Mr. and Mrs. Thomas. Mr. and Mrs. Thomas only arrived in the Mission in June, and are studying the language. Mr. Hamilton has been located here temporarily, pending his marriage with Miss Mitchell, who is now on the way back from furlough.

The work of this station has suffered most from the Boxer rising. The city itself at one time seemed in danger of falling into their hands. All the missionaries, except Mr. Hamilton, retreated to Chen-tu for safety in August, and he also followed in September. During October matters had improved and the station was again considered safe. Before this rising, itinerations were made to the neighbouring towns and villages by Messrs. Andrews and Hamilton. In spite of the very imminent dangers to the Native Christians, they have remained faithful.

In the country enclosed by a line drawn around Mien-cheo, Sin-tu, and Mien-chuh is an enormous population inhabiting four walled cities and numerous flourishing market towns. We have scarcely touched that district, but we hope very soon to have mission stations in some of those cities and so kindle the Gospel light in the midst of that awful heathen darkness.

On the whole this has been quite an exceptionally disastrous year for Si-Chuan. During the earlier half there was a continued drought. The spring crops were mostly ruined, and there was not sufficient water to plant out anything like the usual quantity of rice. Then in July and August came a tremendously heavy rainfall. The rivers were flooded to a greater extent than has been known for many years, and much havoc was made of the house property and crops along the riverbanks. Added to all this has been the Boxer rising, which, although it did not actually spread much into our C.M.S. district, yet caused panic and dislocation of commerce. Rice has for many months been one and a half times the ordinary price, and all foodstuffs have risen in value. Consequently the starvation and suffering have been, and continue to be, very widespread.

The change in the educational requirements for the civil service examinations of the Empire has modified the attitude of the scholar class towards the missionary. Formerly they were our chief opponents, now they are very anxious to avail themselves of the ad-

vantages which friendship with the foreigner gives in the way of acquiring newspapers, educational works, &c. The sons of the gentry are willing to come to the mission-house for instruction in what used to be called the "barbarian language." It is conducive to the self-complacency of the Britisher to hear even in Mien-cheo the Chinese drill instructor shout to the men, "Number tree companee, queek march!" There is an unlimited sale for English Primers, First Readers, stationery, pens, pencils, &c.

An important event of the year has been the introduction of the Imperial postal system into three of our stations, viz., Sin-tu, Mien-cheo, and Chong-pa. Years ago we paid over a shilling a pound for all mail matter going out

or coming in. Now the ordinary stamp, affixed in England, brings the mail to our door, and in each of these cities there is the familiar red letter-box into which we can drop our letters just as in England. This is our great opportunity, but who can tell how long it will be before another eruption of the volcano occurs?

This report is issued with the object of enlisting much prayer on behalf of this West China Mission. Fuller details of the work and incidents connected therewith will be found in the annual letters of the individual missionaries.

We trust that at the end of next year the statistical tables may evidence a great advance, and may the Name of the Lord be glorified!

INDIAN NOTES.

THE dazzling pageant of the Delhi Darbár is receding into the soberer light of historical fact, and though we see no reason to modify our already expressed opinion that on the whole the ceremony was justifiable in its idea and purpose, while its practical working out has been wonderfully elaborate and successful, yet the admission has to be made that local opinion in India has not been unanimous in its favour. There are complaints of breakdown of railway arrangements, some grumblings as to distribution of honours, and more serious outcry as to personal waste and extravagance induced by the Darbár. Such drawbacks, however, are almost universal incidents of every big function, and we are not inclined to attach much permanent importance to them. There seems no reason to doubt that the main object aimed at has been attained, viz., a deliberate and dignified assertion of the political relations of the King-Emperor with the Native Princes and the people of India, and a development of the historic continuity of the Empire, obtained through a dramatic spectacle which by its splendour and solemnity should emphasize such relations and development in the thoughts and memories of all who saw or heard of it. And though the Christian aspect of the ceremony can be felt only by Christians, there was, we doubt not, an ethical wave of sympathy with the stately Coronation Service at the Darbár which went far beyond the ranks of the congregation, and which would be unfairly described as mere pride or exultation in the pomp of ceremonial. Few Englishmen in India would fail to share in some degree in the words of the Metropolitan in his sermon on the occasion: "Through all the pomp and the entertainments we have felt, not far below the surface, the presence of an immense responsibility. . . . We acknowledge the call made upon us by these great emotions and these great realities. We will be more devoted than ever to duty, and to the service of other men, more pure, more Christ-like, more worthy of the Lord. We Christians will try—in the plain familiar words, but words how far reaching!—to 'let our light shine before men, that they may see our good works and glorify our Father which is in heaven.'"

Lord Curzon's recent speech at the Jubilee celebration dinner of the Bengal Chamber of Commerce was one of the most interesting delivered by him in India, and marked by the virile ability and other characteristics

which have become associated with his personality. It is needless to say that dealing in an after-dinner speech with such topics as the improvement of Calcutta city, the economic position and future of India, the regulation of the currency, the attraction of foreign capital toward India, and the employment of native capital in the country, he could not attempt anything like an exhaustive treatment of his subjects, but his remarks throughout were practically valuable, and in one case at least illuminating. He has had now, as he remarked, the busy experience of four years in the country, with opportunities of acquiring knowledge admittedly unparalleled; and no one can fairly accuse him of having wasted his time. The Viceroy's personal opinion on most Indian questions is now becoming nearly that of an expert, while his reputation for getting things done is deservedly high. Time, of course, is needed to test effects and consequences, but for our own part we await such a verdict with hopefulness.

The utterance most worthy of notice in our opinion was that referring to the shorthandedness of the Indian administration. "We are trying to run this Empire with a staff that would be considered inadequate in a second-class European kingdom." This is a fact which we venture to say is quite new to the immense majority of fairly well-educated men in England, and its prominent assertion by such an authority should have due weight as affecting the consideration of many administrative problems. One reflection not noticed by Lord Curzon, as not related to his immediate object, but which we commend to the attention of some pessimistic critics at home, is the unreasonableness of the outcry against the Indian administration as being too expensive. The fact is that the conditions of British rule in India, while demanding a *cadre* of highly efficient administrators, curtail their number to an almost dangerous degree. And yet efficiency is absolutely necessary.

At a *darbâr* held at Indore on January 31st, Maharaja Sir Shivaji Rao Holkar, acting with the approval of the Government of India, resigned his chieftainship in favour of his son Tukaji, and retired into private life. Mr. Bayley, representing the Viceroy, announced the acceptance of the Maharaja's resignation and the confirmation of the succession to his heir. Such a proceeding has been in contemplation for some time, having become necessary from the state of the Maharaja's health, but the actual event was postponed till after the Delhi *Darbâr*, and has now taken place quietly and with only the necessary amount of publicity. The whole matter testifies to the settled order and friendly regard manifested by our Government in its dealing with Native States.

All friends of Christianity in India must rejoice at the appointment of Sir Andrew Fraser as Lieutenant-Governor of Bengal. He has been known throughout his service as a consistent confessor of his religion, living his official life keenly, hardworking in all posts of the service in which he has been employed, and combining in an exemplary manner the characters of a hard-headed, practical administrator, and a humble-minded, outspoken Christian. The advancement of such an officer does credit to the impartiality of the Viceroy.

"I remember how in this very hall (the Christian College, Madras) Dr. Fairbairn of Oxford exhorted us to believe that the England which rules in India is the same as the England which serves India. It is indeed a very desirable exhortation to give. Only it is not very much needed. Our feeling in this country is that the England which rules in India is by the actual fact of its so ruling, serving India.

The political service which England is rendering to India to-day is not considered to be of less importance than the other forms of service that are being rendered; and to be able fully to realize how England in ruling India is rendering service to India, a fairly large number of us have to learn the underlying motive of British rule and realize firmly that that motive is directed in a truly Christian spirit towards the advancement of civilization and the improvement of humanity."

It would have been *good* if these sensible as well as loyal words had been spoken by a member of the Indian Christian community, from whom we are encouraged to expect special sympathy for British rule—it is *better*, we venture to say, when we are able to call attention to them as the spontaneous and obviously sincere utterance of a non-Christian Indian. The speaker was an educated Hindu, M. Rangacharya, and—a teacher himself—he has formed his opinions from intercourse with the pupils and other teachers of the Madras Christian College. We are concerned to hear of the illness of the venerated Principal of that institution, but he may well have been helped toward recovery by the abiding consciousness that such opinions are the legitimate result of his long years of arduous missionary labour in Madras. Dr. Miller belongs to Christianity in India apart from church or sect, and even if we are not always able to adopt his views on particular questions we honour him as a loyal and true-hearted servant of His Master and ours. May there be years of valuable work before him yet in the scene so long and closely associated with his name!

The Decennial Conference of Missionaries at Madras is too important an occurrence to be dismissed in a brief note. We hope it will receive attention in a special article of this magazine, but meanwhile we cannot refrain from expressing our hearty appreciation of the call to Christian unity given by Bishop Whitehead, of Madras. There is a note of sincerity and common-sense directness which cannot fail to conciliate. "We must not be afraid," he said, "to look boldly in the face the real causes and grounds of our divisions. When once the principles on which we differ are fairly faced, and fairly tested by the teaching of Holy Scripture, we shall have gone a long way towards an ultimate agreement." And yet we cannot affect to ignore the fact that the real difficulty is the non-recognition of non-episcopal ministries. That is the crux, and it must remain insuperable for those who hold the doctrine of "Apostolic Succession." For ourselves we are thankful to be able to believe that such doctrine need not be entertained in order to make a man a loyal adherent of the Church of England.

According to clause one of Section 5 of the Indian Marriage Act (XV. of 1872), "episcopally ordained" ministers of religion may solemnize marriages without obtaining a Government licence to do so. The Government of India has recently ruled, on reference made to decide the point, that "the Legislature appears to have acted on the opinion that if in any religious body the right to ordain ministers is limited to a superior order of clergy, styled Bishops, this arrangement affords a certain guarantee of regularity of procedure, and that the ministers of any such body may therefore be exempted from the necessity of obtaining a licence." This definition includes Bishops of the Moravian and American Methodist Episcopal Churches, as well as those of the Church of England and the Church of Rome, and orders have been issued accordingly. We are heartily glad to record this instance of harmony between law and common sense. At the same time, we should welcome a change in the Act which would remove what appears an unnecessary slight on other settled and well-known denominations of Christians. Ordination, for instance, in the Presbyterian Church (not to mention

others) is a thoroughly public and orderly function, and no harm could possibly accrue from recognizing the fact in the present connexion. However, time and patience will doubtless bring such a reform, and meanwhile all recognized ministers obtain the licence, we presume, on making formal application.

Two more striking examples of the pressure caused by the activity and progress of Christian missionary work in Hindu and Mohammedan religious circles are found in the assembly of Bharat Dhanna Mahamandal (The Great Indian Religious Association) at Delhi during the Darbár, and a somewhat similar meeting of Mohammedans at the same place to hear a lecture given by one of their most progressive leaders, His Highness Aga Khan. In the one case, among other measures aiming at a Hindu revival, a Board of Pundits was appointed for the approval and dissemination of Hindu tracts, and preachers of Hindu doctrine are to be sent out. They are, however, to avoid controversy with professors of other religions. Among the Mohammedans the need of social reform, especially as regards the institution of *purdah*, seems to be felt. The learned lecturer himself made a strong protest against the custom, which he considers unsuited to the present times, and the *Muslim Herald* says:—

“We quite agree with his Highness in thinking that the custom of *purdah* is not only needless at the present day, but is entirely unsuited to the march of progress, as progress is understood at the present day. . . . The real antidote for all evils in society is education; and when we say that the *purdah* among the Mohammedan community is a nuisance, or the restrictions of the widows in the Hindus are a disgrace, what we really wish and mean is that there is urgent need for educating the womankind.”

This is, of course, sensible, but it is not the orthodox Mohammedan creed, as understood for more than a thousand years. We welcome it, however, as another of the many signs that the “mental seclusion of India” is passing away.

From a thoughtful article by the Rev. W. C. Penn, M.A., in *The Harvest Field*, we give a brief analysis of some salient points in the Universities' Commission Report considered from the point of view of the educational missionary. The writer says:—

“Our aim in engaging in the work of education in India is undoubtedly first and foremost to present the Gospel of our Lord Jesus Christ to the minds and hearts of the young. We use education as an evangelizing agency in the widest sense. By a liberal education, based on Christian principles, we seek to drive away the ignorance and superstition with which for centuries even the keenest intellects of the country have been fettered. In this way our work is to prepare the ground, by breaking the clods of prejudice and removing the weeds of useless customs, for the good seed of Divine Truth. We aim at true education, the ‘drawing out’ that which is best in our pupils and training and developing it. We aim at building up their characters by presenting to them the example and power of the Highest Character, and thus producing men complete, morally as well as intellectually.”

With these views of his work he finds in the Report three things which seem likely to help missionary education forward:—(1) The encouragement of English. (2) The insistence on the cultivation of a corporate college life by means of Hostels and College Societies. (3) The giving to teachers a predominant share in the affairs of the University. We agree that this is so, and it is not easy to say which of the three points is most important from a missionary point of view, though we incline to give first place to (2). With an earnest and sympathetic man in charge of a Hostel there would seem to be every chance of his obtaining a paramount and permanent

influence over the minds of his pupils with whom he is thus brought into close personal intercourse out of school or college hours. But to work this influence to the full he must have considerable time available.

Proposals, on the other hand, which at first sight seem likely to discourage aided colleges are:—(1) The raising of fees. (2) The abolition of second-grade Colleges. (3) The discouragement of a faculty of theology in the University. (4) The encouragement of Sanskrit.

The Report lays down two considerations which ought to regulate the amount of fees. They ought not to be so high as to check the spread of education, and they ought not to be so low as "to enable a poor student of but ordinary ability to follow a University course when it is not to his real interest to do so." There may be some question as to what is the student's "real interest," but we must confess that the Government position seems eminently sensible.

The abolition of second-grade Colleges will perhaps seem harsh to missionary workers, but we are assured that no hasty reforms will be started, and "that all existing interests, whether of teachers or students, must be carefully respected." And meanwhile the necessity of securing increased efficiency is practically brought home to those responsible for such institutions. For ourselves we should not be sorry if, in some cases, it seemed advisable to concentrate two colleges into one, if thereby a stronger staff and greater efficiency in administration could be secured.

There can be no doubt as to the expediency of (3). The present existing Universities in India, as Mr. Penn says, "are not the bodies to grant degrees in theology." But we look for a Christian University at no distant date, and that would naturally, we hope, take up the question with acceptance and practical success. As for the encouragement of Sanskrit, so far from a hindrance, it would be, we believe, a help to missionary work. We agree with Mr. Penn that "every thoughtful missionary would encourage the study of Sanskrit, for he desires nothing more than that the Hindus should study the sources of their own religion."

The inoculation tragedy at Mulkowal in the Punjab, whereby nineteen deaths were caused by tetanus, was lamentable indeed. Its cause, according to the authoritative statement issued after inquiry, appears to have been a variation from the original method of preparing the prophylactic. In the exceptional circumstances the Government has determined liberally to compensate the families of all those who died.

Rather more than £100,000 was remitted during the year 1902 through the Post Office by Indians working in Natal to their native country. The fact speaks strongly of the importance of the connexion of the Colony with India and the prosperity of the Indian emigrants to South Africa. The confidence in the Imperial postal arrangements which the ordinary Indian villager exhibits is a commonplace among district officers, and as a rule it is well deserved.

The Parliament of Religions which met in 1893 at Chicago was looked on with suspicion by a good many of us; we thought that the advocates of Christianity adopted a too conccessive position. It is therefore all the more pleasant to acknowledge thankfully that at least one unforeseen good has already been produced by it, and perhaps others may follow. An American lady, Mrs. Caroline Haskell, "in reading the proceedings of the Parliament of Religions," had "been struck with the many points of harmony between the different faiths, and the possibility of so presenting Christianity to others as to win their favourable interest in its truths." After founding a

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lectureship in Comparative Religion in Chicago University, she offered \$20,000 to the same University to found a second lectureship on the "Relations of Christianity and other Religions." Six lectures or more were to be delivered in Calcutta and elsewhere in India, wherever an English-speaking Hindu audience could be found. The donor wished that the lectureship should bear the name of John Henry Barrows, the President of the Parliament, and also that this gentleman might be the first lecturer; and this was eventually arranged, Dr. Barrows undertaking the work, we understand, at some inconvenience and pecuniary loss to himself. Principal Fairbairn was the second lecturer, and the third series has been recently completed by Dr. Cuthbert Hall, of the Union Theological Seminary, New York.

There are doubtless many difficulties attaching to such a task as that of presenting Christianity in a series of lectures to Hindus, but two seem to us of special importance. The first is that of saying enough, without saying too much; of being faithful and fearless in putting forward the characteristic differences of the Christian religion from all others, without being harsh and unsympathetic. The other difficulty is that of being intelligible to the audience, of conveying statements to the minds of the hearers which shall remain with them as solid presentations of intellectual fact, and not be lost with the echo of the words which are used to accomplish this. It is no disparagement to Dr. Cuthbert Hall to say that this latter task seems to have proved the harder. A friendly critic writes that "the average student one fears did not profit very definitely." At the conclusion of one of the lectures, the same critic (Rev. D. G. M. Leith, M.A., as he states in the *Harvest Field*) said to one student, "How have you been impressed by the lecture?" "I have thoroughly enjoyed it," was the reply; "Dr. Hall is a magnificent orator." "What definite ideas have you carried away from it?" was the next query. To that, with a little hesitation, the reply came, "I cannot say I have received anything as yet, but I am going to think it over again in my house." The same critic, however, goes on to note that the ex-student classes, consisting of men of greater age and experience of life, were able to follow the lecturer more intelligently. On the whole, we welcome such lectures heartily; they must do good in the great battle against darkness and ignorance, and in the two-fold fact that they have been inspired in America, and that two out of three of the lecturers have been Americans, we find another cheering token that the English-speaking race is one in the highest and bravest of all earthly tasks.

"Strong mother of a Lion line,
Be proud of those strong sons of thine."

It may surprise a good many of our readers to know that the beginning of Sunday-schools in India dates as far back as 1803, when the first school was started at Serampore, so that we are now in the centennial year of such work. Definitely organized work, however, began only in 1876, when the India Sunday-school Union was started, and since then very considerable progress has been made. There are now 6,938 Sunday-schools with a membership of some 300,000. The Acting Lieutenant-Governor of Bengal, the Hon. J. A. Bourdillon, C.S.I., in presiding at the Annual Meeting at Calcutta on February 27th, remarked that the amount of good which the Union had done and was doing would never be known; and this doubtless is true in India as of Sunday-schools elsewhere. The humble, unobtrusive character of Sunday-school work recalls the words of the poet:—

"The best part of a good man's life,
His nameless, unremembered acts of love."

But in the case of India as elsewhere such work unnoticed on earth is recorded above.

As an instance of the influence exerted by Christianity on the more intelligent leaders of Hinduism, the following extract from the *Indian Messenger* is worth noting:—

"It is the glory of Christianity that it generates hope and self-respect in the minds of people who are looked down upon and despised by the more advanced classes, and who have thus learned to think sneeringly of themselves. Christianity has done a most blessed work in reclaiming these people. With the treatment which these masses of people have received from the Hindu religion, and their present position in Hindu society, it is inevitable that this process of conversion into Christianity will go on. And the process will, of course, mean the growing weakness of Hinduism. . . . The only remedy is to take care of the so-called low-class people, to give them an honourable position within the pale of Hinduism. Hinduism can well exist without the invidious and injurious caste distinctions. Only by giving up the invidious distinctions among the castes and entrenching itself on its broad, central truths can Hinduism hope to resist the rushing flood of Christianity."

Three points are remarkable here: (1) The appreciative care and attention given to low-caste people; (2) The proposal to give them an honourable position "within the pale of Hinduism"; (3) The idea of giving up caste distinctions, and Hinduism "entrenching itself on its broad central truths." All three ideas are unknown to the traditional religion of India called Hinduism.

As a set-off to this we may quote an extract from a Tamil tract which has been widely circulated in Trichinopoly, and possibly other towns. Some details are very curious:—

"The Christian religion is one of the lowest religions on the face of the earth. It teaches to tell lies, steal, drink, gamble, commit adultery, &c. It does not speak of the perfections of God, of the soul, the world, heaven, and its character. It is contrary to reason and experience. . . . In this age of learning, intelligence, and civilization it tells us that only 6,900 years have elapsed since the creation of the world. It has been renounced and censured by all the great scientific men of England, France, America, &c. It is full of worms and many faults."

But apparently the writer is very much afraid of this base and foolish religion swamping his own noble and enlightened creed! And thus the conflict goes on of truth with error—light with darkness.

The controversies carried on in the correspondence columns of the *Epiphany* are nearly always instructive, and sometimes amusing—as, for instance, in this crushing criticism of a Hindu opponent by a dialectical Sikh:—

"I am quite sorry to say that he has sadly failed to handle the subject from its proper outset, and has only seized its tail, supporting the insignificant rhodomontade that a Sikh is a Hindu."

We learn from the North India localized *C.M. Gleaner* that Mr. W. C. McMinn, I.C.S., retired, has furnished funds for the purpose of providing a house of rest for the clergy and church workers of the Diocese of Calcutta. The building purchased with the 20,000 rupees given by Mr. McMinn is at Mussoorie. The first claim to admission is given to members of the Oxford Mission at Calcutta; next come other ordained clergy of the diocese; thirdly, other church workers in the diocese. We thank God for having put it into the heart of a retired civilian to use his money thus. R. M.

THE MISSION-FIELD.

Sierra Leone.

THE work in the Annie Walsh Memorial School, Freetown, during 1902, Miss H. Bisset says, has, on the whole, been very encouraging. The missionary interest of the pupils is shown by the fact that they raised among themselves and their friends £54. This sum has been divided between C.M.S., the Sierra Leone Church Missions, the local Mendi Mission, the Princess Christian Cottage Hospital, the Cathedral Building Fund, and a small portion was sent to the girls' school at Metlakahtla to help the pressing needs there. Miss Bisset says, "Nor does their interest confine itself to merely raising money, but they meet weekly to pray for the work in different parts of the world."

The Rev. H. Castle, of Port Lokkoh, says he can endorse all of Canon Sell's article in the January *Intelligencer*. In Port Lokkoh, the king and nearly all the people are Mohammedans. He writes:—"It is a critical time for West African Missions. More workers are urgently needed. . . . Every day trains of carriers from the interior come into this place. It would be a splendid base for operations if we could but have a dispensary, even without a regular hospital. It would be one of the best weapons to use against Mohammedanism."

The work in the Hinterland of Sierra Leone is crippled for want of men. Reporting on the Falaba Mission, Mr. T. Caldwell, who at present is the only European for that and the Limba country, wrote from Katimbo on January 22nd:—

You have here a Mission with three flourishing stations, a school at each with an average attendance of about thirty, and a devoted band of native agents, but where are the leaders? Alvarez is in another field, Hensley and Kinahan are at rest, and now the

gap is wide open. There is translation work to be done, evangelistic work, and pioneering, and if these opportunities are not seized upon now, who knows whether we shall not reap an unpleasant harvest in the future? Do send at least two good leaders.

Western Equatorial Africa.

Of the work in the Abeokuta district, Mr. E. Fry says in a letter to friends in Liverpool:—

You will be interested to hear that at the two farms I recently visited, namely, Asha and Erunbe, the Rev. J. A. Lahanmi, who is superintendent of that district, has just baptized forty and thirty-two people respectively, and at Ishan, where Jacob Fadipe is stationed, and which is practically the birthplace of all the work in the eastern districts, they have just laid the foundations of a church to be ninety feet long and forty wide, as their present church is no longer big enough to contain the people. Besides the baptism of the lepers [last month's *Intelligencer*, p. 201], I am glad to be able to say that on Sunday, November 2nd, four women and one girl who have been brought to Christ through the dispensary work were baptized, and a sixth was received into the Church, having been baptized at home some time since when seriously ill. Also a girl from my wife's Sunday class for pawn children (i.e. children

who are practically domestic slaves in lieu of money lent on them). One of the girls in this class has just finished learning the Epistle to the Ephesians, and can repeat it word for word right through, and what is more important, my wife says, "has the true knowledge in her heart too."

Speaking about collections, I think some of our younger readers will be interested to hear what the children of Abeokuta did for the pastorate this year. They collected over £39. One of our boys brought ten shillings. At the anniversary meeting over £700 was announced as being contributed by all the churches. It is the custom at this meeting to read out the names of each donor of not less than half a crown. This part of the meeting took up two hours and a half, and the whole meeting lasted from 10 a.m. till 2.45 p.m. The king was present part of the time.

Early in the year, Bishop Tugwell visited Oshogbo and Jebu Ode, in the Interior Yoruba district. The former town (where Mr. McKay was in charge of the C.M.S. work until his recent return home on furlough) lies to the east and somewhat to the south of Oyo, at a distance of from forty-five to fifty miles. On Sunday, January 18th, the Bishop confirmed three men, the first candidates for confirmation in Oshogbo. The men's attitude and responses indicated genuine earnestness. The following day he left for Ibadan, crossing the Oshun River in a tub—a very curious experience. The Bishop writes:—"You get into what looks like a wash-tub, a man shoves you off, and then, leaning on one side, strikes out with his legs, and forces you along at a surprising pace; but it is a risky proceeding. Moreover, some of these tubs leak so fast that it is at times a question whether or not you will reach the bank you seek before the tub fills and sinks." The distance from Oshogbo to Ibadan is about fifty-five or sixty miles. On reaching Aremo station (Ibadan) the Bishop was met by the Rev. J. S. Owen, who had been in charge of the Oyo Training Institution during the furlough of the Rev. F. Melville Jones, and, the latter having returned, was on his way to take up work to which he had been appointed at Jebu Ode. The following day the Bishop and Mr. Owen started for that place. There they received a very hearty welcome from 300 or 400 people who were being instructed by the Rev. R. A. Coker. On the Sunday morning the Bishop preached to a congregation of over 1,200, and in the afternoon Mr. Owen preached in Yoruba, and was perfectly understood. After arranging for Mr. Owen settling at Jebu Ode, the Bishop started the next day for Lagos *via* Ejinrin.

The Niger Delta Pastorate Church has recently held its second annual conference, this time at Opobo. It lasted five days, and was followed by Church Committee meetings which occupied another five days. Bishop Johnson writes: "It was a time of much work: it was also a time of refreshing from the presence of the Lord." The conference proceedings were preceded by Holy Communion service and a sermon by the Rev. J. Boyle, and they were closed with special meetings for prayer and addresses, and with an evangelistic service in the Native Council Court Hall, and open-air preachings. Over eleven hundred persons, including twelve chiefs, were counted in the service in the Court Hall, which, with the special meetings referred to, Bishop Johnson conducted.

Our attention has been called to the statements in the paragraph in last month's *Intelligencer* (p. 289) referring to the Rev. J. J. Williams's work among the Basas in Kpata. The outside number of people in Kpata itself is only 1,600. The 56,000 was Mr. Williams's estimate of the population of Basa Ngeland, which contains besides Kpata (the capital) some sixty cities and about a hundred hamlets. Mr. Williams did not commence the evangelistic work there, as our paragraph has been thought to imply, but is carrying on work already begun, in fact several Basas have been baptized.

On Christmas Day there was a record attendance at morning service at Brass, 840 being present. The Rev. H. Proctor says: "The church was packed full; over 100 children occupied the floor, round the reading-desk and pulpit. . . . This week we have our week of prayer. These three days we have had a school-room quite full—120 to 130 each day."

Eastern Equatorial Africa.

The Rev. F. Burt wrote from Mombasa on February 8th:—

It seems that I have never referred to the visit of Mr. Chamberlain to Mombasa in writing to you. There is nothing much to tell, but as I have read in the *Daily Telegraph* that the Mission

children were at Mazeras station, I should like you to know that they were children from Rabai and children of the U.F.M. Mission at Mazeras. Mr. and Mrs. Laight, Mr. Jones, and Miss

Madeley took the children to the station, and they sang the National Anthem in English as the train entered the station. Mr. Jones told Mr. Chamberlain about the church at Rabai and the large number of Christians connected with it, and also of the emancipation of so many slaves by

Mr. G. Mackenzie. Mrs. Chamberlain got out of the train to speak to the ladies, and when she heard that Mr. Jones was the man who brought Bishop Hannington's caravan to the coast after his murder she came forward to speak to him. They were both talking to the missionaries some time.

Uganda.

Bishop Tucker has formed for Uganda a local Committee in connexion with the British and Foreign Bible Society. It is to supervise the distribution of the Scriptures throughout the Mission, a work hitherto done by the C.M.S. The Bishop has accepted the office of President, the Rev. J. Roscoe that of Treasurer, and Mr. C. J. Phillips has been appointed Secretary. It is hoped that the inauguration of this Committee may be the means of extending the circulation of the Scriptures in Uganda and the neighbouring countries, and enlarging the field of Bible translation.

The Rev. E. Millar, of Mengo, wrote to a friend in England on February 15th:—"We had a large dismissal of teachers last month, about seventy or eighty were dismissed, but we could have done with twice that number. Here, as in England, the harvest is plentiful, but the labourers are few."

Work in the Kikoma district, which embraces three provinces of Uganda proper, is not more than two years old, Mr. H. B. Lewin having been the first European missionary to be stationed there (in January, 1901). His colleague, the Rev. D. A. O'Connor, who joined him last year, reports the baptism of some twenty adults. With a sufficient staff of teachers great things could be effected in this young Mission. Mr. O'Connor wrote from Kikoma on November 27th:—

The people are mostly Banyoro. These provinces were in times past a happy hunting-ground for Baganda raiders. To-day Banyoro and Baganda, alike within the Uganda Protectorate, enjoy the freedom common to all British subjects, and at the present moment the majority of native *teachers* throughout this district are Baganda: the former raiding country now, under the Gospel light which has risen upon it, furnishes teachers to this once down-trodden land. It is no light undertaking for a Muganda to come

and live as a teacher among the Banyoro, so far as his home comforts are concerned, and his pay is necessarily small. We could find room in this district for as many more (we have some thirty) teachers as are working at present. The men are in Uganda and here too, but where are the Europeans who can come out and devote their whole time to training such men and women? The present staff is far from adequate to the great need, and "the King's business requireth haste."

The following translation of a letter to the king of Toro, written by the Katikiro of Uganda when in England last summer, will be read with interest:—

Lononi, Julaya 26th, 1902.

To Daudi Kasagama, Kabaka of Toro, —How do you do, my Friend? Let me tell you the news of Europe from the Capital London. The people here surpass in number the straws which thatch the house in which you live, and they walk about the roads in swarms like locusts, they dress beautifully, and the rich and poor travel about on carriages drawn by horses. From Mengo to Bulemwezi [a distance of about twelve miles] is the distance the horse carriages run; but the steam

train would run from Mengo to Toro in ten hours [a distance of 180 miles]. Also I have visited several towns where they make cannons, cloth, guns, carriages, pens, knives, bridges, bricks, waterproofs, schools, houses, looking-glasses, and all kinds of things. The people gave me a great reception, and showed me much love. Oh! if I had only known English, how I would have talked with them all and thanked them, but I could not understand what the people said.

Over the King's illness we were

filled with grief, but he is now getting better, and will be crowned on Aug. 9th.

Now then, my friend, hurry up and get your country in order, for my house in Mengo, which you know, is not as good as houses in which peasants here sleep their horses; and as for the houses in which the rich live, there is nothing like them in all our land.

The death of Mr. H. H. Farthing was recorded in our February number (p. 124). In *Uganda Notes* for February, Dr. J. Howard Cook, who left England with him in 1899, gives a few lines of warm personal tribute to his memory. He writes:—

There is, I suppose, no better test for a man's character than *safari* life, and the minor and major discomforts attendant on long marches in the heat, and camp life in general. At the time when we travelled up country the railway was completed as far as Kikuyu, and twenty-seven marches lay between us and Luba's, whence we proceeded by way of the Lake. We had therefore many an opportunity for getting to know one another on the road. Perhaps what struck us most about Farthing was his unflinching good nature, combined with exceptional unselfishness, and a modest, retiring disposition. . . .

As a worker he was patient, plodding, and industrious. . . . He was from the very first located to Masindi, in Bunyoro, where he will be much missed. The Natives after a slight initial difficulty in grasping the pronunciation of his name,

At the time of his fatal illness Mr. Farthing was on a visit to Mr. A. B. Lloyd at Hoima, Bunyoro. Mr. Lloyd wrote in a private letter dated February 7th:—

I nursed him through the illness to the end, and I can tell you that the hardest trial I know out here in the mission-field is to have to close the eyes of a fellow-worker. We are so few in number and distances are so great. It is not for him we grieve, for, as he said to me towards the end, "I am not leaving the service, I have got my *promotion*"; but it is so lonely for those of us who are left, and the battle is getting fiercer and stronger every year. Africa is not evangelized yet, and at the present rate of reinforce-

Writing to a friend in England, Mr. Lloyd thus refers to the native pastor at Hoima, the Rev. Nua Nakiwafu:—

I have never had a dearer friend and fellow-worker anywhere, not even in England; he is one of a thousand, and daily teaches me many a lesson. He is an ordained priest of the Church in Uganda, and in that respect I suppose is my senior in Church matters, and

Therefore, my friend, endeavour to teach your people to lay hold on new actions; but if you could come here yourself you would say that Apolo has told us the truth.

Now, greet all your great Chiefs, and the Europeans in your land. May God protect you!—I am,

APOLO KAGWA, Katikiro.

found in him a warm-hearted friend and soon learned to love him.

He had been a good deal alone upon his station, and since the Rev. C. H. Ecob left for furlough (last July), he has had no European companion in his work. Yet no one ever heard him complain of loneliness: he simply and faithfully stuck to his post, and continued teaching and itinerating in his district.

At the end of December he came to Hoima to spend Christmas with Mr. and Mrs. A. B. Lloyd, and contracted a severe attack of blackwater fever, with complications that proved fatal after thirteen days' illness. In spite of all that medical skill and devoted nursing could do, he gradually sank and passed away on Sunday, January 11th. By his death we have lost a kind friend and the C.M.S. a faithful missionary.

ments we are only just able to hold the land we have occupied, and hardly that, while the great harvest-fields all around us are left. The Church must do something more yet if our Lord is to reign supreme King of all lands. Look at the map of Africa once more, Uganda is simply a pin-prick in the middle of it. North of us here in Hoima there is a stretch of country nearly 1,000 miles as the crow flies where there is no witness for Christ, and east and west there are huge regions equally dark.

indeed I always call him my vicar, but he is as humble as a little child. By this I do not mean that he is incapable of taking the lead in the work, for time after time when I have been obliged to go away for a while he has been left in full charge, and whenever I returned I

found everything in perfect order, and classes instead of having decreased had become greater. He is one of the triumphs of grace. At one time in his life, when I suppose he was about fifteen years old, he used to go about with his brother, who was one of the wizards of the old *lubari* (spirit) worship; he carried his charms and *jembis* (horns used in *lubari* worship) and attended all the

feasts and festivities of this heathen religion. One might truly say he was brought up in the very thick of the Devil's camp, and yet to-day he is one of the brightest stars that will shine in the crown of our Risen Lord from this dark land. Pray much for him, and for his wife Loi, who is his true help-mate in the work, and for his five little children.

Many of our readers will remember the Rev. H. W. Tegart's account in our February number (p. 115) of his visit to the Bulega district, on the far side of the Albert Nyanza. Since July, when he crossed, he has been enabled to send fifteen teachers to the different places. Three were supplied by Mr. Lloyd, of Bunyoro; two by Mr. Fisher, of Toro; and the remainder are Christians of Mr. Tegart's district of Bugoma. Mr. Tegart wrote on November 1st:—

It is quite cheering the heartiness with which every one has responded to my appeal for Bulega—how every man I asked to go went, so that I was left with only one baptized Munyoro, and he is a teacher. Yet I wrote on for baptism in the same week six new candidates.

One youth willing to go hesitated

because he was afraid his old father and mother might die while he was away. But the old people came to the rescue and told him to go, for would his staying keep them alive? Two days after his departure the old couple came and asked to be allowed to read for baptism! So "there is that scattereth and yet increaseth."

Writing of Kamuli, his present centre for work in Busoga, the Rev. A. Wilson says that since he got there in January, 1902, fifty-three adults have been baptized, thirty-three admitted to the Lord's Table, and twenty-four are in his confirmation class. The Sunday congregations range from one hundred to two hundred and fifty, and the daily classes from forty to seventy.

We are grieved to hear of the death, on February 18th, from blackwater fever, of Mr. A. W. Kemp, of Nassa, at the south end of Victoria Lake. Mr. Kemp was a skilled artisan, and after a short course at Islington he was accepted as a missionary in July, 1900, and left home in the following month for the Uganda Mission. He took up work at Nassa in September, 1901.

Palestine.

Miss F. Nuttall, of Ramallah, in her annual letter gives the following account of a recent visit to one of the villages in her district:—

Last time I was at Tayibeh a Protestant begged me to come to his house. collected a group of women, and kept them quiet while I told the story of Zaccheus. Had he not been there they would have chattered like magpies. He said, "We do want a lady like you to sit amongst us always and to teach our women." And indeed I am sure, if the ground at Tayibeh were tilled, it would bring forth an abundant harvest, not perhaps in nominal accessions to our Church, but in renewed hearts and lives. When I was showing a picture of the Crucifixion at the women's meeting, one of them said, "See! the Jews crucified Christ once, but we crucify Him by our sins every day."

This woman has been at school and can read. In her religious experience she has got to Romans vii.—and sticks there. Yet is it not a gain that she really grieves over her sins? She said to me once, "I am sorry I can read. I wish I were like H. and my mother-in-law and the rest of them. They curse and swear and are quite comfortable about it; but I *do* know better, and therefore God will judge me for my sins! Oh, what shall I do? I feel the Devil means to get me and will swallow me up! I have such a bad temper and such wicked thoughts." Will those who read this letter pray that this poor woman may gain the victory through our Lord Jesus Christ?

During the cholera epidemic in Palestine last autumn and early winter, only the

Christian doctors remained in Nablus. This fact greatly impressed the people. Of the terrible ravages of the disease in Gaza and the neighbourhood, Mr. H. G. Harding wrote in January :—

In September we heard reports of great mortality in the villages, but it was not till the middle of October that it broke out in Gaza itself. It spread with terrible rapidity, and raged for about six weeks. It is difficult to form an estimate of the deaths resulting. Many put the figure as high as 10,000 for the whole district. I have seen a record of 2,300 deaths actually noted in the city alone, but this does not profess to be complete. The state of affairs during the epidemic reminded one forcibly of the accounts we read in our histories of the Great Plague of London. Business was almost suspended, all places of public resort were closed, the streets were almost deserted, save that in every direction one met funerals. Burials were conducted hastily and in silence at all hours of the day and night. All who could do so fled from the town. Over the doors of many houses I saw painted a red cross, with the inscription "Lord, have mercy." This appeared over the houses of Moslems as well as Christians, for there was a very general belief in the efficiency of the Christian

symbol, which was strengthened by the fact that the Christian quarter suffered less than the Moslem.

At this time our native doctor and his assistants came out grandly. While doctors sent by the Government hid themselves, or feigned illness, Dr. Haddad and his helpers went about from house to house regardless of personal danger, ministering to the sick and carrying out such sanitary measures as were possible. The ignorance and fatalism of the people made this work peculiarly difficult. At the first many flatly refused medical help and denied the presence of the disease in their houses; reports were circulated, and believed by many, that the medicines were poisonous and that sanitary measures increased the disease. All this Dr. Haddad had to overcome, and in this he was so successful that before the end his presence was welcomed everywhere, and he had the satisfaction of seeing the great majority of his cases recover. It is not too much to say that whatever success there was in fighting the cholera here is to be placed to the credit of Dr. Haddad.

Turkish Arabia.

The Rev. J. T. Parfit, of Baghdad, now at home on furlough, in his annual letter written on January 27th, gives the following interesting items of news :—

We have been encouraged to find that our baptized convert Y—Y— has stood true to his faith although residing in a city far removed from the means of grace. Last spring he paid a visit to Baghdad with his family and astonished us with examples of the way in which God had used and blessed him. The Turks thought they had closed his mouth when they took him prisoner and prevented his being employed by the Mission. He now holds a military appointment in —, receives a good salary from the government that imprisoned him, and his testimony for Christ seems to be far more effective than it could be had he remained in Mission employ. He has certainly added wisdom and discretion to zeal, but he never conceals his convictions, and his superior officers find him too good a servant to part with him, as he is one of the few honest men in Turkish officialdom. He told us of many who were influenced by his

views, and his most promising pupil is the colonel of his own regiment. His children were at one time seriously ill, and the Moslem women gathered in their house, as is the custom, to see them die and to weep with the parents. Special prayers were directed, however, to the Holy Spirit, and God restored the sick, wherefore the poor women spread a report that Y— knew of a special saint in heaven who heard prayers on behalf of the sick, to whom it was worth while to pray.

Our shopkeeper has become more experienced, and our work is more extensive. Our sales for the year are :— Baghdad : Scriptures, 370; religious and educational books, 799; total 1,169. Mosul : Scriptures, 240; religious and educational books, 659; total 899. Besides this we sell a large amount of school materials, stationery, &c., and by the profits we are enabled to make the shops practically self-supporting. Special attention has been given to

this work because it bears more directly than any other upon our efforts to evangelize the Moslems.

This, as all other work in the Turkish Empire, is only carried on in the face of many difficulties. One example will suffice to show some of our troubles. There is a censorship upon all books, which makes it difficult to bring books through the Customs, and we are forbidden to sell a single controversial work. Last spring our shopman went to Beyrout with Dr. Sutton to make terms with publishers and to purchase £100 worth of books for our shops at the cheapest rates. When the boxes were half-way to Baghdad they were confiscated and broken open. Only an

appeal through the Consul to Constantinople secured their release. They were sent on to Baghdad, and were again confiscated upon arrival by the Turkish Council of Education. Again we appealed, and half our books were released. After three, four, and five months' delay, a second, third, and fourth appeal through the Consul secured us a few more, and now, after nine months, they still retain 196 of our books, and they pretend that they have orders to burn them. We could not afford to lose so many books, and they are deaf to our plea that all have been purchased within their empire, so our only hope is to weary them with appeals and win by our importunity.

Persia.

Of the need of reinforcements in the Persia Mission the Rev. A. K. Boyland, of Ispahan, writes:—

They have been wanting a second clergyman for Yezd for some time, but the answer to appeals is that there is no one to be sent. If friends at home could only come out and see for themselves how much the work is handicapped on all sides for want of workers, surely more would realize the

urgency of obedience to our Master's command that as we see the harvest truly is plenteous, but the labourers are few, we should pray the Lord of the Harvest that He send forth labourers into His harvest, and many more would be led to give themselves to this work.

Bengal.

How the Associated Evangelists work is well shown in the following extract from the annual letter of Mr. J. H. Hickinbotham, of the Santirajpur band:—

Towards the end of the hot weather a Bengali brother and myself were enabled to go for a short preaching tour in the new bullock *gari* (cart) of Santirajpur. We took nothing with us but a pound of biscuits and a little tea, yet all the time we hardly had to buy any food, the villagers being only too pleased to entertain us.

The first place at which we stopped was the house of a Mohammedan fakir, who is well known within a radius of about fifteen miles. His house is the resort of all sorts of fakirs, and coming as we did, and dressed as we were, they received us as some of themselves, and we were enabled to preach, to numbers varying up to 150, day and night for the three days we were there.

From here we visited several villages, stopping an hour or so here or a night there, till we came to Pusubpur, where we spent a week at the house of three Mohammedan young men. Here again we were kept busy preaching and teaching, never for a moment being alone. Even at night, when lying down, our work was not yet finished, for the

young men of the house had lots of questions to ask us, taking opportunity of the night when others were not by.

At Kishubpur there are several very real inquirers. Moreover there is an earnestness about the village which I have not perceived in any other village about here. In this way our tour was carried on. To-day we were living in the house of some friendly Mohammedan; again, we were spending the night in our *gari* under a tree by the roadside; another time we were spending the night by a vast pool covered with the beautiful padma flowers, having for our companions only a few fishermen who have come from the village, which is four or five miles away, to carry on their work of fishing. This is a way of reaching the people which can, as far as I can see, be surpassed by no other method.

The last few months I have been spending at Allardurga. It was at this place where last year a Hindu woman and her two sons were converted to Christianity. Allardurga is a place full of interest, and at no time should we be

surprised to hear of people coming out on the Lord's side. Nevertheless the people are very fearful, and there are

those who would rather see their children dead than become followers of the despised Nazarene.

During last year the Rev. S. R. Morse, of Bhagalpur, has had charge of the Orphanage and the High School. The name of the former has now been changed to the "C.M.S. Boys' Boarding-school," because an increasing number of Christian boys have become boarders in order to read in the High School. Of the work of the boarding-school boys he wrote on January 26th:—

There were sixty-five boys in residence during the year. They comprised ten boarders, twelve working boys, three tailors, seven weavers, two gardeners, and forty-three orphans reading in the High School. The tailors make all the clothes of the institution, and get a little *baksheesh* according to the work they do, as well as their food and clothing, with which they are very well contented. The weavers make dusters,

for which we have a very ready sale, and lately an improved weaving-machine with the "fly shuttle" has been introduced, so that they can do with this more than twice the amount of work in half the time. On the new machine they make not only dusters, but white table-cloths and bed-sheets. The gardeners help in the garden, which supplies the boarding-school with all its vegetables.

The High School is the only Christian High School in Behar amongst a population of 23,000,000. "The number of Christians in the province is fast increasing," Mr. Morse says, "and the need for a Christian High School with hostel accommodation is more and more felt by them. If we had hostels for Christians, Hindus, and Mohammedans, our school would treble its numbers in a year in such a large centre as Bhagalpur."

The United Provinces.

The Viceroy of India, who was on tour in the United Provinces, accompanied by the Lieut.-Governor, and escorted by the 4th Bengal Lancers, left Government House on March 31st and drove to the Oxford and Cambridge Hostel at Allahabad. The Rev. W. E. S. Holland (Warden) and the Rev. P. Brocklesby Davis (Sub-Warden) received Lord Curzon and conducted him round the institution. The *Pioneer* newspaper of Allahabad says:—"The Viceroy displayed great interest in their work, and gave a practical proof of his approval by a private donation of Rs. 300 to use as the Warden might think fit to improve the library or for any other similar improvement."

The North India localized *C.M. Gleaner* has the following:—

The missionaries of the C.M.S. United Provinces Conference, which was held at Benares last October, decided to collect among themselves and to remit to London the sum of £100 each year for the support of a Conference "Own Missionary." They left the selection of the missionary to the Parent Committee in London. Information has now been received that the Rev. George

Chapman has been chosen as the missionary supported by the Conference. Mr. Chapman has been attached to the Japan Mission since 1884, and has lately been appointed Principal of the Divinity School at Osaka. A very interesting link has thus been established with Japan, and the Conference will feel that it has a worthy representative there.

The movement amongst the Lal Begis in the Meerut district (see *Intelligencer* for May, 1902, p. 356) still continues as vigorous as ever. The Rev. W. G. Proctor says: "Inquiry brings to light the same mixed motives, but there seems to be a gradual apprehension of the real requirements for becoming true Christians. This, no doubt, is the result of the careful teaching given to those who have already received baptism, who pass on to their brethren, to the best of their ability, what they have learnt." During last year sixty-three adults and fifty-nine children have been baptized. Most of the converts have had to endure persecution, often severe and persistent. The number of villages in which there

are Christians or catechumens has increased during the year from seventeen to thirty. Applications from many other villages are under consideration, and it is hoped the majority of them will be responded to during this year. A sort of "District Council" has been elected by the different congregations to sit in judgment upon and punish offenders against Christian law and custom. The Rev. R. Hack, now at home on furlough, says, "The influence and example of the teachers is all-important in these infant churches, so I ask your prayers in behalf of these brethren." The Gleaners' Union has flourished during the year. Several of the members hold missionary-boxes, and most of them showed their practical sympathy by giving a day's pay in addition to their usual offerings for the Society's Deficit Fund, towards which Rs. 34 were sent. The first Wednesday evening in each month is set apart for a missionary service and address.

The Rev. H. J. Molony, of Marpha, in the Gond Mission, Central Provinces, in his annual letter, says the best thing of the year has been the starting of work by the Native Missionary Society. He writes:—

It had been gathering a little money for some years past. The strained finances of the C.M.S. this year led me to appeal to them to begin work. They appointed a young schoolmaster as their first agent, and now our Conference has decided to resign one of

its C.M.S. grants in consequence, so that the Native Missionary Society is really relieving C.M.S. Most of the workers give a fixed portion of their salary, collections are made in the churches, and others give a little. It will grow, I trust.

Punjab and Sindh.

The Rev. and Mrs. T. E. Coverdale left Batala on January 25th. They received a hearty send-off, especially from the boys of the A.L.O.E. High School, which Mr. Coverdale has brought to a high state of efficiency. On Mr. Coverdale's departure the Rev. J. A. Wood, Principal of the Baring High School, Batala, took over the general supervision of the A.L.O.E. School.

There are 300 villages in the Rev. E. Guilford's district of Tarn Taran, and in his report for the year he says that in the spring he was able to make a fairly long tour amongst them, but the autumn tour was much interfered with by the necessity of his attendance at the C.M.S. Quinquennial and the Decennial Conferences in Madras. December, however, was not wholly lost, for while he was absent about 100 villages were visited by a band of Indian fellow-workers, accompanied by Indian musicians. Mr. Guilford says:—

To them going out for an extended tour without the European missionary was a new experience which they embarked on with no little trepidation. But they have had no cause to regret it, for, on the whole, they had a very encouraging

time, while their confidence in the power of the Message itself which they were commissioned to deliver has been increased. Ten years ago such a tour by an Indian band of workers would have been almost an impossibility.

Of the bubonic plague we read in the same report:—

Plague has been bad all around us, and it is at the present time ravaging the town of Tarn Taran, bidding fair to decimate it ere long. This dread disease first made its appearance in the town in the early spring [1902], but by the use of prompt measures we were able then to stamp it out for the time being. It was not until we were about to start for Madras at the end of November that it again made its appearance here, and before we had been away a week it had claimed many victims. So pitiful were

the tales of woe sent after us that we were fain to curtail our visit to the south, and return hastily.

The appearance of the town when we visited it within an hour of our return will ever be an awful spot in our memory. It was like a place of the dead. Most of the people who could get away had fled in panic from the place, and the rest were utterly stricken with fear. It had never before been our sad lot to witness in the presence of prevailing death the demeanour of

those who were "without hope and without God in the world," and God forbid that it should ever be again. If men who prattle about the all-satisfying nature of non-Christian religions, and cry shame upon those who would replace them by the pure religion of Christ, could have stood with us in those death-stricken streets before those terrified people whom we met, and could they have heard as we did those piercing, heart-rending cries of hopeless sorrow which were wrung from many a stricken heart, they would cease to utter words which but betray their ignorance, and show their lack of faith in the power of the Gospel of Christ.

In October, most of the Christian men in the place, with the missionary at their head, went to the main bazaar of the town and were inoculated against plague by Dr. Browne, of the Amritsar Medical Mission, in the presence of a large gathering of the town folk by way of example to them. About 160 others followed their example and were inocu-

lated, but the rest of the people in the town steadfastly set their faces against it, and declared that they would rather die than receive this great benefit which a benign Government at great cost wished to confer upon them. The result is that many of them have died, and now a large number of those who remain have an earnest desire for inoculation. The same crass stupidity was shown by the people of two villages not far from here, with the result that in one, out of a population of 2,100 persons, 400 died in about five weeks, while the other has lost about a third of its inhabitants. The latter village is only about a quarter of a mile from the C.M.S. compound; in fact the compound is reckoned as forming part of the village itself. Yet, in the midst of this "pestilence that walketh in darkness, and this destruction that wasteth at noonday," not one of our Christians has been touched, though "a thousand have fallen at their side." Surely our note of praise need be loud and long.

On March 5th, the new church of St. John at Chhota Clarkabad was opened. The increase of Christian tenants at Clarkabad during the last few years has led to the settlement of this branch village, where a catechist has been stationed for some time past as assistant to the pastor, and this has called for the erection of a small church, the mother church of the main village being about two and a half miles distant. The Bishop of Lahore had come down the evening before to perform the service of dedication, but to the great regret of all he was too unwell to take any part in it. He therefore commissioned the Rev. T. R. Wade, Chairman of the Church Council, to conduct the opening service, in which he was assisted by the Rev. Fath Masih, pastor of Clarkabad, the Rev. Dr. Weitbrecht giving the address. Somewhat later the Bishop was able to confirm thirty-one candidates in Clarkabad church, but he was obliged to delegate the address to Dr. Weitbrecht. Since then the Bishop has been compelled to cancel his engagements for the present in order to take complete rest.

Western India.

At an ordination in Bombay Cathedral on March 8th, the Bishop of Bombay admitted to Priests' Orders the Rev. A. D. Henwood, of Poona.

In October last, as the result of an effort in which the ladies of the Missionary Settlement joined with the Rev. H. McNeile, a house was taken in Bombay and furnished to serve as a Parsi Christian Hostel. A member of the Girgaum congregation, who holds a post in the Government telegraph service, now resides there as superintendent, and his wife, who is a Bible-woman, is installed as matron. Mr. McNeile in writing of this new venture says:—

The number of Parsi Christians is small, and a young Parsi, wishing to join the Church of Christ, finds that he has to face not only the loss of his position and means, and the indignation of his relatives, and ostracism from among his associates, but also the coldness of isolation in his new posi-

tion, for he is not a European, and cannot take up a position among us as if he was one. This has been felt by some of them very bitterly.

Our new Hostel is an attempt to mitigate the distress which thus confronts our inquirers. They ought no doubt to accept any hardship that our

Lord Jesus Christ may lay upon them ; but it is not our duty as missionaries to aggravate their troubles, rather we should do what we can to lighten their burdens and remove their difficulties. We shall expect those who are able to pay their way to contribute substantially towards the expenses, for the institution is not intended to be an almshouse. At the same time if any are turned out of house and home for

Christ's sake, our purpose is to help them generously, and not to treat them with the cold charity that St. James reprobates. The whole cost of this effort up to the present time has been met by friends who are interested in the Parsis, and no part of it has been charged to the Society beyond the sum of £5, which some kind donor sent me, and which I have placed to the credit of this Hostel.

South India.

The Southern Pastorate, Madras, held its thirty-fifth anniversary on February 24th. The report presented at the time stated that the Pastorate is "more than self-supporting so far as Church work alone is concerned." One of the members of Zion Church paid one-tenth of his first salary as his special thankoffering, and another member sent Rs. 20 from Natal for the mercies he had received from God in South Africa. The Preachers' Association started in 1867 by the late Rev. W. T. Sathianadhan has now nearly sixty members on its rolls, and is also entirely self-supporting; the female members of Zion Church raise among themselves and pay all the expenses connected with the preaching tours.

The Madras Northern Pastorate held its thirty-fifth anniversary on March 11th. A new feature of the work during last year was the formation of an association called "The Centenary Hall Association," to meet in the Centenary Hall which was built in 1901 opposite the C.M.S. chapel, Broadway. The object of the association is to promote the mutual improvement of members by the diffusion of useful knowledge, and also to influence English-speaking Indians by means of lectures and discussions.

In order to show the extension of the work in the Ellore district of the Telugu country, the veteran missionary, the Rev. F. W. N. Alexander, who has been in the field forty-six years, gives in his annual letter a table of statistics for four decades from 1871 to 1902. The following particulars are of great interest:—The baptized Christians have increased from 237 in 1871 to 4,020 in 1902; congregations from 5 to 93; schoolmasters from 10 to 55; children in village schools from 200 to 1,306; the yearly baptisms from 30 to 407. Of the present aspect of the work he says:—

A great and effectual door is opened for the spread of the Gospel towards the north-east of the district. Three evangelists preach conjointly in that direction, and have led to the occupation of eight towns, and 100 adherents have already been gathered. Humanly speaking, we only want properly qualified agents to win a large number of

converts in that circle. Four Lower Secondary schools for caste people give us close touch with the upper classes. Six Mala schools are also opened, but education does not make much progress among the lower classes. Near Ellore several new villages have been occupied, and give good promise of future extension.

At an ordination service in the English Church at Tuticorin on March 8th, the Bishop of Tinnevely and Madura admitted to Priests' Orders, Mr. S. Devadasen.

It is our sorrowful duty to announce the death, at Madras on March 30th, of the Rev. J. C. McLeod Hawkins, of the Tinnevely Itinerancy. Letters from the Secretary of the South India Mission, written early in the month, had informed us of the serious nature of Mr. Hawkins' illness. He was the eldest son of the Rev. R. McLeod Hawkins, Rector of Heanton-Punchardon, and graduated from Jesus College, Cambridge, in 1889. He offered to the Society in 1891, but medical opinion was adverse, so he went out and worked independently for two years with the Tinnevely missionaries in itinerating, &c., and passed the language

examinations. In December, 1893, he was accepted by the Society; in the February following he left for India; and a few months later he was appointed superintendent of the Tinnevely Itinerant Mission. In the same year he was ordained by the Bishop of Madras, and was admitted to Priests' Orders in 1895. Since 1899 he had been examining chaplain to the Bishop of Madras.

Travancore and Cochín.

At an ordination by the Bishop of Travancore in the pro-Cathedral at Cottayam on March 8th, Messrs. M. T. Chakko and T. I. Cheryan were admitted to Deacons' Orders. Mr. Chakko is a nephew of the late Archdeacon Koshi Koshi, and will assist Archdeacon O. Mamen at Mavelicara; and Mr. Cheryan is a brother of the Rev. T. I. Abraham, and will be in charge of the Nedungadapalli pastorate.

By invitation of the authorities of the Reformed Syrian Church, the Rev. T. Walker, of Tinnevely, has again held special mission services for the Syrian Christians of Travancore. The meetings closed on Sunday, March 1st. There were three meetings daily; two of them in a huge *pandal* (booth) erected in the dry bed of the River Ranni, at Maramanna, and the other for Christian workers in a house close by. The attendances daily increased. On the last day it is calculated that there were about 30,000 people present, and the addresses, which were interpreted, had to be repeated sentence by sentence by three other persons placed at considerable distances from the original speaker and from each other. Both the Metropolitan, the Right Rev. Mar Thoma, and his suffragan were present at most of the meetings. It was announced that the Evangelistic Association of the Reformed Syrian Church was in debt some Rs. 2,000 and the people cheerfully contributed on the spot enough to clear the debt and place the Association in funds to the extent of Rs. 1,000. The *Christian Patriot* of Madras says:—"To Mr. Walker is mainly due the revival of vital religion in Travancore, chiefly among the Syrian Christians, who are eager to avail themselves of Mr. Walker's efforts to raise the spiritual tone of their ancient Church."

Ceylon.

We are sorry to hear that the Rev. J. Ireland Jones has been in very poor health for the last six months. One branch of his work in Colombo is the visitation of the gaol and hospitals, both of which give opportunities of an unique kind. Of the former he wrote on November 28th:—

Every Sunday morning from 8 till 9 we have liberty to preach to prisoners awaiting trial. The catechist Lokuge goes every week; I am there on alternate Sundays. Sixty, seventy, and sometimes a larger number of men, charged with all manner of crimes, sit around and before us listening, in many instances attentively, to the Word of Life. At the close of our preaching the tracts are received with eagerness. There has been special and painful interest in this work recently. Murders have been of late very frequent, and among our listeners have been seven or more men charged with this dreadful crime. The last day on which I was present one of them sat at my feet, a spokesman of the others, asking questions on what I said. "Shall you be

here next Sunday?" he asked. "No," I replied, "I shall be engaged elsewhere. I shall be here the following Sunday." His answer was, "Ah, then it will be too late!" He was one of the first to die for his crime! On another occasion, later, when I was prevented by illness from being there, an old man charged for the second time with murder, admitted his guilt, and said he knew he must suffer its penalty; but he asked the catechist to pray for him. The catechist knelt, and eleven of the prisoners knelt around while he prayed, tears running down the face of the poor doomed man. Six, I believe, have already been executed of those to whom we preached, two being baptized in the condemned goal by the Romanists.

The death is announced under sad circumstances of the Rev. Johannes Perera Kalpage, Singhalese pastor of Bentotte. He crushed his finger in a folding-chair

and the damage to the wounded member was so serious that he had eventually to enter the General Hospital at Colombo, where all that medical skill could do was done for him, but he passed away on March 12th. Deep sympathy is expressed in Ceylon with his widow and large family of children. Mr. Kalpage was ordained by the Bishop of Colombo in 1881, and was admitted to Priests' Orders in 1887.

The Rev. and Mrs. J. W. Balding, of Cotta, were recently the victims of a serious robbery. They were drugged by the putting of poison into their food for dinner, apparently by a man who was seen hanging about the kitchen in the evening. This made them sleep soundly, and during the night the house was entered by a gang of men who evidently intended carrying off the iron safe, which would ordinarily have contained a goodly sum of money for the payment of salaries on the following day, but actually had very little in it. The men, however, were evidently unable to get at the safe, and therefore carried off a large heavy box containing a quantity of new clothing, house linen, plate, and cutlery, valued at about Rs. 500, which Mrs. Balding had recently taken out from England. The poison made Mr. and Mrs. Balding ill for more than a week.

After an unbroken period of thirty-eight years' work as catechist and clergyman at Pallai, the Rev. John Backus, Tamil pastor, has been appointed to Nellore. On the eve of his departure, January 29th, he was the recipient of three addresses and a handsome purse from friends and members of the congregation. The Ceylon localized *C.M. Gleaner* says, "Mr. Backus had a singular hold on the hearts of the people, and his influence was felt from Elephant Pass in the east to Ussan in the west."

South China.

The Pakhoi Medical and Leper Mission is gaining every year the increased confidence and popularity of the Chinese. Dr. E. G. Horder is at home on furlough and the report for last year is signed by Dr. L. G. Hill, who is now in charge. Including some at Kotak, four miles from Pakhoi, and at Limchau, seventeen miles distant, and at Nam-hong (not yet permanently occupied), twenty-five miles away, over 27,000 patients were seen in 1902. The leper compounds are largely self-governed. The teaching, the cooking, and the surgical dressings are all done by lepers. A leper superintends the compound, and other departments are filled by men among the patients who seem qualified to occupy such posts. The report says:—

At the close of the year we have over 120 lepers in the Leper Hospital and Asylum; eighty-five in the men's hospital and forty-three in the women's. No remedy has as yet been found for this disease. Year by year we do our utmost to make the poor creatures happy who throw in their lot with us.

Cast out by their friends, relatives, and fellow-countrymen, it is only the despised foreigner whose pity takes a substantial form, and they find a home of refuge with us. Our leper hospital is a standing monument to the Divine origin of Christianity, and as such, it appeals to the people.

Notwithstanding a year of much trial and sorrow and suffering among the Native Christians and the people generally, Archdeacon Wolfe, of Fuh-chow, is thankful that some progress has been made in his district, which includes Fuh-chow city and the immediate neighbourhood. He wrote at the end of last year:—

There have been 117 adults and 44 children of Christian parents baptized during the year in the Fuh-chow district; 172 have been admitted into the catechumens' class. There are 447 inquirers who attend more or less regularly the services and prayer-meetings in connexion with the various churches in the

district. The number of baptized at present with us in this district is 785, of whom 313 are communicants.

The native subscriptions given this year for the pastoral work are \$462, which is over ten per cent. more than was subscribed last year. The sum subscribed for other objects in the district is

\$2,451.40, making a total of native subscriptions of \$2,913.40 during the year. This calls for thankfulness. But I cannot feel satisfied in this respect till I see the communicants subscribing on an average \$5 each a year to the pastoral fund and self-support. At present our

people for the most part are very poor and find it hard to make a living, but I think, notwithstanding, they ought to give more than \$462 to the pastoral fund. It must be remembered, however, that a dollar to a Chinaman is equal to £1 to an Englishman.

The Rev. J. B. Carpenter, who has recently been appointed to take charge of the Hok-chiang district of the Fuh-Kien province, wrote on November 27th:—

I expect most of the Hok-chiang letters will be telling of what a very sad year we have had. The plague has been as bad as last year, but this year has touched us more closely, as two of our best catechists and several of our Christians have died from it. The

famine has been far more severe, meaning much suffering in the past year, and there is a very bad outlook for next year. Another most earnest catechist has just died, leaving us with vacancies which, I am sorry to say, we are unable to fill up.

The Chinese pastor of Hok-chiang says in his annual letter:—

Last year we had very much plague, and of our Christians and catechumens 260 died. This year, because of the drought, wood and rice are very dear, and the sufferings of the people it is difficult to describe.

Thanks to God's grace, in spite of all these difficulties, our opportunity is good and our numbers increase. We have thirty churches, divided into seven pastorates, but only thirteen catechists;

1301 baptized Christians, 528 communicants, 1045 hearers, and 398 children. This year our subscriptions are \$680.80, besides \$306 for repairs and charity. This is an increase of \$288 in three years.

We are very sorry to report that two of our best catechists have died, because, while the harvest is plenteous, the labourers are few.

Miss E. Mort (Victoria C.M. Association), of Keng-tau, in the Hok-chiang district, asks for prayer for an island—Gong-ging—where the lady missionaries are able to go only about twice a year for a week's visit, on which island there are 129 villages. "At the present time," she writes, "we have so many villages that we cannot touch the fringe of them, and so we go to those in which there are Christians, and trust in time the Lord will open the way for all to hear." In a recent itinerating trip she came across an old man who much interested her, of whom she writes:—

He has always been most earnest in worshipping the idols, and last year was one of the head men in a great idol business in his village. Not long ago he seemed in the daytime to have had a vision, which, had he been a man who drank, would have made one think he had had an attack of delirium tremens, but being a steady man one could not think such a thing of him. He felt himself surrounded by hideous black objects which tormented him. He prayed without avail to heaven and earth to let them leave him, when quite suddenly he seemed to see suspended in the air

the two Chinese characters which stand for "God." This seemed to show him he was to pray to God, and he did, and immediately the objects left him. After this he became an inquirer, and when baptized had already a very good knowledge of the truth as it is in Christ Jesus. As he can read, he is able himself to study the Scriptures, and now spends all his spare time in doing this. His testimony must surely be used of God to those among whom he lives. He can say to those in darkness, "Once I was blind, but now I see." "The Light of the World is Jesus."

Mid China.

For the past three years the Rev. W. G. Walshe, of Shanghai, has devoted his time and energies to the work of preparing Christian literature in co-operation with the "Society for the Diffusion of Christian and General Knowledge among the Chinese." Of the importance of this special branch of missionary work he writes: "I am still thoroughly convinced, and consider it one of the surest and speediest

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methods of influencing China in the direction of reform and regeneration; and that this opinion is shared by many is shown by the increasing number of missionaries who distribute our publications, as well as those who proffer us their assistance in the work of translation." One of Mr. Walshe's duties during last year was the supervision of five English-speaking translators. Of two of these he writes:—

One feature of the past year I cannot forbear to mention, viz. the fact that two Chinese graduates who have been working with us have lately enrolled themselves as Church members. One of the two holds a high literary

degree, and has persuaded his brother, also a graduate—but not directly connected with us—to become a Christian, and these two have brought their families with them into Christian communion.

The Ningpo Chinese Church Missionary Society recently held its first annual meeting in Shanghai. There were ten delegates. The annual sermon was preached in the Cathedral. The Rev. Sing Tsæ-Seng (Ningpo) was the preacher. The Rev. Yü Hyien-Ding (Hang-chow) gave an address showing how the Society came to be started. The Rev. Dzing Kyi-Doh (Shanghai) read the prayers. "It was an interesting and helpful time," the Rev. C. J. F. Symons wrote on February 18th. "The audience, because of the hour (7 p.m.) and day (a week-day), was not large, about 240 all told. The delegates met daily for prayer and consultation the three previous days."

There is now a widespread desire among the upper classes of society in China for instruction in English and the subjects which are vaguely comprehended in the term "Western Education," and in order to meet this desire, and that by means of an evangelizing agency, a new Anglo-Chinese School for upper-class boys, called the "West Lake School," was opened in the spring of 1902 in Hang-chow. Mr. T. Gaunt, who was sent out for the purpose of opening such a school in 1899, but was called upon to give temporary help at Shanghai, sends us the following particulars, asking the prayers of our readers for this new branch of the work:—

In March of last year our school was opened in Hang-chow, its temporary premises being the old leper hospital adjoining the compound of the large general hospital. It was at first called simply the High School, but this year we are going to move outside the city to a rented house by the West Lake, and the present name has been adopted as more suitable from a Chinese point of view.

During the past year thirty-three boys altogether have attended the school, of whom twenty were boarders; seven stayed the whole year through, and the second half we had thirteen nearly all through. I think this may be considered satisfactory for the first year, especially as we could not advertise the school till very late on account of the difficulty of finding a building for it. Some of the boys and young men here with plenty of money and leisure take up English for a few months as a kind of hobby and then perhaps grow tired of it; and amongst this class it is rather difficult to secure steady and prolonged attendance. This

year I hope to accomplish this end better, and one device I am going to try is to make the payment of a half-year's fees in advance the rule, instead of three months' as this year, and also to take "caution money," which will be forfeited if boys do not give due notice before leaving.

Now a word as to the boys and their parentage. The guardians of thirteen out of the thirty-three, which in most cases means the fathers, are either actual or expectant officials. About half the rest are sons of merchants, three have simply recorded themselves as sons or brothers of scholars, and one is a son of one of our native pastors. Besides the last mentioned there has been one other baptized Christian at the school, a boy who was once at the Anglo-Chinese School, Shanghai.

During the first half-year there were two candidates for baptism, then one left, and another came the second half. All these three were brought to a knowledge of the truth in the Shanghai school. It is hoped that the last two, with my personal teacher, Mr. Li, will

be baptized here next Easter, though at present there is some opposition from the family of one of them, whose father is an expectant official.

The house we have rented for this year, though well situated, is not very large, and will accommodate at most only seventeen boarders in addition to my-

self and assistant masters. My assistants in the school will be Mr. Yang, who has been with me from the first, and Mr. Li, mentioned above. The former is an old boy of the Shanghai school, and helps in teaching English chiefly: the latter, a Chinese graduate, is to be the Chinese classical master.

West China.

Miss E. Casswell reached Mien-chuh after furlough in June last, and was just getting into work again when the "Boxer" troubles broke out, compelling the missionaries to almost entirely cease from evangelistic efforts. The people, though perfectly friendly, were too frightened of the "Boxers" to have anything to do with the missionaries. After the arrival of the new Viceroy of the province at Chen-tu matters quieted down, and Miss Casswell was able to write:—

I believe one result of the recent disturbances has been to awaken a spirit of desire to know what the foreigner has come to teach them. Books certainly sell more freely and there are more opportunities than ever for telling

the Gospel story. May we be faithful in buying up these opportunities and in using the talents committed to us, to the utmost of our power, ever remembering that it is God Who worketh in us.

Japan.

Last September an important new Government Higher Normal School (the second of the kind in Japan, the first being at Tokyo) was opened at Hiroshima, in the Diocese of Osaka, with 100 students, to be increased year by year 100 at a time. "Almost at once," the Misses A. C. Bosanquet and M. P. V. Gregg write in a joint report, "some of the students came and asked for an English Bible-class, so we began one on Monday afternoons, which is generally attended by fifteen or sixteen." The students of this Government school are all picked men, some being already experienced teachers, and they will take good positions in advanced schools when they graduate at the end of their four years' course at Hiroshima. Amongst the converts baptized at this station during 1902, mention is made of the following:—

One of the converts was a hotel-keeper who used to be a great drinker, but is wonderfully changed. He is the father of a girl who was baptized after suffering considerable family persecution last year. Another was the wife of one of the head judges. There was also a doctor's son, now studying in a medical school in Osaka; and a woman whose life had

been one long series of trials and bitternesses. She was wonderfully changed and comforted by the knowledge of Christ. Her trials are not ended, she is now in Yokohama in difficult surroundings; but we know that she has learnt to look above for help and peace.

Recent letters from Japan speak of a great Industrial Exhibition to be held in Osaka from March to July of this year. Many thousands of visitors are expected, people from all parts of Japan and from other countries. Naturally the workers of the different Missions wish to turn this opportunity to advantage regarding the spreading of the Gospel, and months ago the heads of the various missionary societies consulted together and took a house quite near the entrance to the Exhibition, arranging for each Mission in turn, a fortnight at a time, to undertake preaching all day and probably late into each night to those who will be crushing into the buildings. It will be a grand and unique opportunity for reaching many, and of those a large proportion who have never heard of Christ. The Japanese and foreign workers ask the earnest prayers of all interested in Missions, specially that all the speakers may be filled with the power of the Holy Spirit, boldly making known the message from God, and also that the people may

be made willing to hear, believe, and follow Christ. A friend at Osaka wrote on February 17th:—

The Exhibition buildings are very fine, and it certainly will be worth seeing. It will be opened on March 1st informally, then the real opening ceremony will be about April 10th; the Emperor and Empress are both to be present. It is to go on till the end of July. A man who has been trained at Moody's School in America has lately

returned to Japan, and is doing a wonderful evangelistic work, taking meetings. He took a week's mission at Trinity Church the end of last year, and many were brought in; not only so, but the Christians were led on. He is to take a leading part at the beginning of the special mission at the Exhibition.

At an ordination in Tokyo, on March 8th, Bishop Awdry admitted Mr. T. Katada, pastoral agent at Yokaichiba, to Deacons' Orders.

The Rev. A. Lea (Canadian C.M.S.), of Gifu, in the South Tokyo Diocese, tells the following interesting story in connexion with his work:—

A few months ago a Gifu merchant, after a whole year of earnest inquiry and preparation, was baptized, with his wife and mother—an aged woman of eighty-two years. The revolution in the home can hardly be expressed in words. The son, also, is preparing for baptism. When I heard that the aged woman likewise desired baptism, it seemed incredible. For four-score years the poor benighted soul had no spiritual food but the husks of a degraded Buddhism. In my presence the merchant brought out from the closet an armful of idols, charms, and other articles connected with idolatry, and addressing the aged mother, said, "Mother! I for forty, you for eighty years, have been deceived by this rubbish. Look!" and here he began to break and tear, until the remains

were an unrecognizable mass. The proofs of a genuine faith are many. Heretofore the short-temperedness of the household seemed unconquerable, but victory has come at last. A Bible is kept on a low table in a room upstairs, and the members of the family have a standing agreement that whoever becomes angry must ascend the stairs and read a portion of Scripture. Needless to say, the cure is an effectual one. The merchant himself has evinced the greatest change of life. A comparison of his present life-purpose and that of a year ago would not be readable by English readers. One of his methods of attempting to do a little work is to write texts of Scripture on the paper that he uses in his shop; in this way he hopes to rouse the interest of some in spiritual things.

At an ordination at Holy Trinity Church, Nagasaki, Bishop Evington admitted to Priests' Orders the Revs. S. Painter (of Kumamoto) and Sotaro Ushijima (of the Loo-choo Islands).

There are now 2,389 baptized Christians in the Hokkaido Diocese. During last year 301 persons were baptized. In the Sapporo district alone the Christians number 1,241. The Rev. J. Batchelor, who is in charge of this district, thus refers to the loss of his Ainu friend and helper, Pariso:—

Upon our return from England we found him in a hospital at Hakodate, suffering from consumption. It was found impossible to cure him, and so we advised him to return to his home and die there. The poor sufferer was quite willing to go to his village, and also very happy at the thought of being so soon in the visible presence of his Saviour. He had worked with us many years, and many souls owe their conversion under God to him. I was by

his death-bed two days before his departure hence, and he then told me that he had no fears at all; nay, that he longed to depart and be with Christ. His only trouble was for the poor Ainu. Would we still do what we could for their salvation? After doing what we could to comfort him on that matter we took our departure, being well assured of his salvation and in the hope of meeting him at the last day in perfect peace.

New Zealand.

At the beginning of 1902, at the earnest request of the Mission Trust Board, the Rev. F. W. Chatterton, who was then clerical secretary of the New Zealand C.M. Association, undertook the duties of Principal of the Gisborne Theological

College, which trains Maori students for the ministry. There are twelve students in training, and for the purpose of giving them some practical experience, and with the view of arousing from apathy one of the Maori settlements a few miles out of Gisborne, a week's "mission" was held at that place in October last. Mr. Chatterton says:—

We were entertained by the Natives during this whole time, and by living with them were able to get into close touch with them. We carried on our studies in the morning, giving up the afternoons to visiting and children's services, and in the evenings had "mission" services in the large meeting-

house, which was nearly always well filled. Our concluding services on the Sunday were held in the beautiful church at Te Arai. We had large congregations, and a most inspiring time. We trust that permanent good has been done, as well as useful experience gained by the students.

North-West Canada.

We briefly noted the death of Mrs. Phair, wife of Archdeacon Phair, of Rupert's Land, in our March number (p. 213). In *The New Era*, the official magazine of the newly-formed Missionary Society of the Church of England in Canada, the Rev. W. A. Burman, of Winnipeg, gives an appreciative "In Memoriam," from which we quote:—

In 1865, Mrs. Phair came to Red River, as Manitoba was then best known, to become the bride of the Rev. Robert Phair, who had come out from England in 1863.

After the marriage, which took place at the Dynevor Mission, they went on to Fort Alexander, where Mrs. Phair began her quiet, yet wonderfully effective, work among the Indians. In 1871 she went with her children to England, where she remained until 1874, Mr. Phair, in the meantime, being much engaged in itinerant work. On her return in the latter year, Mrs. Phair went with her husband to the new Mission of Fort Francis, south of the Lake of the Woods. Here they remained until 1886, when Mrs. Phair again went to England with her younger children, where she remained for three years while her husband, now become Archdeacon, travelled from point to point, directing and helping on the work.

In 1889, having returned from Eng-

land, a home was established at Winnipeg, as being a central point from which the Archdeacon could best supervise the Missions.

Her old friends, who had early learnt to prize her for her many lovable qualities, were delighted to have her among them, and she quickly won the love and esteem of others. The home became a centre of Christian work, and a place of inspiration to those who were privileged to visit it.

Mrs. Phair's missionary enthusiasm was boundless, and her zeal and self-denial did much to foster it in others. Missionaries from every part, not only those of the North-west, but also those *en route* to or from the Orient, were always sure of a warm and sympathetic welcome; and many in far-away Missions will mourn her death. To the very last, her self-forgetfulness and thoughtfulness for others continued—even while strength failed and life was ebbing away.

British Columbia.

The losses from the great fire at Metlakatla have now, thanks to the generous response of friends in England to Bishop Ridley's appeal, largely been made good. The Rev. J. H. Keen, in his annual letter, says:—

The Home for half-breed children—one of the finest buildings in Northern British Columbia—was opened in January last, and Miss West now has thirty-two children under her care. The church, too, is finished, but not yet furnished, though we expect to use it for the first time on Christmas Day. Our Indian girls have been gathered together again under Miss Davies—twenty-five in number—and are tem-

porarily housed in the building formerly used as a hospital. The premises, however, are ill-adapted for the purpose, and we are expecting the Canadian Indian Department to build a suitable Home for the girls early in the spring. When to this building two schools have been added, which we hope may be erected some time next year, our institutions will have again attained their former dimensions.

SUPPLY OF LABOUR FOR SOUTH AFRICA.

Views of Sir H. H. Johnston and Sir H. M. Stanley—Letter from Bishop Tucker—Deputation to the Government.

SINCE the conclusion of the war in South Africa the question of obtaining an adequate supply of labour, especially for the mines of the Transvaal, has loomed into prominence and has exercised the attention of public men. According to Sir H. H. Johnston, who has written lengthy letters to the *Times* on the subject, there will be a need in a few years for some seven or eight hundred thousand labourers, whereas the black population south of the Zambesi, estimated at about five millions, cannot be reckoned upon to supply a much larger number than 300,000 able-bodied men between the ages of eighteen and thirty-five.

Strong objection is taken to two of the proposals that have naturally occurred for meeting the need, namely, by the introduction of Asiatics, or by employing white men on a large scale; objections that are partly economical and partly sentimental. The direction towards which the aspiration of the colonists has gravitated has been the native races to the north of the Zambesi. Eligible tribes for this purpose, with muscle and stamina and a will to work, are to be found in Portuguese Zambesia and East Africa, in British Central Africa and Rhodesia, in parts of the Congo Free State, in German East Africa, and in the British East Africa and Uganda Protectorates. For some of these tribes, however, the demand for labour in their own districts leaves none to be spared, and others could not be transported to and from the mines at a reasonable cost and within a reasonable time owing to lack of water or railway communications. Sir Harry Johnston instances the Wamasai, the Nandi, the Lumbwa, and possibly the Kavirondo of British East Africa as "remarkably intelligent, docile, pleasant people, of fairly good muscular development and with a certain honesty of purpose as regards the carrying out of bargains." And regarding the Baganda he says:—

"They, I know, would offer themselves by the thousand for recruitment if they thought that by so doing they were not running contrary to the wishes of the local administration. They would go trustingly wherever they were asked to go by an Englishman. If it were allowed to recruit them, therefore, every possible care should be taken to see that they got the right kind of food, warm clothing, and considerate treatment. For instance, many of the Baganda are genuine Christians, not given at all to talking about their religion, but deeply injured in their feelings if they are not allowed free exercise of it on Sundays. Many of them also are able to read and write. They pick up English with wonderful quickness. They are, in short, the Japanese of Central Africa."

Sir Henry M. Stanley, at a meeting of the Colonial Section of the Society of Arts on March 3rd, at which Sir Harry Johnston presided, expressed himself strongly against any proposal to employ Baganda in the way proposed. He dwelt on the physical and spiritual objections, and pleaded that they should not be taken from their homes to perish in the mines, but be left "to spread the truth which they have learned, and to become to Africa what England has been to the world."

On March 20th, the *Times* published portions of a letter addressed to it by Bishop Tucker, who wrote in reply to Sir Harry Johnston's letter in that paper of December 22nd. The Bishop says:—

"Suffer me to say how heartily I appreciate that kindly sympathy with which Sir Harry Johnston writes of the Baganda, and how thoroughly I recognize his anxious desire to secure by all and every means the welfare of those enlisted for service in the mines. But even Sir Harry Johnston is unable to alter the physical conditions of Central and Southern Africa. In spite of him Uganda must still remain in the tropics and under the Equator, whilst South Africa must

continue in its sub-tropical place subject to all those climatic changes which, while they are endurable and even pleasurable to those brought up in a temperate climate, are deadly in the extreme to such people as the Baganda, accustomed as they are to the perpetual summer of their earthly paradise. How extremely subject to diseases of the lungs and respiratory organs the Baganda are, and how ill-adapted to the endurance of climatic changes, has been proved over and over again by sad experience. Sir Harry Johnston, in his recent work, *The Uganda Protectorate*, tells us, on p. 644, that 'Pneumonia is a common complaint and a very fatal one among the Baganda.' 'Dysentery, too,' he tells us in the same work, 'the Baganda are specially liable to if they quit their own country.' 'Under these circumstances,' he adds, 'the disease is a very fatal one.' Of this we had a terrible example some three or four years ago. A large number of porters was needed to take the Indian contingent of some 500 men to rail-head. Basoga and Baganda were employed in the work. It is almost incredible, but it is nevertheless a fact, that more than 2,000 lives were sacrificed in the operation. Dysentery was largely responsible, I believe, for this great loss. The authorities were so alarmed that measures were taken to prevent the enlistment of porters for such service in the future—a service which obliges men to live upon food to which they are altogether unaccustomed. The fact is that people like the Baganda and Basoga, who live almost entirely on the plantain, are unable to adapt themselves to a grain diet without grave danger to life.

"On these grounds therefore—(1) on the ground of their liability to diseases of the lungs and respiratory organs owing to their tropical environment, and (2) on the ground of their being a plantain-eating people, and therefore peculiarly liable to such a fatal disease as dysentery when obliged to exist on a grain diet—I maintain that it is the duty of His Majesty's Government to refuse permission for the enlistment of labour among the Baganda. It is my firm conviction, and also the opinion of every missionary, Anglican or Roman, with whom I have discussed the question, that if allowed to go to South Africa for labour in the mines, the Natives of Uganda will simply die like flies.

"But let us suppose that we are mistaken, and that it is possible for the Baganda to live and labour in South Africa. What follows? An annual withdrawal from Uganda of thousands of its most vigorous labourers. . . . Already it has been and is being drawn upon to an alarming extent. Mutiny, rebellion, small-pox, and plague have claimed victims by hundreds and thousands, and now the sleeping-sickness is claiming its tens of thousands. . . .

"Here we have in Uganda a magnificent country capable of producing almost anything, from the sweetly-scented rose in the garden to the wild climbing rubber-plant in the forest. It simply awaits development. A railway providing easy communication with the coast has been built at an enormous cost. The one great essential to the success of this notable enterprise is the opening-up of Uganda; and that depends upon the abundance of local labour available. And yet, for the sake of the few thousands a year that would pass into the hands of the railway for the conveyance of native recruits to the labour market of South Africa, it is proposed to barter away the whole ultimate success of this great undertaking, and the whole future of Uganda, by robbing the country of its one great asset—its one hope—its vigorous manhood. 'But,' says Sir Harry Johnston, 'the Central African will return to his home with his pockets full of money. He will then be able to pay the cost of the administration of his own country.' And then? Well, then I suppose he will sit still until his money has been dissipated. Is not the 'Native' of South Africa doing the same at the present moment? Human nature is very much the same all the world over. I do not know that the British working-man cares very much to work when his pockets are full of money, and the Muganda is not above his master. Thus it will come about that the term of slave-like toil will be succeeded by a period of abject idleness, with all its attendant evils.

"So far, in opposing this project of enlisting in Uganda labour for South Africa, I have been content to argue the question from the standpoint of the independent onlooker. I have not allowed myself to make use of what may be called the religious argument, or to plead, as I might reasonably be expected to do, the many considerations affecting that missionary work which has wrought, and is still working, such a wonderful change in the intellectual and moral life of the people. But I cannot close without one brief yet earnest appeal on behalf of that work which, baptized in the blood of martyrs, has been further consecrated by the

noble self-sacrifice and devotion of those who, counting not their lives dear unto themselves, had laid them down (two within the past fortnight) in the prosecution of their missionary labours in these regions. I do not say that this work, so blessed and consecrated, is in danger of destruction by the proposed opening of Uganda to labour enlistment. It rests, I am convinced, on too sure a basis for that. But that it will be marred and hindered, if not actually imperilled, seems certain. Many considerations lead me to think so—considerations (1) as to the disastrous results likely to follow from the separation of husbands from their wives and families; (2) as to the interruption which must inevitably ensue to that educational work which during recent years has made such giant strides; (3) as to the loss of Christian privileges which so many of the Baganda have learnt to prize. These are to my mind all considerations of the most momentous character; and they will, I am sure, appeal to, and have much weight in, the minds of those who believe in the civilizing and Christianizing mission of our great Empire, and who consequently regard our position in these East African protectorates as one of great and solemn responsibility."

As will have been gathered from a perusal of the above letter, certain restrictions have been imposed by the Foreign Office against recruiting for labourers in the British Protectorates. It was thought desirable to approach the Government at this juncture in order to impress upon it the perils of relaxing these restrictions. Accordingly, on March 17th the Committee of the C.M.S. instructed that representatives of the Society should take part in a deputation that it had been arranged should wait on Lord Lansdowne, the Secretary of State for Foreign Affairs, to express the objections entertained, and on the 23rd of that month the Rev. F. Baylis, Mr. D. Marshall Lang, and Dr. C. F. Harford, together with representatives of the Church of Scotland and the United Free Church Missions and the London Missionary Society, were accorded an interview with the Foreign Secretary, and advocated the maintenance of the restrictions. Lord Lansdowne's reply is thus reported in the *Times* of March 24th :—

"I feel that if any public bodies have a right to come here and express an opinion on the subject we have been discussing, the bodies represented here have such a right. I entirely accept what has been said by several speakers as to the services rendered by the Missions you represent—services not limited to the propagation of Christianity, but which also give to the Natives education in the broadest sense of the word, including that industrial training which will, I hope, be a means of raising their social status.

"Whilst I recognize the force and weight with which you have stated the various considerations you wish to impress upon me, these considerations are of a kind of which we have already been made aware and which we have not failed ourselves to weigh with the utmost care and attention. We recognize the obligations which we are under to the people of these remote countries, who have been aptly described as deserving the description of mere children. We recognize the risks inseparable from any attempt to transfer large bodies of these people from their homes to other countries with which they are unfamiliar. We have never contemplated that there should be anything like indiscriminate or unrestricted movement of labour under Government auspices from this Protectorate to South Africa or to anywhere else.

"But in this case, as in most cases, there are two sides of the question to be looked at. There is the South African aspect of the matter. There you have a country greatly in need of labour, recovering now from the disastrous effects of a protracted war and clamouring for labour to develop its immense resources. You have the fact that people going into that country will be able to secure ample employment and liberal rates of remuneration, and that that employment may teach them what they may not have opportunities of learning in their own country, viz. the way to work hard. That is one side of the case. The other side is that which you have argued with so much force. You point out that the labour of these people is wanted at their own homes and in their own district. No doubt that is true. You also point out the risks inseparable from the transfer of Natives of this country to a different climate and to work which may possibly be carried out under conditions trying and even detrimental to their health.

Two speakers dwelt upon the possibly demoralizing effects that might result to these ignorant persons if they are brought into a country where drink and immorality are brought into closer proximity to them than would be the case if they remained at home.

"We have endeavoured to keep these considerations closely in view, and the conclusion to which we have come is that it is not possible absolutely to shut the door in the face of all attempts to employ Natives of this Protectorate in South Africa; but that, if an experiment was to be tried at all, it should be conducted under the most careful restrictions and with every precaution to prevent those abuses which you desire to guard against. What are the conditions under which we propose that this experiment should be tried? We are certainly not going to do anything which can be described, to use an expression of one of your speakers, as denuding these Protectorates of the labour necessary for their development. We propose that this experimental operation should take place on a modest scale, and that it should, in the first place, be limited to British Central Africa, which we are given to understand is a country in which such an experiment is most likely to succeed. We propose that the labourers to be taken from that country shall not exceed 1,000 in number. That is a maximum number. We propose that they be employed only within the Witwatersrand district of the Transvaal—within a circumscribed area—where it would be possible to watch carefully the progress of the experiment. Upon their arrival in the Transvaal they are to be under the protection of the Transvaal Proclamations 37 and 38 of the year 1901. I need not read these proclamations. They are very minute, and are drawn for the express purpose of safeguarding the employment of labour. We shall be glad to place copies of these proclamations at your disposal, if you desire to see them. It is also proposed that there shall be special conditions, some of which I propose to enumerate to you. Each distinct tribe of Natives in the barracks on the mines shall be housed separately. Natives are to be provided with food and hospital accommodation when ill without charge. No regulation is to be made binding any Native to stay in the barracks after he has finished his day's work. Every precaution is to be taken to prevent the Natives from purchasing intoxicating liquor. Each Native before beginning to work is to be brought before the Commissioner of Affairs, and is to have thoroughly explained to him his work, his wages, and the terms of his employment. No deduction is to be made from the pay of the Natives. The members of each different tribe are to be accompanied by a chief or headman, who is to receive pay for looking after the Natives, and is to bring to the mine manager any complaints. The Native Labour Association is to provide at their own cost for the conveyance of the Natives from their own homes to Johannesburg and back again at the conclusion of the Native's engagement. This provision is to include suitable steamer and railway accommodation, and is to be made to the satisfaction of the Protectorate Government before the Natives are allowed to start, and to that of the Transvaal Government before they leave Johannesburg on their return journey. The agreement with the Natives is to be for one clear year's service on the mines independent of the time occupied in going there and coming back. The Protectorate is to have the right at any time of sending an agent, at the expense of the Native Labour Association, to visit the mines. Such agent is to have free access to all Protectorate labourers.

"These conditions represent, at any rate, a conscientious and honest attempt to frame regulations to guard against any abuse in the carrying out of this experiment. They may be such as to render it almost impossible to carry the experiment into effect. If so, that is one solution of the difficulty which I take it would not be altogether unacceptable to the members of this deputation. We hesitated considerably before we took this step, and we should probably have hesitated still more if we had not received a telegram from our representative that he is confident of being able to send the limited number of 1,000 labourers without any interference with local demands. Moreover, there has been a considerable outbreak of famine in the country, and in these circumstances we hesitated to take the responsibility of denying to these labourers an opportunity of obtaining remunerative employment beyond their own locality. The experiment will be watched with the utmost care, and if we see any signs of its having any of the disastrous effects which you anticipate we shall be careful to draw in our horns and prevent the experiment from being carried further."

On the day after the Foreign Secretary had accorded the interview to the deputation, a discussion on the subject took place in the House of Commons on the order for the second reading of the Consolidated Fund (No. 1) Bill. Nothing new was elicited by the debate, but it was pleasant to read the words in the speech of Sir J. Gorst, member for Cambridge University, regarding missionaries. He said that "in his opinion there was no class of men on whom they could more safely rely for evidence as to the character and condition of native races than missionaries."

As regards the Baganda the danger is happily averted for the present. The experiment will be watched with anxious interest by the friends of the Natives of Africa.

G. F. S.

NOTICES OF BOOKS.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND, 1903. *London: S.P.C.K. Price 3s.*

ALMOST yearly since the first issue of this invaluable publication in 1883 the *Intelligencer* has accorded it a warm welcome and commended it with unstinted praise. Every year as we turn over its pages we marvel more at the elaborate and painstaking returns of the manifold agencies of the Church which it supplies. Truly its Honorary Editor, Canon Burnside, deserves the deepest gratitude of all who are interested in the work which the Church of England is carrying on both at home and abroad. The volume before us has over 700 pages of closely-printed facts and figures. First we have the usual statistical summaries, compiled from returns made by the parochial clergy, and the Editor is to be congratulated on the fact that 98 per cent. of the incumbents have responded to his request for information. A table of the Ordination of Deacons in each diocese for each year from 1889 to 1902, and of the candidates from each of the Universities, &c., shows a total for the fourteen years of 21,542, of whom 6,387 were non-graduates. Last year's number was 576, almost exactly 200 less than was that of 1889 (777), which was the highest of the period, and the decline shows a melancholy steadiness. On the other hand the estimated number of communicants gradually rises and is given at 2,050,718, an increase of 52,000 on the previous year, and of 130,000 on 1898. Church accommodation is provided in churches, chapels-of-ease, mission-rooms, and other buildings for 7,127,774, out of a total population of about 32 millions. The number of Lay Helpers—omitting choir members and bell-ringers and including only District Visitors, Sunday-school Teachers, Lay Readers, Deaconesses, Sisters, Nurses, and Mission Women—is 286,786. The gross Total Incomes of the clergy is given as £4,154,807—after subtracting £243,000 which incumbents pay as stipends to assistant clergy. Including the sum (£243,000) just named, the voluntary contributions for Church work during the year amounted to £8,217,316. Of this, £846,478 was given for the support of the parochial clergy. Salaries of Lay Helpers amount to £1,313,639; Maintenance of Day and Sunday Schools, £1,194,274; Support of the Poor, £515,295; Church Fabric and Fittings, £1,395,513; Maintenance of Church Services, £1,313,639. Funds contributed to Church Societies and Institutions during the year (much of it, but not all, included in the above total) amounted to £2,309,996. Of this, £550,566 was given for Philanthropic Work; £199,485 for Educational and Charitable Assistance to the Clergy; £124,411 for Educational Work, such as diocesan inspection, support of training colleges, supply of literature, &c.; Home Missions £613,680; and Foreign Missions, £821,854. All these figures have an

interest to Churchmen, and most of them were inaccessible until this Year-Book brought them together. But they form only a sort of introduction, the paging proper commences later with Part I., Chapter I., and a fund of information is given as Historical and Statistical Records; finally there is a list of the Bishops and Diocesan Offices, Foreign Chaplains, &c. Among these chaplains we notice that the Revs. J. F. Wolters and C. T. Wilson of the C.M.S., at Jaffa and Jerusalem respectively, are included; and a few others who are not (so far as we are aware) chaplains to European congregations, but missionaries to non-Christians. On the other hand, there are English chaplaincies in India and the Far East and elsewhere which are not included. We venture to suggest that a list of the Church's foreign missionaries (there is a list of Missionary Bishops on page 293) and their stations is needed to make this section complete. An excellent digest of the last year's reports of the several missionary societies, large and small, of the Church is given, and a full list, occupying six pages, of the branches of the S.P.G. and C.M.S. Clergy Unions with their secretaries' names and addresses, number of members, &c. There is also a Missionary Chronicle giving principal events of the year, compiled by the Editor from the organs of the several missionary societies.

Religion as a Credible Doctrine, by M. H. Mallock. (London: Chapman and Hall, price 12s.) The author's aim is, first, to show that the elementary truths of religion—namely, the existence and moral character of God, the freedom of the human will, and the immortality of the soul—cannot be maintained by the principles of science, and that religious apologists who have taken that line have utterly failed; and, second, that a denial of these truths leads to consequences no less absurd than would a denial of an external world, and that belief in the reality of the cosmic world no less than in that of the moral world depends upon an act of faith, not of reason. In the first part the writer accentuates, artificially as it seems to us, the conflict between science and religion by identifying the inferences and generalization of certain distinguished scientists with the verdict of science itself. For example, in chapter ii., on "the False and True Starting-point of the Controversy between Religion and Science," he says that "Science maintains that the universe is self-existing." Whereas in chapter xi., on "the Practical Synthesis of Contradictories," the writer shows how inadequately and inconclusively this thesis is "maintained":—"We ask it why things are as they are, and its only answer is, by an elaborate process of reasoning, to show us that they are as they are, because they were as they were. This is no real answer to our question. It is a repetition of it in another language." The Author is probably correct in his conclusion that the field of science offers no arena for a complete defence of religion; but is it not equally true that it offers none for an effective attack? The Author is also doubtless correct when he says that "the totality of things in general, and of each thing in particular, is a tree of such enormous girth that our arms are too short to clasp it, and, instead of meeting round it, extend themselves in opposite directions." The writer's style is popular and striking, but it is blemished by several flagrant instances of bad taste. He points out very ably some of the limitations of science in chapter xii., on "The Practical Basis of Belief," and in the same chapter he exposes very trenchantly Professor Huxley's and Herbert Spencer's attempts to find a substitute for theistic religion. After analyzing them in turn he characterizes the former as "solemn nonsense," and adds, "None of 'the wretched little curates' at whose apologetics he delighted to sneer, ever committed himself to an argument more transparently and more feebly false." While of the latter he says, "In all the annals of intellectual self-deception it would be hard to find anything to outdo or even to approach the fantastic absurdities of Mr. Spencer in search of a religion."

A Century of Jewish Missions. By A. E. Thompson. (London: Fleming H. Revell Co., price 3s. 6d. nett.) The author has conferred a real service by preparing this handy and helpful survey of mission work among the Jews. He aims at "introducing the reader to practically every society and mission station that

has existed in the past century, to most of the prominent missionaries, and to the different types of Jews found in the many lands whither they have wandered." The Preface promises a copious index, but for some unexplained reason this has unfortunately been omitted. The recent growth of the Jews in numbers appears to be quite phenomenal. Four millions was considered a high estimate at the beginning of the nineteenth century, whereas the writer gives the data on which he concludes that at present they number at least eleven millions. Russia has five, Austria-Hungary nearly two, the United States over one, Germany over half a million, the British Empire (British Isles 160,000) less than a quarter, Turkey 350,000. The writer is, we gather, an American, and therefore what he says of the efforts of British Christians in behalf of the Jews is of the nature of an independent testimony. He says:—"The Christians of the British Isles have shown an interest in the salvation of the Jews far surpassing those of other nations. Not only did the modern movement towards this end originate with them, but the extension of it into all Christian lands has been the outcome of their devotion. To this day they carry on the major part of the work on the Continent, while more than ninety per cent. of the effort in non-Christian countries is put forth by them. At the same time Jews in their own midst receive more attention than those in any other part of the world. More than 190 missionary agents, or 1 to every 1,000 Jews, are employed." The references to the London Jews' Society are naturally frequent, and are always warmly generous and abbreviative. Casual references are also made to the C.M.S. under Palestine, Turkey, Persia, Calcutta, Travancore, and Abyssinia. There are altogether, it appears, ninety societies engaged in work among the Jews, employing 648 missionaries, and expending annually 673,000 dollars (£134,600).

Led Forth with Joy, by Florence I. Willmot. (London: Marshall Bros., price 2s. 6d. nett.) As Mrs. Bannister, Principal of "The Olives" (who contributes a Preface), says, this little book "does not pretend to be a record of personal service, or to throw any new light upon the problem of Moslem work, but its spirit goes deeply to the heart of things, and breathes forth what is infinitely more precious and abiding—fellowship with the heart of Christ and union with Him in His longings for a perishing world." Miss Willmot came from Mowbray, near Cape Town, the parish which, under the Rev. —. Daintree's ministry, has done marvels for the support of Missions, and the secret of it will be found revealed in the extracts from his letters to Miss Willmot, which are given at the close of the book. The writer's period of service in the C.M.S. Persia Mission was a very short one—only eighteen months—much of the time spent in suffering. She came home last autumn, broken down in health but still strong in heart and spirit, and not doubting the Divine wisdom in all the appointments for her life. We trust this little book will utter an effectual call to many sisters to give themselves unreservedly to the Lord.

Vignettes of Kashmir, by E. G. Hull. (London: C.E.Z.M.S. and Marshall Bros., price 1s.) Sir W. Mackworth Young, K.C.S.I., in introducing this little volume, recalls meeting Dr. Elmslie in General Lake's house in 1866, and prayer being offered for the removal of the obstructions to Gospel-preaching in Kashmir, and he says, "Who ever supposed that within forty years a lady missionary would be able to write in regard to work in the Kashmir zenanas, 'Invitations to visit and teach come faster than we can respond to them'?" Miss Hull has had the privilege for fourteen years of witnessing the answers to those prayers as she has taken her beloved Master's message to the "prisoners behind the lattices" in the beautiful Vale of Kashmir. She supplies fourteen "vignettes," short chapters giving picturesque glimpses of her work, and the reader's only complaint will be their shortness.

The Bible in History (Nos. I. and II.), by the Rev. Canon Edmonds, B.D. (Bible House.) These pamphlets, which are to be followed by a number of others, are worthy of the great occasion for which they are intended to prepare the way—the Centenary of the B. & F.B.S. They are being distributed gratis, and we trust this will not militate against their being duly appreciated by the Christian public. Canon Edmonds' name is a pledge both of literary style and of full knowledge of the subject, and their perusal will be a rare treat to those who value these qualities. The story of the Syriac Bible in the former of the two pamphlets is of fascinating interest, and Canon Edmonds impresses its lessons without tedious

moralizing. Its history begins with the second century and is brought down to the nineteenth, when Claudius Buchanan brought a copy of the whole Bible in manuscript from the Metropolitan of the Syrian Church of Travancore, where it had been preserved for nearly a thousand years, and the Bible Society having resolved, on the proposal of Zachary Macaulay, to print it, committed it for that purpose to the care of Dr. Samuel Lee, a remarkable linguist who was educated at Cambridge at the expense of the C.M.S., and was engaged for a time as the Society's "Orientalist." All members of the C.M.S. should procure and read these pamphlets and pass on their contents.

Missionary Nuggets, compiled by Dora M. Pike (London: C.E.Z.M.S. and Marshall Bros., price 1s. 6d.) This booklet consists of extracts from several other books—such as Mrs. Carus Wilson's *Life of Irene Petrie*, the *Sister Martyrs of Ku-cheng*, &c. They make excellent reading.

At the Holy Communion, by the Lord Bishop of Durham. (London: Seeley and Co., price 6d.) This cheap edition of a book which to many has become an old and dear friend will be sure of a welcome.

NOTES ON OTHER MISSIONS.

CENTRAL *Africa*, the organ of the UNIVERSITIES' MISSION, reports a great and happy change in the position of affairs in Portuguese East Africa. Peace has been made between the Natives and the Portuguese, and confidence seems to have been re-established. The villages opposite Likoma are being re-occupied, and the *Chauncy Maples* has resumed its work on that part of the coast again, having been unable to do very much there while the troubles lasted. The relations between the Portuguese authorities and the Mission have also improved. It is hoped that this state of affairs will continue, and that the work which has been hindered in the past twelve months may now go forward with renewed energy.

Referring back to our remarks in the *Intelligencer* for July last (see "Notes on Other Missions," p. 541), on the decadence of the Jewish religion in England, we note a paragraph in a recent number of the *Friend of Israel*. It appears that no small stir has been made among all classes of the Jews by the "Jewish Religious Union," which has lately been formed to combat the growing apathy of those who were drifting, not only from Judaism, but from God, and opening its arms to those who revolt against the hollow forms of the orthodox Jewish ceremonial. The first service lately held was conducted mainly in English; there was a voluntary choir; the congregation was mixed; there was no ark; and the free-and-easy manners of the Shool gave way to stiff decorum. The *Jewish Chronicle* states that the movement is "the outcome of a desire to write something upon the blank page between the Old and New Testaments."

Following our usual custom we reprint from *Medical Missions* the number of medical missionaries holding British degrees or diplomas in January last. Those with other than British degrees are marked by a figure following:—C.M.S., 62, 7; Unit. Free Ch. Scot. 52, 1; L.M.S., 33, 1; Presbyt. Ch. Eng., 20; Ch. Scot., 19; S.P.G., 15; Irish Presbyt. Ch., 15; C.E.Z.M.S., 14; C.I.M., 14, 4; W.M.S., 10, 1; B.M.S., 9, 1; Z.B.M.S., 7, 1; Friends, 5; Presbyt. Ch., Vict. 5; North Africa Miss., 4; Brethren, 4; Ranaghat Medical, 4; Edinburgh Medical, 4; Welsh Presbyt., 3; N.I.S.M., Ludhiana, 3, 2; L.S.P.C.J., 3; Univ. Miss., 2; Presbyt. Ch., N.Z., 2; Methodist New Connexion, 2, 1; Moravian, 2; Free Ch., Holland, 2; Methodist Free Churches, 1; Salvation Army, 1; Ref. Presbyt. Ch. Scot., 1; Bible Christian, 1; Swedish Miss. Soc., 1; Rhenish, 1; Amer. Baptist Union, 1; Basel Miss. Soc., 1; Jaffa Medical, 1; McAll Mission, 1; Jaffa Medical, 1; Rabat Medical, 1; Amer. Presbyt. Miss., 1.

During 1902 thirty-six new medical missionaries found their way to the foreign field, and twenty retired from it for various reasons. The net increase is sixteen, raising the number of medical missionaries holding British degrees or diplomas to 328. In 1893 it was 165, so that in ten years the number has almost exactly doubled itself.

Of the 328 on the list, 120 are in India, 112 in China, 43 in Africa, 12 in Palestine, 8 in Persia, 8 in the New Hebrides, 4 in Japan, 5 in Syria, 3 in Corea,

2 in Java, 2 in Turkish Arabia, 2 in South Arabia (Aden), 2 in Turkey, 2 in Madagascar, 1 in British Tibet, 1 in Labrador, and 1 in France.

With regard to the denominational distribution, the Presbyterians claim 128, the Church of England 105, the Congregationalists 33, the Methodists 14, the Baptists 10, the Friends 5, the Brethren 4, the Moravians 2, the Salvation Army 1, whilst the remaining 26 are divided between the three undenominational Missions, the China Inland Mission, the North Africa Mission, and the North India School of Medicine for Women, and 4 Continental Missions.

Of the 328 again, qualified men claim 231 and qualified women 97. Of the latter, no fewer than 62 are located in India; while 27 labour in China, 4 in Africa, and 4 in Persia.

A further note in a later number draws attention to the omission of 4 in the list already given:—South Africa General Mission, 1; Deep-Sea Fisheries Society, 2, 1.

The Domestic and Foreign Missionary Society of the PROTESTANT EPISCOPAL CHURCH OF AMERICA issues yearly a Church Calendar which contains much missionary and other useful information. The following interesting table gives some of the facts concerning the working force, its scope, and results in three foreign missionary districts of that Church, Africa, China, and Japan respectively:—Number of foreign workers 4, 64, 67; native, 113, 158, 168; places where services are held, 84, 47, 58; services, 4,343, 21,313, 10,813; baptisms, 315, 259, 403; confirmations, 150, 128, 202; communicants, 1,609, 1,279, 1,884; day-school scholars, 686, 749, 1,394; boarding-school do., 499, 563, 319; Sunday-school do., 1,747, 686, 2,153.

With the New Year's number of the *Missionary Herald* of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (Congregational) is published the tabular view of the Missions of that body for the year 1901-02, from which we gather that the number of stations is now 101, with 1,301 out-stations. There are 168 ordained missionaries, 15 of whom are physicians. Twenty-one medical and other men are not ordained. There are 188 single women at work, of whom 10 are physicians; and 172 wives, of whom four are physicians. These make a total of 549 missionaries. The native ordained preachers number 268; unordained 524; teachers, 1,960; other native labourers, 829; total, native labourers, 3,581. There are 1,674 places of regular meeting, and 524 organized churches. The communicants number 55,645; the adherents, 177,676; and 60,321 scholars attend 873 Sunday-schools.

A notable event in the history of missionary achievement on the North American continent is found in the first General Missionary Convention of the METHODIST EPISCOPAL CHURCH (NORTH) which has recently taken place at Cleveland, Ohio. Simultaneous meetings were held each evening in two or more churches of the city. There were in attendance over nineteen hundred invited delegates, consisting chiefly of presiding elders, district missionary secretaries, pastors, laymen, missionaries, and officers of the various organizations. The purpose of the Convention was to get before the leaders of the home Church the present needs of the mission-fields for new missionaries, a larger native force well trained, and more earnest prayer. In every respect the purpose was accomplished; there was a great offering of \$330,000, over and above regular gifts; and the Convention was marked, especially towards its close, with deep spiritual power.

It is encouraging to observe that the WORLD'S STUDENT CHRISTIAN FEDERATION are beginning work in lands hitherto without national student organization. Last October a Christian Union, with a membership of twenty-four, was founded among the students of Mackenzie College, San Paulo, Brazil. At the American Training College at Assiut, Egypt, there are seventy-one members in the Association. At the Syrian Protestant College, Beirut, among 600 students of many nationalities there is a membership of 125. A Union also exists at St. Paul's Institute, Tarsus, and at Robert College, Constantinople. There are possibilities of organizing work at Sofia, and an association is to be started next autumn at the International College, Smyrna.

J. A. P.

EDITORIAL NOTES.

IT is with a consciousness of having a somewhat difficult task to accomplish that we take up our pen in order to state and explain the figures of the late financial year. The three salient facts of the statement, when briefly expressed, read almost like a conundrum. They are these: Receipts considerably larger (apart from Centenary gifts) than in any previous year; Expenditure considerably smaller than last year and the year before; and yet a Deficit, and one of such proportions that it has only twice been exceeded in the Society's history. Let us look into the figures and try to solve the riddle. First, the Receipts of the year amount to £341,266, without including £11,899 for Special Funds. This is the largest sum that has ever been contributed in one year, if we except the two years 1899 and 1900, when very large Centenary gifts swelled the year's accounts. Let the figures be taken since 1899, the Centenary year, recalling first the fact that during the previous ten years there had been a rise in the accounts of about £100,000—from £211,400 to £307,700—an average of £10,000 a year. The year 1900 was slightly below the Centenary year, a consequence of the large Centenary gifts, which we are excluding from our comparison. The next year saw an advance of a little over £10,000; the year after (1902) an advance of £13,500; and the year that has just closed a further advance of £14,400. In three years the progress made has amounted to thirty-eight thousand pounds. This surely is a deeply encouraging fact, and one that calls for grateful recognition.

If we linger a moment to look at the items, we find that Associations stand for an increase of £2,000; and Legacies show over £5,000, to the good over last year, when they were below the average. On the other hand, Benefactions are lower than they have been for several years, and are more than £11,000 below last year's figure. These three are the chief ordinary items of income, and it is evident that they do not account for the rise in the total. We find the cause in the princely sum of £25,283 which has been contributed in response to the appeal to wipe out the deficit of 1902. For this we are indebted chiefly to the Dean of Peterborough and to those—including the Bishops of Durham, Liverpool, and Coventry—who united with him last May in putting forth the appeal. It has not quite reached the amount aimed at, but at one time it seemed most unlikely that it could be brought to so approximate a sum. An analysis of the figures will show how widespread the effort has been, and some touching instances of faith and self-denial have come before us in connexion with it.

We come now to the Expenditure of the year. This is actually the lowest since the Centenary year. In 1900 it was £353,266; the following year it rose to £369,330; in 1902 a further rise of £10,000 was expected, but instead of that it went down £6,000, to £363,721; for the year just concluded it was £350,614. We had reckoned hopefully on its not rising above the figure of the preceding year, but as the months advanced the drawings in the Missions were on so economical a scale that it looked possible the total might be even lower than it has proved to be. A fall of thirteen thousand pounds in the year's expenditure, and of about nineteen thousand on that of two years ago is a remarkable fact, and bears testimony more eloquent than any words we could write to the efforts all over the mission-field as well as at Salisbury Square to curtail expenditure, especially on buildings, to the utmost degree. As we have said, the amount is below that of 1900. Yet there are some two thousand more labourers,

European and Native, on the staff than there were in that year. It is manifest, therefore, that the Native Christians are bearing a larger share of the burden than they did before, and this is most hopeful. A missionary has lately written that he is almost ready to rejoice in deficits because they oblige the Society to be rigorous in its treatment of the Native Churches. But while we believe that rigour is called for and is often the truest kindness, we must in justice acknowledge that the influences which have been most operative in this direction have not proceeded from Salisbury Square; they have been due instrumentally to the missionaries, and especially the missionary Bishops, and also to spiritual movements like the Three Years' Enterprise, which have quickened conscience and promoted a readiness to deny self.

How then do we account for the deficit? Well, in the first place we must point out that although the receipts have increased by £14,400, and the expenditure has fallen by over £13,000, the two do not quite meet. The expenditure was £350,614, and the receipts £346,266, so that if there had been no deficit of £27,602 from the previous year, there would still have been a small deficiency. The actual deficit which we carry forward is thirty-five thousand pounds. And, we ought to add, we also carry forward balances under Appropriated Contributions amounting to £28,000. This is in hand and is available towards the expenditure which began with the new financial year.

WE have tried to look fairly at the facts, and we do not think that on the whole they can be considered discouraging. But we do not wish to appear jubilant. On the contrary, we cannot deny that we are disappointed. Our note last month (page 308) encouraged a hope which we entertained ourselves that we should have no adverse balance, or at the worst only a small one. The result adds another lesson as to the precariousness of inferences from incomplete accounts. At the end of February receipts were £20,000 higher and payments £24,000 lower than at the same time last year. It certainly did look hopeful. But let us not forget that God has enabled the Society during the past sixteen years to treble its missionary force; that during that period not one candidate who appeared to the Committee to be called by God to the work has been declined and not one kept from the field on financial grounds; that the additions have involved an expenditure which aggregates in the sixteen years close upon a million of money in excess of what would have been needed if only the agency of 1887 had had to be maintained; and that after supporting these labourers and meeting this expenditure we carry forward an adverse balance of £35,000, and balances to the good amounting to £28,000. Surely we have no right to suffer ourselves to be cast down or dismayed!

WE hope we have succeeded in making the financial position clear. The length of our notes is, we have a fear, liable to strengthen a notion which is more or less current that the Society's system of accounts is intricate beyond comprehension. The intricacy is a consequence both of the way the money comes in and of the way it is spent. At home, every appropriated contribution involves a separate account, each account carrying forward balances from year to year; and in the Missions the expenditure at each station has to be accounted for under nearly twenty different heads to correspond with the sanctioned grants of the Committee. But the accounts notwithstanding are quite intelligible to any one with some knowledge of figures who will patiently study them. In support of this we may mention that a few months ago a member of the London Lay

Workers' Union, Mr. W. Cash, F.C.A., read a paper before the Union on "The Finances and Financial Position of the C.M.S." He had no other source of information than the Society's last Annual Report, and he prepared his paper (a very valuable and elaborate one) before our last Editorial Notes on the subject of finance (in the December number) had appeared. The conclusions coincided so exactly with those stated in the said Notes that he felt constrained to add a postscript lest he should be suspected of plagiarizing. His testimony is that "the Society publish their accounts in such detail and so clearly that, with a little care, it is possible to trace out any information desired."

At the head of a paragraph in a recent issue of a leading American Church paper, the words, "One way to create a deficit," naturally arrest our attention. Not, we need hardly say, that we are anxious to learn and to pass on new devices for effecting this already too familiar result; but we hoped we might, at least, be apprized of something against which we might be on our guard and give a caution to our friends. We find, with much regret, that the financial prospects of the Domestic and Foreign Mission Board of the Protestant Episcopal Church of America are disappointing, and that at this juncture, when a considerable deficit is apprehended, one of the leading Bishops has given expression to a few sentences which appear—without the context it is impossible for us to judge of their precise import—to reflect on missionaries as to their manner of approaching non-Christians, and perhaps also as to their manner of treating non-Christian faiths. Such criticism is resented by the paper in question as calculated to discourage Churchmen from contributing to the support of Missions. Now we cannot bring ourselves to agree with our contemporary in anticipating such a result from such a cause. There are, we all know, criticisms that are particularly chilling and saddening, and none are more so, if they manifest a lack of sympathy with the cause and principle of Missions, than those which are uttered by leaders of the Church of Christ. But we are dubious as to criticism proving a cause of serious diminution of Mission funds. Certainly the C.M.S. has no reason on financial grounds to deprecate hostile criticism, even from ecclesiastical notabilities. When in 1817 an Archdeacon of Bath publicly protested against Josiah Pratt pleading for the C.M.S. in that city as "a factious interference" with another Church Society, of which other Society the said Archdeacon was not even a subscriber, while Mr. Pratt was, the C.M.S. profited considerably both in money sent in token of confidence and in the publicity which the ensuing war of pamphlets conferred upon it. And when, again, in 1888, Canon Isaac Taylor complained in the columns of the *Times* and the *Fortnightly Review* that it costs £11,000 to convert one Mohammedan, declared that Christian converts in India are utterly unworthy persons, criticized the home expenditure of the C.M.S., and branded C.M.S. missionaries as men of inferior education, &c., did the Society suffer financially from these attacks? On the contrary, no less than £4,000 was sent in spontaneously by friends in all parts of the country in token of their unbroken trust.

On the whole, therefore, we are disposed to regard it as a wholesome and hopeful sign when we notice the frequent references of a critical character to Foreign Missions in books and magazines and in the press. The article by the Rev. F. Baylis, with which this number starts, notices (page 333) some of the old statements about Mohammedanism and Missions which have recently been reasserted in an aggressive form. The charge also that missionaries are men of inferior education has been revived. Dr. Josiah Oldfield has just returned to England from a visit to India, and

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has proclaimed in the pages of the *Hibbert Journal* that after visiting and making inquiries throughout a large extent of the country—the Bombay Presidency, Rajputana, the Punjab, Central Provinces, Indore, and Baroda—he was led “from his study of the problem on the spot to agree with those who look upon the work in India as a failure.” And the reason is mainly in the men sent out. They are “usually” socially and intellectually beneath the people they go to convert. “Would you send an East End coster to address the members of the University of Oxford?” “Would you consider that a man who dropped his h’s or put them in the wrong place would be a fitting advocate to a county family audience?” They are “usually,” moreover (and the reader is left to reconcile the two allegations in his own way), on too intimate terms with Anglo-Indian official life, and are by that fact cut off from the possibility of social comradeship with the Indian people. And, lastly, they are wanting in spirituality. Here, again, the reader is left to puzzle his way out of the maze of apparent contradictions, for the evidence of the allegation is such as the following:—A high native official is quoted as saying: “Your missionaries are extremely nice fellows; jolly fellows to talk to; courteous, kindly, gentlemanly fellows; but I should no more think of learning *spiritual* truths from them, &c.” They engage in “worldly pursuits,” and in proof of this it is stated that one was actually found playing tennis when the writer called upon him. One other cause of “the failure” exists, and it is given an emphasis which entitles us to conclude it holds the leading place in the writer’s mind. It is in the missionaries’ message. The Christian missionary “takes up the position that Christianity is the *only true* religion”—the italics are Dr. Oldfield’s. On these grounds Missions in India are pronounced a failure! We cannot help thinking that Dr. Oldfield, after spending some months in India exclusively in the society of its interesting people—for he “never once accepted the hospitality of a European” during his stay,—must have something to say better worth his writing than these, as it seems to us, inconsequential conclusions. Our friends should obtain and circulate the address by Sir W. Mackworth Young to which we referred last month, and which the Society has just published.

THE American Church paper to which we alluded in one of the above notes is much exercised by the fact that missionary offerings are to so great an extent the gifts of women and children. “In the whole history of our missionary enterprise,” it says, “we have failed to find a single great offering as an annual contribution. The brains and the money of the Church have not been enlisted. We have men of fortune who are to-day swaying the destinies of nations, and most of these men are on our boards and vestries and in our conventions, national and diocesan, and they ought to be and can be reached. They build churches and parish houses, universities and libraries, railways and factories, and all these are well and should be multiplied, but those men should be made to know that there is something better and holier, something richer in possibilities and in permanent power, than these things, noble as they are, and that is the enterprise which endeavours to bring and bind together in the family of God all nations, races, and peoples.” Much of this is just as true on this side of the Atlantic. A careful study of Missionary Reports invariably elicits the fact that the bulk of the money comes not from the rich parishes and not from the rich people in the parishes that give largely. This is a main cause why the total given by the country for Foreign Missions is so very miserable a quota of the nation’s annual income—which exceeds a thousand millions sterling. How to bring about a more proportionate scale of giving among all classes, and especially

on the part of the almost unreachd wealthy classes, is a problem that has exercised many minds. The American Church has lately attempted its solution by a system of apportionment. The Managers of its Mission Board apportion the sum total of its estimated expenditure among the dioceses of the several States, the basis of calculation being a certain percentage of the total sum raised by each diocese for all Church purposes. Last year was the first in which the scheme has been tried and it is too early to form a judgment as to its likelihood to succeed. On the one hand, as must have been expected, there were many defaulting dioceses, indeed only eighteen out of seventy-seven sent up the full amount of their apportionment. But, on the other hand, about 1,400 new congregations which had not helped before sent offerings, and an increase of £19,000 was recorded, about one-seventh of the total income. The bulk of this income is spent on work in America itself, on what we should call Home Missions.

THE experiment is undoubtedly an interesting one and deserves attention. It has already been adopted, as an article in our last month's number pointed out, by the Church of England in Canada. Indeed we should not be surprised to learn that this idea was first broached in the Dominion, though it became operative in the States before it was finally adopted by the General Synod of the Canadian Church. So long ago as 1893 a Mission Committee was appointed by that Synod, with Eastern and Western divisions, and the latter division, presided over by the Archbishop of Rupert's Land, made a proposal that the system of apportionment, which was already in use in Rupert's Land Diocese, should be included in the scheme that was then under consideration for a new Missionary Society for the whole Canadian Church.

THE scheme which was passed last year (see *Intelligencer* for February, p. 147) for transferring the administration of the Society's Canadian Missions to a Mission Board at Winnipeg, with a view to a gradual withdrawal at an early date of the Society's pecuniary support, proved to be impracticable in the judgment of those friends in Canada who are best able to advise the Committee. It has therefore been found necessary to maintain direct relations with the aided dioceses as in the past. The block grant to each diocese will be reduced by one-twelfth yearly, beginning next year, so that by December 31st, 1915, these grants will (D.V.) terminate. The salaries and allowances of missionaries in home connexion, of whom there are—exclusive of the Bishops of Athabasca, Mackenzie River, and Selkirk—only ten in the North-West Canada Mission and in British Columbia, are not paid from the block grants, but are remitted direct to the individuals concerned, and the scheme provides that on any diminution of their number a special grant shall be added to the grant-in-aid. Mr. Peck's Mission in Cumberland Sound is excepted from the arrangement.

THE accounts which reach the Committee from New Zealand since the burden of supporting the Maori work was thrown by the C.M.S. on the Colonial Church are in the main cheering and promising. The Mission Board put forth an appeal to the clergy and laity of the Church for £843, which was needed for meeting the needs of 1902, over and above a sum of £185 which had been already promised by certain parishes and branches of the Gleaners' Union. Many considered it a hopeless task to attempt to raise that amount, but as a matter of fact, when the Secretary of the Board wrote at the beginning of the present year he had already received £1,148,

and he was told that Auckland Diocese had raised a further sum of £200 which had not yet reached him. The Synod of the Diocese of Auckland passed the two following Resolutions in November last :—

“That this Synod desires to express and place on record its profound sense of gratitude for the services rendered by the Church Missionary Society to God’s Church in New Zealand since Christmas Day, 1814, when the Reverend Samuel Marsden first proclaimed the Gospel to the Maoris, until now.”

“That the Church Missionary Society, in definitely withdrawing from New Zealand as a sphere of its operations, is justified in calling upon the Church in New Zealand to take up the responsibility for all missionary work in New Zealand.”

It will be readily understood that the acceptance of these pecuniary liabilities by the New Zealand Church presents additional difficulties before the C.M. Association in that Colony. At the time when it was formed in 1892 nothing was being done for Foreign Missions by the Church except some help that it rendered to the Melanesian Mission. The missionary spirit had almost to be created, and the obstacles were numerous. However, candidates came forward and were accepted and sent out in faith, so that now New Zealand has its representatives in Japan, India, Palestine, and Africa, as well as at Norfolk Island (Melanesian Mission) and among the Maoris. And the Association is pledged to their support. It is no wonder that the new appeals for the Maori work make it harder to maintain the necessary income, and we learn that last year ended with the Reserve Fund exhausted and an adverse balance at the Bank. It is stimulating to our own faith at the present time to read in the Tenth Annual Report of the Association which just reaches us how our brethren meet these conditions. The Anniversary was held at Nelson on February 1st and 3rd. Two sermons were preached, one at the Cathedral by the Rev. S. G. Fielding, Vicar of Windsor, New South Wales, the parish of which Samuel Marsden was Incumbent and in which he died; and the other in All Saints’ Church by the Rev. C. H. Isaacson, Vicar of Bulls, Manawatu. Both struck the right note—the note of faith—their texts being from Heb. xi. 8, and 2 Cor. x. 15. At the meeting, presided over by Archdeacon Grace in the unavoidable absence of the Bishop of Nelson, a calm, resolute spirit, which neither shirked the facts nor shrank from the responsibilities, breathed in all the speeches. Canon Fox remarked that the necessity for appeals to the Church indicate a low grade of Christian life. “Does a worthy parent need to be appealed to to properly feed and educate his child?” Missions are the Church’s children, and that being so, we have no misgiving as to the response both in New Zealand and at home. A wise step has been taken in appointing an Organizing Secretary on a salary, so that he will be able to devote all his time to the work. Mr. J. Holloway, who had previously been Honorary Lay Secretary, has accepted the office.

The Victoria Association has also, we are glad to notice, found a successor to the Rev. E. J. Barnett, who is now in China, and appointed the Rev. A. R. Ebbs as its Secretary.

THE strongest testimony reaches us from a non-missionary source respecting the remarkable influence which the Society’s Medical Mission under Dr. J. O. Summerhayes has acquired in the course of a few months at Kirman in Persia; and this is confirmed by the *Times of India* under some “Notes from Eastern Persia” supplied by a correspondent. The Khans are so impressed with the value of the medical work that within a week promises of subscriptions amounting to £60 per annum were made by two of them, and others showed signs of following their example. The *Times of India* truly says that

"such action on the part of the Persians is almost without precedent in the records of the C.M.S., and it is a most gratifying testimonial to the value of the work." The same authority even attributes to the Mission in large measure the fact that British prestige stands at the present time so high in that neighbourhood.

It is possible, therefore, for British prestige to survive in a Mohammedan city and country side by side with an active Mission agency; nay, it is possible for it to thrive in large measure in consequence of that agency. It would be a pitiable, a contemptible thing for a Christian Government to encourage Missions in any State on this ground. But when a Christian nation has in God's providence acquired a position of controlling influence in a non-Christian land, and apprehensions of political consequences are allowed to dictate a policy of forbidding or restraining Mission work, the example of Kirman deserves to be mentioned and emphasized. The Rev. E. S. Carr, Chairman of the Tinnevely Native Church Council, in the course of a sermon preached at Palamcotta last autumn before their Excellencies the Governor of Bombay and Lady Amphill, mentioned some opinions on the Government's policy regarding Missions to Moslems in the Egyptian Soudan which had been expressed to him by Mohammedans in South India. Some of them considered that the Government must be Mohammedan at heart, while others expressed the sinister conviction that the Government must be propagating Christianity surreptitiously as they disavowed doing it openly. Mr. Carr added, "The Oriental is essentially religious, and he expects a man to be true to the religion he professes."

We referred in our February number (pages 146, 147) to some correspondence which has appeared in the columns of the *Guardian* under the heading, "The C.M.S. and the Syrian Church of Malabar." The secretary to the Jacobite Metropolitan, a Syrian gentleman named E. M. Philip, has been the most voluminous of the correspondents, returning again and again to the charge of proselytism against the Society, and utterly failing to respond to Archdeacon Caley's and Dr. Richards' challenge to produce evidence of his charge. The *Guardian* of February 11th, however, had a letter from the "Ven. Alexander Catanar, Syrian Archdeacon of the Diocese of Cottayam," in which was given the names and sufficient particulars for identification of seven persons whom he represented as "specimens" of the Society's proselytizing activity. On seeing this letter Archdeacon Caley made it his business to call upon its writer, and having done so he communicated the result to the *Guardian*, which published passages from his letter on April 15th. He had some difficulty in finding the whereabouts of the Syrian "Archdeacon." The Travancore Almanac for 1903 curiously omits his name and status, though it gives those of other officers of both the Syrian Churches. When at length he succeeded, he found him to be ignorant of English—his letter had been written in Malayalam and translated. Archdeacon Caley says:—

"When I asked him how many names he had mentioned in his letter, he had forgotten. I asked him if he could mention any of their names, but he excused his defective memory by saying he was a very busy man and had so many other things to think about. Having one of the seven with me (No. 5) *standing before him*, I pressed him for *one* name, whereupon he mentioned a name not in the list at all! Ordinarily the above would be a sufficient answer to the whole letter, but as definite cases have been brought forward, silence on my part may be construed by some into inability to answer them. The writer gives seven names, and says: 'How the above persons became Anglicans without recourse to proselytism in

the ordinary meaning of the word, let Archdeacon Caley explain.' With your permission, Sir, I will gladly do so."

Archdeacon Caley then proceeds to give the personal history of each of the seven alleged "proselytes." The first was a son of an Anglican mother, and was brought up by his Anglican grandparents from the age of six, when he became an orphan. The second became an Anglican after studying the Bible and without outside influence. The third, in like manner, affirms that no efforts whatever were made to induce him to leave the Syrian Church, and offers to state his reasons in the *Guardian*! The fourth joined the Anglican Church at Trivandram, fifty miles from the nearest C.M.S. station, and the C.M.S. had nothing whatever to do with the change. The fifth makes the same statement as the second and third. The sixth was beyond the Ghauts, and Archdeacon Caley had not received his reply to his inquiries. The seventh was brought up an Anglican by his father.

Two prominent Churchmen, Dean Farrar and Prebendary Kitto, who have been called to their rest during the past month, were both sons of C.M.S. missionaries. The father of Dean Farrar, the Rev. C. P. Farrar, was trained at Islington and went out in 1829 to Western India, where for sixteen years he was stationed at Nasik. The father of the Rev. John Kitto, D.D., was a remarkable man. He was a mason in early life, and suffered from complete deafness from his childhood, yet he acquired an immense knowledge of Biblical and Oriental archæology. He went out under the C.M.S. to Malta in 1827 and took charge of the printing press, from which issued copies of the Scriptures and tracts by the thousand in Maltese, Italian, Modern Greek, and Arabic. He left the Society in 1829 to join Mr. Anthony Groves, a Plymouth Brother, though in later years he did not belong to that community. In 1845 he began to publish his '*Cyclopædia of Biblical Literature*, and the *Times* notices that among the contributors to the last issue in 1863 were "Frederic W. Farrar, M.A., and Henry Wace, M.A.," the late Dean of Canterbury and his successor.

It is a special pleasure to us to notice Prebendary Wace's appointment, although his leaving London will, we fear, involve a loss to the Society of his valued, though only occasional, presence at the Committee. While the Memorandum on Native Church Organization was under consideration, his help was given ungrudgingly and his wide and accurate knowledge of Church history was exceedingly useful. Since his appointment to the Rectory of St. Michael's, Cornhill, in succession to the Bishop of Marlborough, he has on two occasions lent his church for courses of missionary addresses to business men, arranged by the Society's Association Secretary for the Metropolis north of the Thames, in Advent of last year and during Lent this year. Our articles in this number, by Sir W. Lee-Warner and Sir Andrew Wingate, give the substance of two of these addresses.

OUR readers have been reminded from time to time of the James Long Lectures on Eastern Religions, founded by an old C.M.S. Indian missionary whose name they bear in 1886. Several of the Society's senior missionaries have held the Lectureships during their periods of furlough, and Hinduism and Mohammedanism in particular have been represented by recognized authorities, such as the Revs. Canon Sell, Dr. Weitbrecht, Dr. St. Clair Tisdall, Dr. H. M. M. Hackett, J. E. Padfield, and others. Buddhism also has been the subject of courses of lectures by the late Rev. R. Collins, the Rev. John Ireland Jones, and Dr. Tisdall. The last-named has just

published his lectures on Buddhism, expanded and revised, under the name of *The Noble Eight-fold Path*, and we hope soon to give a review of it by the Rev. L. Lloyd. Confucianism and Taoism, however, have not hitherto been represented. We are glad to say that the Rev. Arthur Elwin, late of the Mid China Mission, has been appointed Lecturer for 1903 on "the Religions of China." Any desiring to arrange for one or more lectures should write to him at 32, Thicket Road, Anerley, S.E.

THE Society is publishing a leaflet on the subject of joint missionary-boxes, that is boxes whose contents shall be divided between Home and Foreign Missions, and among the various diocesan and general societies in certain proportions. The idea appears, judging from the correspondence columns of certain Church papers, to have a fascination in some quarters, but we cannot think that Foreign Missions would be gainers if it were to be adopted generally in our parishes. There is, we are well aware, a sad want of proportion in the objects selected by too many for their interest and offerings, but we are persuaded that the true remedy must be by enlightenment and moral suasion, not by a mechanical, automatic arrangement which relieves the donor of responsibility for reflection and choice. Moreover, as between home and foreign efforts, it is beyond question the latter that in comparison are neglected and ignored, and it so happens that "boxes" have been hitherto chiefly and most successfully used in their behalf—so much so that they were called "Missionary Boxes" long before it was usual to apply to home work the title "Missionary." If the suggestion were to "pool" all Churchmen's contributions—to church building, schools, clergy sustenance, and innumerable benevolent and evangelistic objects—with a view to a more equal apportionment, having in view respective claims and respective needs, there would be something to be said for it, though our first objection would still apply. But why single out the missionary-box? We think we are justified in advising the friends of home missions to read again the Old Testament parable which begins, "There were two men in one city, the one rich and the other poor."

THE Committee have accepted offers of service from Miss Lucy Olive Walton, of Wolverhampton, who has been trained at the Willows; and from Miss Anna Maria Heard, of Bray, co. Wicklow, who has offered for the Dublin University Fuh-Kien Mission, having had a course of training at the Olives previous to offering herself. The Rev. John Bremner Purvis, who retired from the Uganda Mission a few years ago and has since been to Durham University and become ordained, has been re-accepted as a missionary. He is now Curate of Stanley, co. Durham, and will (D.V.) return this next autumn to Uganda, accompanied by Mrs. Purvis. The following students of Islington College have been accepted as missionaries:—Messrs. Walter Pullen Hares, Percy Jenkins, Harry Bowman Liddell, Henry Mathers, William Munn, Herbert Buller Ridler, Charles William Wootton, and Walter Wyatt. The Committee have accepted, on special agreement, Mr. John William Ferrier, of Victoria, Australia, a business man, who goes to Ceylon to help in the office work of the Secretary of that Mission. His spare time will be given to missionary work. Mr. James Denton, who was employed in a similar capacity in 1898 in the Sierra Leone Mission, and who subsequently became a master in Fourah Bay College, has now been accepted as an ordinary missionary. Miss A. Pownall, of New South Wales, has also been accepted on special agreement for nursing work in connexion with the West China Mission, where her chief work will be among the missionaries themselves and their families.

HOME DEPARTMENT.

Church Missionary House.

ON March 31st, the members of the Lay Workers' Union for London had the pleasure of meeting the Right Rev. Bishop Fyson, and of hearing from him an account of the progress of the Church of Christ in the northernmost diocese of the Japan archipelago. The Bishop's account of growth and progress in the direction of self-support was especially cheering.

One of the most successful features of the work amongst young people in the station of Hakodate, Japan, is the school for girls, and Miss M. Tapon, who has worked there for some years, much interested her hearers at the London Ladies' C.M. Union meeting on March 19th, telling of the outlook and possibilities of such work in that town.

The Clergy Union.

IT is not often that a layman addresses a gathering of the Clergy Union, but at short notice Mr. W. S. Mather, a resident in the Bishop's Hostel, Liverpool, took the meeting of that Branch on March 13th. For five years (1897-1902) Mr. Mather was connected with the South Africa General Mission, and his account of the work in Pondoland was listened to with much interest. He spoke both of successes and failures, and also of especial difficulties, many being the same as those met with in God's work in our own land. Again on April 3rd, the members listened to a paper on "The Value of the Gleaners' Union as a Parochial Organization," from the Rev. F. S. Guy Warman, which was full of suggestions and helpful matter. The Rev. C. H. T. Ecob, of Bunyoro, was also present and spoke, and a specially interesting feature was the reporting of the acceptance by the Society as a missionary of one of the members, the Rev. N. C. Miller, together with his wife.

The proceedings of the London Union on March 16th opened with the welcome addition of eleven new members. Under the heading of "Experiences in Mauritius," Archdeacon Buswell told of the work among those islands of the Indian Ocean. Great difficulties are met with there, owing chiefly to the mixed population, and also to the prevalence of Romanism, but the outlook is hopeful from the standpoint of the educational missionary, great possibilities facing that branch of the work. The Rev. F. Baylis followed, and detailed the scheme for the self-government of the Church in Palestine, and also referred to the latest news from Egypt, viz., that affecting the position at Khartoum.

At the meeting of the Birmingham Branch on March 20th, the Rev. T. F. Atkinson read a paper on the life and work of the great American missionary, David Brainerd. The reader dealt carefully with all the various points connected with him and his work, showing the ultimate effect it all had upon succeeding generations.

Women's Work.

THE winter of 1902-03 has seen the carrying out of three large Women's Conferences, the third of which was held in Nottingham, March 17th to 20th, for the Dioceses of Southwell, Lincoln, and Peterborough. The area covered was a large one, but the result proved that too much had not been attempted. In looking back upon the three days so full of possibility, we feel specially grateful to Lady Laura Ridding for her helpful words at the reception on the Tuesday evening, and for her presence at the Conference proper on Wednesday and Thursday; to the Association Secretaries for their help in sending lists of suitable names to whom invitations could be sent; and to all the Nottingham friends for their prayerful preparation, as much in the smallest details as in the largest. We were fortunate in having Dr. Emmeline Stuart (Persia) with us. Her account of medical work amongst the women and children at Julfa, and of the wonderful way in which God is blessing the hospital work, must have made many realize, as

perhaps they had never done before, the inestimable importance of medical missionary work. Dr. Stuart spoke at the reception, at a large public meeting on Thursday, as well as at the meeting for intercessory prayer on Wednesday. The other missionary was Mrs. Wray, from Taita (East Africa). Her subject at the Conference on Wednesday was "Home Work for C.M.S. from a Missionary's View-Point." She also gave a very helpful address to Sunday-school teachers on Thursday, as well as taking the devotional meeting on that day. The home-workers were Miss G. A. Gollock, chairwoman of the Conference, Miss Maude, Miss Dugdale, and Miss Richardson. Thursday morning's Conference was mostly taken up by papers on "The Possibilities of Country and Town Work," read by Miss Maude and Miss Richardson respectively, followed in each case by discussion, and Miss Maude's solemn words at Wednesday's devotional meeting were specially full of teaching. Gleaners' Union Work and Children's Work were not forgotten. They were discussed at sectional meetings on Thursday afternoon, the former led by Miss Dugdale, the latter by Miss Richardson. On Friday morning members of Conference and other friends met for Holy Communion in Holy Trinity Church, when the Rev. W. Pope, Rector of St. Nicholas's, gave a short address.

H. Y. R.

Miss E. Ritson, of Tokushima, Japan, was in Liverpool from March 19th to 26th. Her addresses, which were much appreciated and we doubt not will bring forth abundant fruit, were given in six girls' schools in the city and suburbs, a large day-school, and a Sunday-school. C.M.S. literature was circulated and Cycles of Prayer taken, as well as a new school-box. In three new schools the Terminal Letter was introduced, and in two a voluntary collection given. Altogether over 1,300 young people were reached. Earlier in the month the Diocesan Secretary of the Ladies' C.M. Union visited two schools, in which collections were taken in the school missionary-boxes. One of these then held its ninth annual meeting, and showed great interest in missionary work.

W. J. L.

Miss Daniel has been appointed Lady Correspondent for the Archdeaconry of Exeter, and Miss Ince for the Archdeaconry of Wilts. Miss Kingdon has also been re-appointed for the Archdeaconry of Leicester.

Local Associations and Unions.

A LARGE number of members of the Belfast C.M.S. Clergy Union and clerical friends met on Thursday morning, March 5th, to hear the Rev. G. T. Manley, who delivered an interesting and most helpful address on the scope and usefulness of a Clergy Missionary Union. He said that if the present membership could be increased, say, fourfold, they would have an enormous field of influence open to them. They could then make their voices distinctly heard in the Church, and their opinions would of necessity carry immense weight in the interests of missionary progress. In the afternoon of the same day Mr. Manley addressed a very large gathering who had come to the Clarence Place Hall on the invitation of Lady Ewart, who kindly supplied tea. The Lord Bishop of Down, who has always manifested a warm interest in the C.M.S., occupied the chair. Mr. Manley spoke on the native converts in India, their difficulties and temptations, and his earnest words stirred many hearts. In the evening there was a meeting for men only, and during the following week Mr. Manley addressed gatherings of the clergy at Armagh, Monaghan, and Londonderry, and mixed meetings at Lurgan and Monaghan.

T. B. B.

Mr. A. Butterworth, J.P., presided over the annual meeting of the Oldham Auxiliary on March 10th, and expressed his pleasure in being at so well attended a gathering, and one for such a cause. What had struck him, he remarked, was the paucity of labourers in so great an enterprise, and he hoped that that large meeting was an augury of increased support, financially and otherwise. He thought there was a wave going over the country in answer to the prayers of God's children, a wave of revival not only of professed conversions, but of the possession of the Holy Spirit. In a deeply-interesting address Bishop Lofthouse told of the

work in the Diocese of Keewatin, the "baby diocese" of Canada, and the Rev. C. T. Wilson detailed the difficulties of work in Moslem lands.

In nearly all the churches of Bath on Sunday, March 15th, the claims of the Society were strongly advocated, the Rev. G. Ensor occupying the pulpit at the Abbey. On the following day Mr. Eugene Stock presided over the afternoon gathering in the Assembly Rooms, when the Archdeacon of Bath (the Ven. Hilton Bothamley) presented the report. The balance-sheet showed an increase for the year of £46, a total of £2,457 being available for remitting to headquarters. The chairman recalled the fact that an interval of twenty-six years had elapsed since he spoke at an anniversary in Bath, and he gave an interesting *résumé* of the progress of the Society in that time, and also pointed out that Bath had not shown a similar rate of progress. The Rev. G. T. Manley followed, and answered many of the objections hurled at Missions in India, and the Rev. Ll. Lloyd, of Fuh-Kien, told in his own attractive manner of the triumphs of the Cross in China. At the evening meeting the Rector of Bath (Prebendary S. A. Boyd) presided, and referring to the financial side of the Association, said he felt that Bath had in early days reached a comparatively good level, and had maintained the same. Mr. Lloyd and Mr. Manley both spoke again on their personal experiences of the mission-field, and Mr. Stock also added a few remarks.

England's opportunities and responsibilities were the main points of Sir John Kennaway's message to the Creditor supporters at their meeting on March 30th, the Rev. W. M. Smith-Dorrien presiding. The call was to every one, Sir John said, and all calling themselves Christians should take their part. Religion, like water, must spread, and with England's opportunities it ought so to do; and if full advantage were taken of all the opportunities, and every Christian did his share, England need have no fear as to the destiny of her Empire. There was also nothing more true than the thought that interest and effort in Foreign Missions re-acted abundantly on the Church at home. The Rev. J. S. Flynn, in closing, referred more especially to the apathy of many Christians towards this sphere of work, and pleaded for the large field open to the news of the Gospel.

The Bristol Association celebrated its ninetieth anniversary from March 27th to 30th, commencing with an afternoon prayer-meeting in the C.M. House, Park Street. This was followed by a meeting for young people at the Victoria Rooms, when over a thousand children were present, and listened to addresses from the chairman (Mr. E. G. Murdock) and the Rev. Ll. Lloyd. A further meeting for children was held on the same day in St. Lawrence's Church House, and in the evening a service with Holy Communion was held at St. Matthew's, Kingsdown. Meetings for young people were also held on the Saturday at the Blind Asylum Hall and St. James's Parish Hall. On Sunday sermons were preached in the Cathedral and in twenty-six of the Bristol and Clifton churches. In presenting the report at the annual meeting on Monday, the Lord Mayor (Sir Robert Symes) presiding, the Rev. C. Dunlop-Smith was able to tell of an advance of more than one-seventh on the previous year's income, parochial associations showing £584 increase, while the total increase on remittances to London was £760. The total amount passing through the books for 1902 was £6,129—£5,317 in respect of the General Funds and £812 for the Bristol House Fund. The chairman, in moving the adoption of the report, urged that the present opportunities and openings in South Africa, India, and China should not be lost sight of, there being a great field in those portions of the world for missionary zeal. With regard to the general aspect of missionary work, it had, he said, been proved again and again that where the truth was taught by the missionaries, civilization spread rapidly and the people became more contented and happy. The Rev. C. T. Wilson told of the work among Mohammedans in Palestine, and the Rev. H. G. Thwaites and the Rev. Ll. Lloyd also spoke. At the evening meeting the Rev. J. E. Rogers, of Walcot, Bath, presided, and gave a stimulating address to home workers, and was followed by cheering accounts of the results of work in the field from Mr. Wilson and Mr. Lloyd.

Miss Ella Green addressed meetings on behalf of the C.M.S. during February and March at Newport, Tredegar, Caerphilly, Glyn Neath, Brynmawr, Builth,

Dunvant, Llantrisant, Barry, Tongrefail, Pontyclun, Beddau, Swansea (St. Mark's), Llangadock, Llandovery, Pontnewynydd, and Panteg. Most of the meetings were general; others were held in connexion with Bands of Hope, Mothers' Union, Gleaners' Union, and Sunday-schools, and with one or two exceptions were very well attended, and the people seemed interested. Although collections are not usually made at these gatherings, a sum of over £10 was received.

A. H. G. E.

ONE-HUNDRED-AND-FOURTH ANNIVERSARY OF THE SOCIETY.

MAY 4TH, MONDAY.

PRAYER Meeting at Sion College, Victoria Embankment, E.C., at 4 p.m.
Anniversary Sermon at St. Bride's Church, Fleet Street, E.C., at 6.30 p.m.
 Preacher: The Right Rev. the Bishop of Liverpool.

MAY 5TH, TUESDAY.

Clerical Breakfast, Exeter Hall, Strand, at 8.30 a.m. Address by the Rev. J. C. Wright, Vicar of St. George's, Leeds.

Annual Meeting, Exeter Hall. Opening hymn at 10.55 a.m. (Doors open at 10 a.m.)
 Chairman: The Most Rev. the Archbishop of Canterbury. Speakers: The Right Rev. the Bishop of Winchester; the Right Hon. Sir John H. Kennaway, Bart., C.B., M.P.; the Rev. Prebendary H. W. Webb-Peploe; Mr. Austin Taylor, M.P.; the Rev. G. C. Mylrea (Bengal); the Rev. W. Andrews (Japan).

Public Meeting, St. James's Hall, Piccadilly, from 11 a.m. to 1 p.m. (Doors open at 10.15 a.m.) Chairman: Colonel R. Williams, M.P. Speakers: The Right Rev. the Bishop of Kensington; the Ven. Archdn. T. J. Madden; the Rev. E. J. Peck (Eskimo Mission); Dr. A. C. Hall (Egyptian Soudan).

Public Meeting for Women, Queen's Hall, Langham Place, W., at 3.30 p.m. (Doors open at 2.45 p.m.) The Chair will be taken by the Lady Victoria Buxton. Speakers: The Right Rev. the Bishop of Derry and Raphoe; Mrs. J. A. Wray (East Africa); Dr. Emmeline Stuart (Persia); Miss S. Bland (United Provinces, India).

Conference of Clergy (arranged by C.M.S. Clergy Union), Council Chamber, Exeter Hall, at 3.30 p.m. The Right Rev. Bishop Ridley will address the Conference.

Gleaners' Union Conference for Clergy, Branch Secretaries, and Country Gleaners only, at C.M. House, at 3.30 p.m.

Evening Meeting, Exeter Hall, at 7 p.m. (Doors open at 6.15 p.m.) Chairman: The Right Rev. the Bishop of Coventry. Speakers: The Rev. the Hon. W. Talbot Rice; the Ven. Archdn. N. T. Hamlyn (W. Equa. Africa); the Rev. H. B. Durrant (United Provinces, India); the Rev. W. R. Gray (Japan); Dr. H. Martyn Clark (Punjab).

MAY 7TH, THURSDAY.

Conference of Women on "Home Work for the C.M.S." at the C.M. House, from 10.30 a.m. to 4 p.m.

Annual Meeting of the MEDICAL MISSION AUXILIARY, St. James's Hall, Piccadilly, at 7 p.m. (Doors open at 6.15 p.m.) Chairman: The Right Rev. the Bishop of Derry and Raphoe. Speakers: Dr. H. Martyn Clark (Punjab); Dr. A. C. Hall (Egyptian Soudan); Dr. Emmeline Stuart (Persia).

REDUCED RAILWAY FARES.

The Great Northern, North-Eastern, Caledonian, London and North-Western, Midland, Great Central, Great Eastern, Great Western, London and South-Western, South-Eastern and Chatham, and the London, Brighton and South Coast Railways have consented to issue return tickets at a single fare and a quarter, minimum 1s., to those attending the Anniversary Meetings of the Society in London, on a Certificate being presented to the clerk at the station at the time of booking.

The tickets will be available from Saturday, May 2nd, to Friday, May 8th, inclusive, and will be issued to the terminus of the particular railway applicant is travelling by, except in the case of the Midland Railway Company, who will issue tickets to St. Pancras, Camden Road, Kentish Town, King's Cross (Metropolitan), Farringdon Street, Aldersgate Street, or Moorgate Street stations.

Applications for Certificates

must be accompanied by a stamped and addressed envelope, and should be made as soon as possible to the *Lay Secretary*, C.M. House, Salisbury Square, London, E.C., giving the following particulars:—(1) Name and designation of each traveller; (2) Railway travelling by; (3) Station starting from; (4) Terminus travelling to; (5) Class.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, March 17th, 1903.—On the recommendation of the Ladies' Candidates Committee, the Misses Winifred Mary Carden, Violet Dewey, Constance Muriel Scott, L.R.C.P. & S. Edin., and Mary Winifred Welch, were accepted as Missionaries of the Society.

On the recommendation of the Islington College Visitors Sub-Committee, Mr. R. H. White was accepted as a Missionary of the Society. Mr. White was introduced to the Committee and commended in prayer to God by the Rev. C. J. Procter.

The Rev. J. B. Purvis, Curate of Stanley, co. Durham, formerly a lay Missionary of the Society in Uganda, was re-accepted for work in that country.

An offer of service as a Missionary of the Society from the Rev. Norman Chambers Miller, M.A., Brasenose College and Wycliffe Hall, Oxford, Curate of St. Leonard's, Bootle, was accepted.

The Secretaries presented a letter from the Hon. the Master of Polwarth, proposing that the Committee should appoint a deputation to join with deputations from other Missionary Societies in order to urge upon His Majesty's Government objections to the removal of present restrictions upon the deportation of Natives of other parts of Africa to South Africa to meet the demands for labour there. The Committee sanctioned arrangements being made whereby the Society would be adequately represented.

The Committee approved the proposal of the Allahabad Corresponding Committee to take over the work of the Zenana Bible and Medical Mission at Faizabad, relinquished by that Society through lack of funds.

On the recommendation of the Committees in charge of the Missions in Persia, Bengal, United Provinces, Punjab and Sindh, Western and South India, Travancore and Cochin, and Japan, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, April 7th.—On the recommendation of the Ladies' Candidates Committee, Miss Anna Maria Heard was accepted as a Missionary of the Society.

Mr. James Denton, who has worked in the Sierra Leone Mission since 1898 upon special agreement, was accepted as a Missionary in home connexion.

Mr. John William Ferrier, of Victoria, Australia, was accepted as accountant and business agent for the Ceylon Mission.

The Committee accepted with much regret the resignation of the Rev. A. G. Smith, of the East Africa Mission, tendered on grounds of health.

The resignation of Miss R. M. Elwin, of the Mid China Mission, on the occasion of her marriage, was accepted.

The Committee accepted with gratitude the offer of Mrs. Edwards to hand over to the Society, on certain conditions, a school for upper-class girls, with at present about forty pupils, which she has for some time carried on at Helouan, near Cairo.

The Secretaries reported the receipt of a telegram announcing the death of the Rev. J. McLeod Hawkins, of the Tinnevely Mission, who in the year 1891, after being refused by the Committee on medical grounds, went out to India at his own charges and worked independently with the Tinnevely missionaries and passed the language examinations. He was accepted as a Missionary of the Society in 1893, and for ten years did good and earnest work as an evangelist in the Tinnevely Itinerancy. The Committee received the news with deep regret, and instructed that an expression of their sincere sympathy be conveyed to Mr. Hawkins's family and friends.

The Committee had an interview with Dr. and Mrs. F. J. Harpur, of the Cairo Medical Mission, and the Rev. G. P. Bargery, recently returned from Hausaland.

Dr. Harpur recalled a previous interview with the Committee about four years ago, when he had felt that there was nothing hopeful to report on the Egypt Mission. At present he felt the condition of things was much altered. He could tell of several inquirers, and of a few baptisms expected to take place on Easter Eve. While with regard to the Medical Mission work he was unable to report any direct results in the form of baptisms, yet itineration in a number of villages around Cairo had brought to light much fruit of the Medical Mission work, as

former women patients especially had shown great appreciation of the kindness received, and had retained much of the teaching that had been given them in the hospital. This especially referred to patients treated for anæmia, who form a special element of the Medical Mission work.

Mr. Bargery sketched the course of events in the Mission during the two years that he was in Hausaland. For the first twelve months he was alone at Loko with Mr. Vischer, who had a great deal of illness. Afterwards he had accompanied Dr. Miller on a journey to Zaria. Later on, at the request of the King of Zaria, they had settled at Gierku, the former headquarters of the Mission, but found the work there encompassed with difficulties. Neither the Medical Mission work nor the school work had prospered well up to the time that Mr. Bargery had had to leave. He gave an interesting account also of a journey down to Lokoja and back for stores that were needed at Gierku.

The Committee adopted a revised scheme for the administration of the Society's Missions in North-West Canada and British Columbia.

On the recommendation of the Committees in charge of the Missions in Western and Eastern Equatorial Africa, Uganda, Egypt, Ceylon, China, Japan, New Zealand, and North-West Canada, various arrangements were agreed to with regard to those Missions.

General Committee, April 14th.—The Committee took leave of the Right Rev. Bishop Fyson, returning to his Diocese of Hokkaido, Japan. An appropriate message of God-speed was given by the Rev. Preb. Fox, Hon. Clerical Secretary, and the Bishop having addressed the Committee, was commended in prayer to God by the Rev. G. A. Sowter.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Bishop of Leicester (the Right Rev. Dr. L. Clayton).

Resolutions of the Funds and Home Organization Committee were presented on the subject of joint Collecting Boxes. While cordially approving the principle of giving to the various claims of Home and Foreign Missions in due proportion, the Committee placed on record their opinion that the plan of employing joint boxes for various Societies is not conducive to the ultimate welfare of either Home or Foreign Missions, and they were unable therefore to recommend it to their supporters. In view of the large possibilities of and claims upon the Society, it is urgent that all local Secretaries and supporters should realize the importance of introducing Foreign Missionary Collecting Boxes, which have done so much in the past to increase the Society's funds, wherever possible.

FINANCIAL NOTES.

AMONGST the gifts received during the past month the following are interesting:—From a Gleaner who has had a small legacy and wishes to give some of it to God; one who has saved the money she would have spent in washing coloured print dresses last year; another Gleaner to whom was restored a lost sovereign; a friend who had received an unexpected legacy; a special effort made by the "Knypersley Traders" towards reducing the Adverse Balance; sums set aside monthly from salary; from a special effort resulting in the doubling of a parochial contribution; one from whom a threatened great trouble was averted. Other interesting particulars are given in the writers' own words in the following notes:—

"I enclose £27, an amount I have been raising amongst friends towards the Adverse Balance. I would like it to have been much more; however, as it is, my friends have all responded liberally, and the amount collected was only gathered from about twenty-six people. I would suggest others might do the same amongst their own special friends and relatives—remembering that 'every little helps.' I may as well add there is no reason why others, in every circumstance, might not do the same, as I am poor myself and earning my own living, so I think no one need feel discouraged, and much may be done by prayer in a matter like this."

"I have much pleasure in forwarding you postal orders to the amount of 16s. for the Deficit Fund of the C.M.S. As the sum is largely composed of the small offerings (sums ranging from farthings upwards) of poor and a somewhat rough and unrefined

class of women, working in the Hatherley Steam Laundry, in the parish of St. Mark's Cheltenham, it represents at least some little self-denial. It has been my privilege for some time past to give fortnightly addresses to the women and girls employed in the above laundry, and at one of my addresses recently given I invited any 'whose hearts God had touched' to join me in putting aside a small sum during Lent for the C.M.S. deficit fund with the result already named. I am giving you these details in the sincere hope that other workers may take courage, and may feel induced to give the opportunity (to some of the ignorant poor it may be) of doing something for the Master and for a work which must be very near His heart. There are many, I believe, who would give of their penury if they only knew of the needs and work of this great Society, and many little sums would become a large total."

"I enclose postal order for 3s.; please accept it as a tiny contribution towards deficit. I should like to mention that it is the half price (paid in advance) for the current year of the *Quiver*. After we have finished reading it, we pass it on to the friend who subscribed the 3s. I do not know whether any other Gleaner has thought of doing this."

The Adverse Balance of 1901-02.

The contributions towards the extinction of this balance had at the close of the year reached £25,283. Two hundred and thirty-seven Gleaners' Union Branches have contributed a total of £846 3s. 3d.: "A penny a day for a month" was remitted, direct to Headquarters, from ten Gleaners and three anonymous friends.

Sunday-schools and their Contributions.

A friend, who is a Sunday-school teacher, has called attention to the possibility of extending in Sunday-schools the interest in missionary work and, as a consequence, the collection of increased funds from the teachers and scholars. The amount already received from this source is very considerable and some of the schools, especially in the North of England and in London, contribute nobly to the Society's work. But we quite realize the possibilities of extension in this direction, and we trust that those friends who are connected with Sunday-schools and *can* help us *will* take the matter to heart and do what they can. Appended is an instructive letter showing what can be done by an individual teacher:—

"I enclose a small sum collected by my Sunday-school class of boys. Each Sunday I read them a missionary story and every month the Missionary Letter, as well as bringing mission stories into the lesson. Then I have some children's books and lives of missionaries I lend to them, and it is surprising what they know. I told them of the deficit, and they asked to be allowed to collect. I gave each a paper explaining what the money was needed for and put red ink dots for halfpence, not expecting small boys to get much. The result is eight shillings. I tell you this hoping other teachers will make an effort not only to collect but to bring Mission work before the children, a work sadly left out in most schools. In almost every lesson one can bring in some missionary story, or in the last few minutes after lesson and before close a story could be read, and one never knows where a teacher's influence ends."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the testimony of prominent Government officials to the work of Missions in India; prayer that Christian England may wake to its possibilities and opportunities. (Pp. 334—340, 363.)

Thanksgiving for advance in the West China Mission; prayer that the Gospel may have free course. (Pp. 344—349.)

Thanksgiving for recent converts in Abeokuta (p. 356), in Uganda (p. 358), in the Meerut district (pp. 363, 364), in the Ellore district (p. 366), in the Fuh-chow district (p. 368), at Hiroshima (p. 371), at Gifu (p. 372), in Hokkaido (p. 372); prayer that all may be led into the way of truth, and hold the faith in unity of spirit.

Thanksgiving for offers of service accepted by the Committee; prayer that more offers may be received to meet various urgent needs in the field. (Pp. 356, 358, 362, 391.)

Thanksgiving for the success of the special effort for deepening the spiritual life among the Syrian Christians of Travancore. (P. 367.)

Prayer for the forthcoming Anniversary—that all who speak may rely on the promised power of the Holy Spirit, and that those who hear may be aroused to greater efforts in the cause. (P. 395.)

NOTES OF THE MONTH.

ORDINATIONS.

Western India.—On Sunday, March 8, 1903, at Bombay Cathedral, by the Rt. Rev. the Bishop of Bombay, the Rev. A. D. Henwood to Priests' Orders.

South India.—On Sunday, March 8, at Tuticorin, by the Rt. Rev. Bishop Morley, Mr. S. Devadasen to Deacons' Orders.

Travancore and Cochin.—On Sunday, March 8, at the Pro-Cathedral, Cottayam, by the Rt. Rev. Bishop Hodges, Messrs. M. T. Chakko and T. I. Cherian to Deacons' Orders.

Japan.—On Sunday, March 8, at Tokyo, by the Rt. Rev. Bishop Awdry, Mr. T. Katada to Deacons' Orders.—On Sunday, March 8, at Holy Trinity Church, Nagasaki, by the Rt. Rev. Bishop Evington, the Revs. S. Ushijima and S. Painter to Priests' Orders.

DEPARTURES.

Sierra Leone.—Mr. R. H. White left Liverpool for Sierra Leone on April 11.

Western Equatorial Africa.—Miss M. J. Martin for Lagos, and Mr. and Mrs. J. C. R. Wilson for Burutu, left Liverpool on April 11.

Eastern Equatorial Africa.—Miss F. I. Deed and Miss A. Higginbotham left Marseilles for Mombasa on April 7.

Uganda.—The Rev. W. Chadwick, the Rev. and Mrs. H. B. Ladbury, Miss J. E. Chadwick, Miss A. K. Attlee, and Miss M. Ostler left Marseilles for Mombasa on April 7.

Egypt.—Miss T. H. Bird left Naples for Port Said on April 5.—The Rev. W. E. Taylor left Marseilles for Port Said on April 10.

Palestine.—The Rev. Dr. and Mrs. S. Gould left Manchester for Alexandria on April 3.

Persia.—Miss E. Procter and Miss M. Ward left London for Julfa on April 3.

Western India.—The Rev. and Mrs. R. S. Heywood left London for Bombay on April 2.

ARRIVALS.

Western Equatorial Africa.—The Rev. J. D. Aitken left Lokoja on Feb. 20, and arrived at Plymouth on March 19.—The Rev. G. P. Bargory left Burutu on Feb. 23, and arrived at Southampton on March 18.—Mr. and Mrs. J. McKay left Lagos on March 11, and arrived at Plymouth on March 28.

Egypt.—Dr. and Mrs. F. J. Harpur and Miss G. M. Western left Cairo on March 27, and arrived in London on April 2.

Palestine.—Miss F. Nuttall left Jaffa on March 12, and arrived in London on March 27.—The Misses E. C. and A. Wardlaw-Ramsay left Haifa on March 19, and arrived in London on April 9.—Miss H. Lee and Miss H. M. E. Scott left Haifa on March 22, and arrived in London on April 2.

Turkish Arabia.—The Rev. and Mrs. J. T. Parfit left Baghdad on Jan. 28, and arrived in London on March 26.—Miss E. G. Butlin left Mosul on March 7, and arrived in London on April 9.

Bengal.—Mrs. H. J. Jackson left Calcutta on Feb. 17, and arrived in London on March 23.

United Provinces.—The Rev. and Mrs. E. T. Pegg left Bombay on March 1, and arrived at Heidelberg on March 23.—Miss A. F. Wright left Agra on March 14, and arrived in London on March 26.

Punjab and Sindh.—The Rev. A. C. Clarke left Bombay on Feb. 14, and arrived in London on March 24.—The Rev. and Mrs. T. E. Coverdale left Bombay on Feb. 14, and arrived at Lucerne on March 7.—Mrs. D. J. McKenzie left Bombay on March 1, and arrived in London on March 25.—Miss M. H. Millett left Calcutta on March 1, and arrived in London on April 15.—The Rev. and Mrs. H. F. Rowlands left Bombay on March 7, and arrived in London on March 27.

Ceylon.—Miss H. P. Phillips left Colombo on March 26, and arrived in London on April 12.

South China.—Miss L. Havers left Pakhoi on Jan. 26, and arrived in England on March 21.

Fuh-Kien.—The Rev. and Mrs. F. E. Bland left Fuh-chow on Feb. 23, and arrived at Southampton on April 9.

BIRTHS.

Eastern Equatorial Africa.—On April 14, at Mzizima, to Mr. and Mrs. G. Burns, a son.

Palestine.—On March 29, at Constantinople, to Dr. and Mrs. F. O. Lasbrey, a daughter.

Persia.—On Feb. 24, at Yezd, to the Rev. and Mrs. Napier Malcolm, a son.

Punjab and Sindh.—On March 10, at Sukkur, to the Rev. and Mrs. A. D. Dixey, a son.—On March 12, at Quetta, to Dr. and Mrs. J. O. Summerhayes, a son.
Ceylon.—On Feb. 20, at Jaffna, to the Rev. and Mrs. W. J. Hanan, a son.
Mid China.—On March 31, at Ningpo, to Dr. and Mrs. R. Smyth, a son.

MARRIAGES.

South India.—On Oct. 22, 1902, the Rev. E. E. Hamshere to Miss Elizabeth Rebecca Gauntlett.

West China.—On Feb. 19, 1903, at Chongpa, Mr. A. Lawrence to Miss R. F. Murray.

DEATHS.

Uganda.—On Feb. 18, at Nassa, Mr. A. W. Kemp.

Punjab and Sindh.—On April 8, at Peshawar, Cecil Archibald, infant son of Dr. and Mrs. C. Lankester.

South India.—On March 20, at Madras, the Rev. J. C. McLeod Hawkins.

Ceylon.—On March 12, at Colombo, the Rev. J. P. Kalpage, Native Pastor of Bentota.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Extracts from the Annual Letters of Missionaries for 1902:—

Part I., containing Letters from the Ceylon and Mauritius Missions, 48 pages, price 3d., post free.

Part II., containing Letters from the Sierra Leone, Yoruba, and Niger Missions, 48 pages, price 3d., post free.

N.B.—Part III. will be ready early in May, and will contain Letters from East Africa, Usagara, Egypt, and Palestine Missions, 48 pages, price 3d.

C.M.S. Lay Workers' Unions and Missionary Bands. A pamphlet setting forth their Objects, Constitution, &c., with short accounts of the various Unions in London and the Provinces, and suggestions for the formation of Missionary Bands. Copies free of charge in small numbers.

Sunday-school Missionary Lesson, No. 17, entitled "Remember them that are in Bonds." This Lesson deals more particularly with Women's Work in the Mission Field.

N.B.—A Special Sunday-school Lesson for use at Whitsuntide, entitled "The First Fulfilment of the Promise of the Father," will be ready early in May.

Copies of these Lessons are supplied free of charge to teachers in schools supporting the Society.

"Whose fault is it?" A leaflet intended to take the place of the old one entitled "Am I Responsible?" which has been in circulation for many years and is now withdrawn. Free of charge.

"Our Medical Training Home." A new leaflet of the Medical Mission Auxiliary, which supersedes the one entitled "Bermondsey, what is it?" Free.

"The Growth of the Kingdom of God." Reprinted from the *C.M. Intelligencer* for April. A limited number of copies of this reprint are available, price 2d., post free. They can be obtained from the Publishing Department, C.M. House, Salisbury Square, or from the Rev. J. B. Whiting, Ramsgate.

The following new books have been added to the stock kept at Salisbury Square for the convenience of friends:—

Things As They Are. A book on mission work in Southern India, by Amy Wilson-Carmichael, well written and beautifully illustrated. Price 6s.; supplied to friends for 5s., post free.

Vignettes of Kashmir. An addition to the C.E.Z.M.S. series of books on their work. Price 1s., post free.

Led Forth with Joy; or, First Impressions in a Mohammedan Land, by Florence S. Willmot. With illustrations, price 2s. 6d. net; 2s. 9d., post free.

A new Wall Box, with sloping top, for use in private houses (not in schools or public buildings), can now be supplied free of charge. Hitherto the only Wall Box available has been a somewhat expensive one, with lock and key, which necessarily restricted the issue. The new one has simply the ordinary label protection at the bottom.

All orders for books, magazines, and papers should be addressed to
 THE LAY SECRETARY, C.M. HOUSE, SALISBURY SQUARE, LONDON, E.C.

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Rev. J. C. McCleod Hawkins,
of South India.
Died March 20th, 1903.



Rev. T. Carmichael,
of United Provinces.
Died Jan. 18th, 1902.



Rev. A. Stark,
of Bengal.
Died April 26th, 1903.



Rev. H. E. L. Newbery,
of South India.
Died Nov. 19th, 1902.



Rev. E. B. Beauchamp,
of South China.
Died Dec. 14th, 1902.



Mrs. C. H. Bradburn,
of Bengal.
Died May 5th, 1902.



Mrs. A. Bond,
of Uganda.
Died Jan. 30th, 1903.



Rev. F. F. Adency,
of Egypt.
Died Dec. 27th, 1902.



Mr. A. W. Kemp,
of Uganda.
Died Feb. 18th, 1903.



Mrs. R. Phair,
of N.-W. Canada.
Died Feb. 6th, 1903.



Miss M. M. Jacobs,
of Palestine.
Died May 19th, 1902.



Mr. R. Kinahan,
of Sierra Leone.
Died Dec. 26th, 1902.



Rev. A. A. Pilson,
of Ceylon.
Died April 30th, 1902.



Mrs. F. Johnson,
of Palestine.
Died Feb. 10th, 1903.



Mrs. I. W. Charlton,
of Bengal.
Died Nov. 25th, 1902.



Mr. H. H. Farthing,
of Uganda.
Died Jan. 11th, 1903.



Miss A. M. Moule,
of Mid China.
Died Nov. 4th, 1901.



Miss M. Casswell,
of West China.
Died June 11th, 1902.

THE

CHURCH MISSIONARY INTELLIGENCER.

SOME IMPRESSIONS OF THE ANNIVERSARY.

TWO features of our late Anniversary were unmistakable—the attendances and the tone; the former, perhaps, more easily accounted for than the latter. It was natural that St. Bride's should have had a larger congregation than has almost ever been seen there; it was natural, too, that crowds should come to welcome the new Archbishop, and that the railway arrangements becoming better known brought more friends from the country. It would have been natural if something of discouragement or even despondency had been seen in the audiences, or heard from the speakers. For though the Report gave abounding causes for thanksgiving and hope, it spoke of a deep disappointment. There is an instinct in poor human nature all the world over to dread eclipses of any kind. The Hindu who believes that some demon is eating up the sun is only giving expression in a crude way to the same sort of feeling which some Christians entertain in the face of, say, recurrent deficits. But no trace of this, except, perhaps, in private whispers, was heard at the Anniversary. On the contrary, the tone was thankful and hopeful. It was not jubilant, but it was confident. And it was so from beginning to end. The note was struck at the remarkable Conference of delegates from Lay Workers' Unions on Saturday and Monday. It was repeated at the well-attended Prayer-meeting held in Sion College. It sounded through all the Bishop of Liverpool's fine sermon when he gave the fourfold message of the Master's mission to His Missionary Church—*self-surrender, self-sacrifice, construction, expansion*. It was heard in every speech at every meeting on the following day, and notably in the sympathetic address of the Archbishop of Canterbury, and the strong, stirring words of the Bishop of Coventry. Was it only a coincidence, which had no meaning, that two speakers at one of the meetings had been led, quite apart from each other, to think of that old-world story of the "ables" and the "unables" in the Book of Numbers, and to draw from it both warnings and encouragements for the Society at the present crisis?

But the eclipse is not over, and the many and greatly-welcomed friends who gathered round us at the Anniversary will not have learnt its true lessons if they think that they and we have now nothing to do but go away and, as in the world of nature, only sit and wait till the sun is clear again. Even the Hindu in his ignorance shows more wisdom than that, and we have to learn that our deficit *can* be driven away and be kept away by the use of the right means. For the fact, so often stated, was again expressed that deficits have been due, not

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to shrinking incomes (these have largely and steadily increased), but to a double expansion, partly the natural growth of a healthy organism, partly the yearly accretion to the missionary forces. It was shown that the strictest economy had been exercised, and that the reduction already made by the patient industry of friends at home and the self-denial of fellow-workers abroad could not go much further without serious injury to the Missions, or without reversing the practice into which the Committee fully believed that, sixteen years ago, God had led them, which again and again they have reaffirmed, and in which they cannot doubt that they have seen tokens of Divine approval. All agree that it is our duty to follow God's Hand, anywhere and at all costs, and we are met with the question, Which way is He pointing us? Are we to see in these deficits a new direction, backward instead of forward? So far as we could gather from the spirit of the Anniversary meetings, the answer of our friends would be an emphatic "No." So far as in us lies, the Evangelization of the World, which God has entrusted to His Church, must not stand still, still less go back; but it must be pushed with more persistency than ever. No evidence has been produced to prove that the resources of the Christian Church are exhausted, and no one supposes that they are; but, if so, what then is a deficit but a preventable evil?

Of all forms of fatalism none is more fatal than that which casts on the Deity the responsibility of misfortunes due to our own neglect. The deficit is not God's, it is ours; and we alone are to blame. Is the failure of the Church to obey the will of God to be taken as the measure of that will, and an argument to justify our own selfishness? If through the parsimony of some local authority the sanitary condition of a town had become a serious danger to its health, what sane man would urge the fact as an argument for further economy, and that no more money should be spent on drains and doctors? But the parsimony of Christian people has starved Christ's work. Is the fact of a deficit an argument for starving it further?

The Anniversary meetings suggested another lesson—that of the division of labour. The popular belief that the present division is found in the country being responsible for finding the funds and Salisbury Square for spending them is a pleasant fallacy. The fact is that the whole Committee (a far larger body than the fraction which meets in Salisbury Square—so large that not the largest hall in London would hold them) are responsible equally for the raising and the spending. Inevitably they delegate the latter to the selected fraction at headquarters, though the more frequent attendance and more personal interest of country members would be warmly welcomed by the Executive. But it does not therefore follow that so much of the work of raising funds should also rest as largely as it does on an official staff. This is a direction in which it is believed many more friends might, as some already do, greatly reduce labour and cost by personal service.

The writer, on a sick-bed, was greatly cheered a few days ago, by two much-valued friends in the far West of England, who, in reply to his expression of deep regret that he was obliged by doctor's orders to cancel all engagements, received from each, independently of the other,

a brotherly message that he was not to be troubled at all; each vicar would preach his own C.M.S. sermons. In neither case is the parish or the Society likely to regret the kindly act, nor would many others if the same were done elsewhere. The Bishop of St. Albans once said, perhaps hyperbolically, that it would be a good thing for the Church if all missionary deputations were to be stopped for a year. This need not be taken too literally, but it is perfectly true that if the voluntary personal services so generously and admirably given by many of the Society's friends, not only in speaking and preaching, but in organizing, influencing, energizing the dormant masses of ordinary churchgoers, were given by many others who are quite as able to do so, great economies would be effected in the Society's Home Department, and the work be done quite as efficiently.

One other impression the Anniversary left—and that as important as any. The quotation may be the most hackneyed of the twentieth century, but it is not the less true. Now, if ever, Evangelicals must “wake up.” Others are rapidly coming to the front, ready to do what they have done in the past. New organizations full of young life, and old ones being revived, are competing for public sympathy. Men, of course, draw to that which “goes,” not to that which drags. We have been quite too long content with ourselves and our rate of progression. The Evangelical principles on which the Society was founded are all that we could wish as principles, but we must add to them what our fathers added, more of “the *work* of faith and the *labour* of love.” They were and are excellent fortifications, we could not build better (may they never be surrendered!), but an army in entrenchments is practically a beaten army. And certainly our founders never constructed them to become the sleeping apartments of their successors.

And this awakening will be seen in three ways. (a) A more enlightened conscience, which will produce in each man a wholesome discontent with his own measure of attainment, a clearer perception of the purposes of God, and a truer sense of the proportions of eternity and time.

(b) A fuller consecration—by which is meant not so much the spasmodic act of an emotional hour as the permanently progressive recognition of the sanctity of God's will and claims upon us, and our capacity to respond to them.

(c) A true courage, which will show itself more by patient perseverance than in impetuous action, which will go on steadily with the work it is commanded to do; as Noah did in the face of the world which flouted his labours as those of a fool. When “mighty faith,” fixing her eye on the promise, “laughs at impossibilities,” there will be always some one who will be shocked at her levity, complain that she is unpractical, and that to whatever else the promise refers it does not reach so far as the Christian conscience or pocket.

Well! faith has heard that many times, and as many times has proved that “all things are possible to him that believeth.” If that “fellowship” of which the Bishop of Coventry spoke with so much force means all that is carried in those wonderful words, “God is able to make all grace abound toward you; that ye, always having all

sufficiency in all things, may abound to every good work," can any one say that we have neared their limit, or ever shall, till the ministry of the grace ministered by us overtakes its ministration to us?

At the close of the Anniversary, as the writer was leaving Exeter Hall, a friend quoted to him Trench's noble sonnet, with which these notes may well end. If the impression expressed in these beautiful lines has been left on many others as well, then indeed God has blessed us, and we may look forward with hopeful expectation to the coming year.

" Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power.
Why, therefore, should we do ourselves this wrong
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee."

H. E. F.

BUDDHISM AT ITS BEST.

The Noble Eightfold Path, by the Rev. W. St. Clair Tisdall, D.D. (Eliot Stock, 1903.)

DR. ST. CLAIR TISDALL is well known as a painstaking and thoughtful student of Eastern religions and languages, and the publication, some seven years since, of *The Religion of the Crescent* clearly proved that its author was specially well equipped for the delivery of the James Long Lectures, of which (with a few additions and alterations) the book was a reprint. He has lately laid us under a further obligation; what he then did for Mohammedanism, he has now done for Buddhism, and it would be difficult to find any other works on these two religions of the East which convey so much information, obtained at first-hand, within so small a compass, or which give such a true conception of what these wide-spread systems really are.

The Preface tells us that the volume is a reproduction, in a slightly fuller form, of a second series of Long Lectures, delivered at the Universities and in many other places in England during the last two years, and is an attempt to show what the main features of Buddhism in its original form were, and to deal with it, therefore, *at its best*. We feel that this is the wisest and most satisfactory way of elucidating the truth with regard to Buddhism, and it has the advantage of showing that the subject is approached with an impartial mind.

Most extravagant statements have often been made with regard to the character of Buddha and his teaching, and some have not hesitated to place this Eastern ascetic on a level with Jesus Christ. On the other hand, Buddha has been held responsible for the grotesque forms of worship which pass for Buddhism in China, Tibet, and Mongolia,

and for many opinions which he never held, and which are very far removed from the original ideas of the sage, as we find them recorded in the Pāli documents. Dr. Tisdall is not afraid to point out the good features of this ancient religion, and invokes our sympathy for its devotees, but he cannot for a moment shut his eyes to its utter inability either to answer the many questions upon which men everywhere seek light, or to speak peace to a soul which feels its unrest and its need. He agrees with all thoughtful writers on Buddhism by describing it as being mainly a vain and futile attempt to solve the problem of existence. A feature of the book which distinguishes it from other volumes on the same subject is that the Author verifies his statements by references to the original Pāli writings, from which his knowledge is obtained, and which are given in the form of foot-notes at the bottom of the page. We feel, therefore, as we read that the conclusions arrived at are not mere guesses or opinions, but real facts culled at first-hand from the authentic sources of this ancient faith.

In the short Introduction, preceding the lectures which comprise the volume, Dr. Tisdall reminds us how easy it is in these days to study comparative religion, and how necessary it is that a true scientific method should be adopted in pursuing such studies. Unfortunately this course has not always, or perhaps often, been followed. Men, without any true knowledge of these old religions of the East, but who have picked up random statements about them from many sources, have ventured to write of them with an assurance and an air of conviction which causes perplexity to people of shallow faith, and leads them to doubt the unique claims of Christ. Rightly understood, the attempts of these venerable sages and philosophers of the East to find God, and their failure to do so, prove conclusively that man's unaided efforts in this direction are and must be in vain, and enhance our belief in that revealed religion which the Bible contains, and which shows us the Father in the Person of the Son.

The first Lecture, which is entitled "The Life and Work of the Buddha," commences with the reminder that the birth of the sage, and the subsequent rise of Buddhism, closely synchronized not only with the fall of Babylon, and the consequent exaltation of the Aryan race, but also with the birth of many other notable Eastern teachers. Confucius, Mencius, Lao-tze, and Zoroaster were all of them contemporaries of Buddha, and in this sixth century before Christ there seems to have been an almost world-wide effort on the part of mankind to rise to nobler ideas and live above their visible everyday environment, and to find a satisfactory answer to the many problems which surrounded them. May we not take it that this was an inarticulate cry for the "Desire of all nations" to come, and that it was answered by the Incarnation?

In India, Buddhism offered itself as the key wherewith man can unlock the perplexing mysteries of life, and find the rest of absorption which is its ideal, and how far it succeeded in its attempts will be seen further on. Dr. Tisdall is careful to point out how completely Buddha revolutionized the religious ideas of the Brahmans by refusing to

acknowledge any form of esoteric teaching. The Vedas could only be read or listened to by a chosen few—the teachings of Buddha were to be made known to all who would listen to them, without distinction of caste or race, and we need have no hesitation in admitting that this was a distinct step onward towards the one Universal Faith, which knows neither Greek nor Jew, Barbarian nor Scythian, but Christ as all and in all.

It is very surprising to learn that until quite recently the date at which Buddha lived could not be stated with accuracy. Now we have strong evidence for believing that he was born B.C. 557 and died B.C. 477. Recent discoveries have dispelled many of the fanciful legends which have grown up about the sage's birthplace, and given us the truth with regard to his parentage. We are no longer to think of him as the scion of a princely house, or as relinquishing a kingdom to live an ascetic life as a mendicant, though he did leave a home of affluence where comfort and plenty were found.

Buddha left home at the age of twenty-nine and retired into the wilderness, and an interesting sketch of his career is given us, which proves conclusively that his chief desire was to find out the cause of human suffering, and the way of escape from it. He, like Confucius, discouraged inquiry on abstruse topics or spiritual beings, as being amongst the unknowable things, and discussions concerning them, therefore, practically useless, and the conclusion is drawn by the author that Buddhism does not deserve the name of a religion, because it leaves out God, and, indeed, has no room for Him. We notice in passing that this is the inevitable conclusion to which all careful students of Buddhism have come, though they have expressed it in somewhat different terms.

As the sage's life progressed he gradually gathered disciples around him. These at first were chiefly drawn from the rich and leisured classes, and to them he made most extravagant statements as to his perfectness and sanctity. The accounts which we possess of the sage's sayings and doings is a strange mixture of truth and falsehood, and it is no easy task to separate the one from the other: we are forcibly reminded of the fact that the learned author of *The Light of Asia* accepted as true the fanciful myths incorporated in Buddha's life, and that his poem must be looked upon as a poetic romance, rather than a true account in a versified form of events which actually took place.

Dr. Tisdall's second Lecture is occupied with a review of the chief doctrines of orthodox Buddhism, and we are reminded at the outset that these rest entirely upon the teaching of Buddha himself, and that he must not be held responsible for the corruptions which have since sprung up amongst so-called Buddhists, and which have made Buddhism a polytheistic religion. It would be quite as unfair to charge Christ with the teaching of modern Roman Catholicism.

It is somewhat startling to find that, in all probability, the sayings of the sage were not committed to writing until about 400 years after his death, but it must be remembered that in India literary compositions are quite commonly handed down from generation to generation by oral tradition, and there can be little doubt that we do possess the substance of Buddha's teaching.

The Four Noble Truths around which Buddha's teaching ever revolved, and to which he ever returned, were : the Noble Truth of Suffering, the Origin of Suffering, the Cessation of Suffering, and the Way to the Attainment of the Cessation of Suffering. Upon these themes he loved to discourse, and he claimed to have had the truth on these topics fully revealed to him. He declared again and again that when these four truths were comprehended, the thirst for existence was eradicated, lust exhausted, and re-birth impossible. Pain is the necessary accompaniment of all our life here, and it is attached to all the crises of existence through which the individual passes, therefore the cessation of existence is to be ardently desired, and the devotee passes through various stages of meditation and asceticism until he reaches *Nirvana*. Dr. Tisdall carefully explains this latter term, which literally means *extinction*, the *puffing out* of a flame, and implies the destruction of the human personality (so far as that is believed in by Buddhists) and its absorption into a higher state of being.

Existence, from Buddha's standpoint, is misery, and, realizing this, man ceases to long for it. Longing produces *ipso facto* a new Existence, and this new Existence is again and again renewed until all longing for existence has ceased. Existence, said Buddha, is like a fire, our longings are the fuel which keeps it burning ; when the fuel is exhausted the fire naturally goes out. The sage did not inculcate for himself or others self-torture or extreme asceticism ; he had proved experimentally their inability to bring about the perfect life he desiderated, and he bade his followers tread the "Middle Way" between a severe asceticism and a worldly life. The mind must be trained, carefully and continuously, to absolute indifference to pleasure and pain, to life and death, thus man will attain the goal he wishes, the extinction of *passion*—*Nirvana*. We are clearly shown that Buddha adopted many of the philosophical ideas current in India in his day, but that these were largely modified, and adapted to his system. The chapter concludes with a reference to the absurdities of Buddhist legends and tales, and with a reference to the strange ideas held by Buddhists with regard to the material world. These absurdities are mentioned, we are told, for two reasons : to show how untrue it is to assert, as some have not hesitated to do, that the teachings of Buddhism are in accordance with Nature and her laws, and also to explain from whence the later corruptions of Buddhism have sprung.

"Buddha's Moral Teaching" is the title of the third Lecture, and we are asked first of all to notice how low and selfish the standpoint of a Buddhist is, and of necessity must be. He knows nothing of a God, or of any Power outside himself, and he has no adequate conception of Moral Law ; hence it follows that his whole duty (so far as he understands duty at all) is due to his fellow-man, and his one desire being to free himself from the fetters of existence he makes everything subservient to this. One serious consequence of this defective outlook is that the conscience is warped and unable to exercise its proper functions. While we must admire many of the ethical precepts of Buddha, we cannot help seeing that they are not inculcated as being good in themselves, but simply because of the unhappy results which follow for the

individual who refuses to obey them. We are not, of course, surprised to find the taking of life in any form set down as a heinous sin, and placed on a par with lying and stealing. A religion which teaches metempsychosis must perforce teach this, but it is startling to find that gross sins of the flesh, which may not be so much as named among us, are considered less sinful than the returning of a mendicant to his family after he has renounced it.

This fact, and others like it, prove unhesitatingly how terribly the moral senses may be perverted where God is not known or acknowledged. Dr. Tisdall has much of interest to say with regard to the so-called Buddhist "Decalogue," and his remarks thereon will repay careful perusal. Many lengthy extracts are given from the Buddhist Scriptures, proving the negative character of the morality they teach, and how their "perfections" are to be aimed at, not with the hope of attaining a high moral standard, or a high and noble character, but simply with the selfish hope of reaching Buddhahood. How far such teaching falls short of the precept of Christ, "Ye therefore shall be perfect, as your Heavenly Father is perfect," is self-apparent.

The concluding Lecture, entitled "Buddhism and Christianity," will probably be read by many with the most interest. It is a convincing proof of the vast differences which separate these two widespread religions, and is divided into three parts: first, a comparison between Buddhism and Christianity as to their distinguishing features; second, a contrast between them on several important points; and, third, a consideration of the question whether Buddhism, either originally or in later times, has exerted any influence on Christianity.

Comparing Buddhism with Christianity, Dr. Tisdall admits that the former contains much truth, and also that its very failures and errors have much to teach us. Buddha did honestly attempt to explain life and teach men how to live, and the failure of his attempts to do this, and the self-contradictions in which he found himself involved later on, only prove once again that man's own unaided efforts in these directions must end in disappointment, and be largely futile. All love, except self-love, seems almost entirely eliminated from the Buddhist system, and, that being so, it is impossible for its followers to be lifted out of themselves or to display real heroism, self-sacrifice, or nobility of character. Buddha could, of course, know nothing of the glorious fact that "God so loved the world as to give His Only Begotten Son," and we cannot blame him for this, but we can see how his ignorance of this great truth rendered his teaching a failure, and made his philosophy self-contradictory. Buddha clearly perceived the transitoriness of earthly things, and their inability to satisfy the higher aspirations of man; but he was quite unable to lay side by side with these sad admissions the "things not seen, which are eternal," or to point his followers to the Living, Loving Father, Who "satisfies the desire of every living thing."

Buddha held and taught not only that earthly joys were fleeting and unsatisfying, but also that the very heavens of which he spoke contained nothing to satisfy the heart, and he could only beg man to become indifferent alike to pleasure and pain, joy and sorrow. It is unnecessary

to point out how immeasurably short of Christ's teaching all this is, and how far removed from those "comfortable words" of His upon which His people stay their souls.

Probably nobody has ever taught more clearly than Buddha the deep importance of our conduct here, and the certainty of a man reaping as he has sown. But he has no remedy to offer, and could only teach that *perhaps* after innumerable ages in hell, the fruit of evil-doing would work itself out.

How unspeakably refreshing it is to turn to our Bibles, and hear of an All-Loving, All-Wise Father, Who makes all things work together for good to those who love Him, and of a Saviour Who wrought out an Atonement for guilt in His Own Person, and made reconciliation for the sins of all mankind.

Passing on to his second point, Dr. Tisdall calls our attention to the fact that while Christianity is the religion of hope, Buddhism is the religion of despair; that it is the most pronounced and utter pessimism. It denies to man the most innocent joys; it bids him cut himself loose from all family and social ties; it tells him that true happiness lies in the extinction of all desires, whether good or evil, and then of existence itself. The sage would not take any but the gloomiest view of everything. To possess any belongings must spell misery for the possessor, for they may be lost. Does he possess sons? He cannot but be anxious about them. Does he possess kine? He is anxious respecting them. His impulses are his griefs, so he who is devoid of impulse grieves not.

Contrast with statements and precepts such as these the hopes and joys which characterize the Christian disciple, and are embodied in his Master's teaching. He is bidden to rejoice in tribulation, and he does it; he is told that his sorrow shall be turned into joy, and he believes it; he laughs at death and the grave, and even dares to taunt them with their inability to injure him.

Another marked contrast between Buddhism and Christianity is found in the fact that Buddha's followers were compelled, before entering his order, to renounce their contact with the world. They were not to be as other men, and were to hold themselves as much as possible aloof from their fellows, going amongst them only to beg alms or to instruct them.

How unlike this is to the teaching of Christ, Who bade His disciples let their light shine before men, that their good works might be seen; Who told His followers that they were to be as the salt of the earth, as the light of the world; and Who prayed before His Passion, not that they should be taken out of the world, but kept from the evil in it.

Again, Buddhism is practically Atheism, while Christianity is permeated through and through with the thought of a Heavenly Father's love and care, not only for the human race but also for the whole creation. "The very hairs of your head are all numbered," "Not a sparrow falleth to the ground without your Father." Buddha teaches that man must be his own light and refuge, his own strength and support. How unlike the teaching of the Christian Scriptures, "God is our Refuge and Strength," "In Me is thy Strength found," "Apart from Me ye can do nothing."

Buddhism largely fails to distinguish between good and evil, and has no final court of appeal to which actions and motives may be referred. The terms "good" and "evil" are used with very vague meanings in Buddhist writings, and a modern Buddhist writer tells us that everything is a matter of comparison and not of absolute right and wrong; therefore whatever helps towards the attainment of Nirvana is good, whatever does not do so is evil. It follows that suicide is simply looked upon as a foolish act, which causes him who commits it to be re-born in a less favourable position, and so retards his progress towards Nirvana.

How utterly opposed such teaching as this is to the teaching of the Christian Scriptures hardly needs pointing out. In them good and evil are eternally distinct and contrary the one to the other. Man is urged, and indeed commanded, to copy God in holiness of character, which implies righteousness of conduct, and with the Divine character before him this is made possible. Grace and strength are given to every aspirant to obey this, as well as all other divinely-given precepts. Buddhism knows no God, and consequently knows nothing of the heinousness of sin, or of the beauty of virtue. Man, being self-dependent, is taught to live for self alone, and his one aim is deliverance from an existence which, being without definite aim or object, is regarded as a curse rather than a blessing.

We have no space to dwell at length upon the contrast between the Buddhist and Christian cosmogonies. The former is absurd, and talks of mountains a thousand miles high, and of oceans a million miles deep, of fishes a myriad miles long, and makes many other like extravagant statements. Who, then, can believe in the omniscience of a man who could thus speak of the world?

No doubt there are difficulties in Holy Scripture which some have declared to be inaccuracies, inconsistent with the modern discoveries of science. But we are learning more and more that these supposed inaccuracies are not really existent in the Bible, but are supposed to be there by those whose self-confidence is much greater than their knowledge. Again and again has the Bible been proved right and the scientists wrong, and recent discoveries in Babylonia teach the Christian student that he can well afford to wait fuller knowledge on all the moot questions ever arising with regard to Biblical statements. Had Holy Scripture contained any one of the absurdities of the Buddhist Scriptures, we should have been compelled to acknowledge its error, and admit that its claim to be God's revelation to mankind could not be substantiated, but now we can, as we do, regard it as our Father's voice, and rest complacently upon its great and precious promises.

Last of all, Dr. Tisdall discusses the very interesting question, whether Christianity has been at all affected by Buddhism, or Buddhism by Christianity. It is strange that man should have attempted to derive the teaching of Christ and His Apostles from that of Buddha, and it shows the ingenuity which may be displayed in a bad cause. A more hopeless task than this could hardly be imagined, and the attempt has, of course, utterly failed. We are clearly shown

how words and phrases taken from the Christian Scriptures have been borrowed and transferred to Buddhism, when in reality they are mis-translations of the original Pāli, and are simply used to heighten the supposed resemblances between the two religions. Dr. Tisdall adopts as his own the conclusion independently arrived at by Professor Rhys Davids, who writes: "I can find no proof whatever that the Christian writers borrowed their ideas from India. Where the Gospel narratives resemble the Buddhist ones they seem to me to have been independently developed on the shores of the Mediterranean and in the valley of the Ganges; and strikingly similar as they are at first sight, the slightest comparison is sufficient to show that they rested throughout on a basis of doctrine fundamentally opposed."

But while this is true, it is nevertheless undeniable that Buddhism has had a decided influence upon some corrupt forms of Christianity. It is probably responsible for Monasticism, with its celibacy of the clergy, its prescribed fasts, its distinctive dress, and other things of a like kind; and the striking resemblance between the Lamaism of Tibet and the Papacy is too close to be due to anything but a common origin. It may be added that Gnosticism and Manichæism each probably derived some of their distinctive ideas from Buddhism, and some of the tales of the Apocryphal Gospels may be traced to the same source.

Enough has been said to show how little resemblance there really is between the Christian New Testament and the teaching of Buddha, and we can find no comparison between a man who turned away with loathing from a life of sensuality to strive after annihilation for himself, and who was essentially selfish and unsympathetic, and the "Son of Man," Whose noble life is summed up in the phrase that He "went about doing good," and Whose death is, as we believe, a "propitiation for the sins of the whole world." Is it at all surprising that wherever Christ and Him crucified is proclaimed Buddhists all the world over are turning to Him as their Saviour and acknowledging Him as the true "coming One" for Whom they have long been looking?

LL. LLOYD.

MOHAMMEDANISM IN WEST AFRICA: TWO APPEALS FOR NIGERIA.

I. FROM BISHOP TUGWELL.

THE Hausa and Nupe countries are now open to the preachers of the Gospel. For many years earnest prayers have ascended from the lips of God's people that the door to these countries might be opened. Thank God, their prayers have been answered and the door now stands, not ajar, but wide open. Oppression, tyranny, and the slave-trade have received, we believe, their death-blow, and an oppressed people are now free. But where is the army of occupation? The British force is in effective occupation: but what of the army of the Church of Christ? Reinforcements are needed to strengthen Dr. Miller's hands; but we must not confine our attention to the Mohammedans. *There are large heathen tribes in the Hausa*

country who are longing for the advent of the Christian teacher. The Guaris, with whom I came into contact three years ago, begged me to send them teachers. These tribes will become Mohammedan if they do not become Christian. Dr. Sell has recently said that he regards the evangelization of the pagan Hausa tribes as the most urgent work of the Church of Christ at this time. He writes as a student; I write as one on the spot, and urgently reiterate his words.

I write from Lokoja. From the piazza on which I am sitting I look down upon the graves of John Robinson, Wilmot Brooke, and Charles Watney. They counted not their lives dear unto them. They laboured and prayed at the threshold, and laid down their lives, confidently believing that the armies of the Lord would press onward over their graves. What was denied to them is granted to us. We may enter in. Sir F. Lugard has recently written very kindly of the work of Dr. Miller and Mr. Anthony (of the Canadian Mission), and is quite prepared to support their efforts. May I appeal to the readers of the *Intelligencer* to pray that the Church of Christ may prove worthy of her trust, and that the Church of England may send forth of the best of her sons and of her daughters for this great work of the Lord?

Lokoja, April 20th, 1903.

II. FROM DR. W. R. MILLER.

CANON SELL'S article in the *Intelligencer* for January, 1903, commenting on some remarks of the Rev. J. D. Aitken in the *Intelligencer* for May, 1902, was read by me just after a long double journey through a large piece of the country in Northern Nigeria occupied by heathen tribes, but which, Canon Sell so forcibly says, will speedily become Mohammedan: these tribes form at present one of the southern boundaries of the spreading Islam from the North, and I had already felt strongly the need of grappling with this problem before it is too late.

There are one or two points I would like to emphasize:—

1. Canon Sell speaks of the conversion of the Hausa people to Islam as being "comparatively modern," and in a most powerful letter of his to the *Student Movement* (January, 1903) he traces the course of the various religious orders that have proceeded from North Africa and have proselytized West and Central Africa. I do not, however, think, from all I gather from the Natives of this country, that Islam is of such a modern introduction here: undoubtedly the Fulani conquest of 1806 and following years under Oshman Dan Hodiun and others greatly accelerated the progress, but the Habes were already Mohammedans in Kano, Katsina, Zangana, Gobir, and Maradi, all big provinces: two of these, Gobir and Maradi, are to this time unsubdued by the Fulanis, and yet have, from earliest records, been followers of Mohammed. The main extension of territorial power has been in the southern districts, those to which I above referred and the provinces of Adamawa, Zaria, &c. It is not generally known that there is not really any such race as the Hausas, except in the imagination of English people. The word "Hausa" means "*The Language*," hence those using *The Language* are *People of The Language*. The Habes of Kano, Katsina, &c., are the

original speakers of *The Language*, and it is an extraordinary thing that *not* the language of the conquering Fulani, *but* the Hausa language (tautology) has spread, and everywhere throughout Northern Nigeria, where whole tribes have been swept into this great net through marriage, trading, conquest, &c., "The Language" has been adopted and they have become "Hausas"; but the original race is the Habe, and the millions at present of so-called Hausas may be fairly compared to the Natives of Sierra Leone, who, speaking the English language, refer to themselves as "We English"!

2. Islam, from what one can gather, has spread in the following ways in Northern Nigeria: very little, anyhow in modern times, by conversion, but (a) by wiping out, wholesale, huge populations and then rebuilding and repopulating the wrecked districts with Mohammedan towns and communities: this was done largely by Naguamache, the late king of Kontagora, so cleverly captured with all his following last year by the British Government. (b) By so harrying the heathen people by capturing their women and children while in the farms *outside the fortified towns*, that, to avoid this, the heathen tribes accept the *Mohammedan rule*, pay tribute, but retain their heathen customs: this, therefore, is only a *territorial acquisition* and no clear asset to Islam. This, I think, accounts for the largest number. (c) Through the desire on the part of some of the chiefs and wealthier and bigger men in the heathen tribes to acquire prestige and curry favour, Islam is adopted outwardly by them; a *malam* (teacher) is sent down and he makes proselytes, *en masse*, of all the king's household, retainers, and other big people.

3. An extraordinary fact denoting the utter worthlessness of Islam as a truly zealous converting religion for the "truth's" sake is to be found in the following, for which I have not only my own eyes' witness, but the unwilling corroborative testimony of one or two Fulani kings and *malams*. When a big tribe with large, prosperous towns is brought into the dominion of the Mohammedan Empire in this land, the people are not only not "evangelized," but even *discouraged* from becoming Mohammedans, the reason being that *as Heathen* they have to pay a far bigger tribute than they would pay if Moslems; also they are hunting-ground for slaves, which, according to the law of Islam, would not be *supposed* to be permitted were these people to become Mohammedans: hence rather leave them without the "truth" (?) than lose tribute and slaves!

The two largest and most populous tribes—one might almost say nations—in this dependency are the Guaris and Kadaras, both nominally under the Fulani dominion, both paying tribute, *and both eating dead animals and worshipping idols*, the two most abhorrent things to the true believer; yet they are living side by side in friendly relations and even intermarrying with their Mohammedan neighbours; but no conversions!

4. Now everything is changed; there will be no more slavery, tribute will be either modified or abolished, and inducements to avoid proselytizing will be removed. Under British rule there will be an innrush of traders, *malams*, and all sorts of Mohammedans into these countries. Greater intercourse will lead to a greater desire to be received into a big social system, which not only has great prestige of its own,

but is evidently, in the eyes of the white conquerors, a much superior thing to Heathenism. The African forgets at once. Cruelty, feuds, oppression will be soon forgotten, obliterated, and I foresee a very great revival in all this country of Islam by purely peaceful methods.

May I humbly support the noble, far-seeing, spiritually-wise appeal of Canon Sell, and implore that our Society may immediately give heed to this question and deal with it on a worthy scale? Starting from Gierku as a centre, passing down the Kaduna south-westward as far as the Niger, then east along the Binue, a chain of Missions would at once form a barrier. Hausa should be learned by all, in addition to the particular tribal language.

I wish to plead specially for the country immediately south and west of us, extending 150 miles, a beautiful, comparatively healthy country, containing almost every kind of supply for food, high plateaus, frequent large towns and villages of peaceful, prosperous people, all Heathen, but bound to become Mohammedans in the course of a generation. I leave this plea, feeling confident that the attention, thought, and prayer of the Committee must have been already drawn to this matter by Mr. Aitken's letter, and later by Canon Sell. There is no time to lose.

Gierku, March 10th, 1903.

THE ONE-HUNDRED-AND-FOURTH ANNIVERSARY.

THERE has never been a year when the engagements clustering around the Society's Anniversary have been so numerous, and, it is equally safe to say, the meetings and other functions have never been so largely attended. It may indeed be said that, for the first time in the Society's history, the celebrations commenced during the week before the Anniversary proper, for a whole day's Convention, under the auspices of the London C.M.S. Lay Workers' Union, was held at Exeter Hall on Saturday, May 2nd. This, however, is dealt with on another page.

As usual for fifteen years past, a Prayer-meeting was held on Monday afternoon. Only a portion of the hall of Sion College was available, and this was closely packed. The hour from three till four was very delightfully spent in prayer. The Honorary Clerical Secretary presided. First there was thanksgiving for the supply of candidates and of funds during the past year, for many conversions in the mission-fields, and for tokens of increased zeal in Native Churches, and 1 Chron. xx. 11-15 was read. Confession followed, confession of much failure in perception and performance of the will of God, of sins of ignorance, selfishness, and indolence, of lack of faith and hope and love, and Ps. lxxxi. 8, 10-16 was read. Then we had intercession, for "the whole estate of Christ's Church militant here on earth" (Mr. Fox reminded us that it cannot be "whole," i.e. in sound and good health, except it be "militant"), for more conscience, consecration, and courage, 1 Thess. i. 2-10 being read. Then "all conditions of men" in heathen and Moslem lands, with special remembrance of hindrances, whether caused by Christian rulers or by non-Christian prejudices, were prayed for, after St. Matt. ix. 36-38 and Rev. iii. 7, 8 had been read. And, lastly, supplication was made for the C.M.S. and other anniversaries both in London and the country; for preachers, speakers, and hearers, and for reporters (too rarely thought of in our religious celebrations) and those

who will read their records of the speeches made. Acts xxi. 17-20; Eph. vi. 18, 19 was read. This truly helpful and inspiring meeting was brought to a close by the fervent uniting of all present in the Confession from the Communion Service and the General Thanksgiving.

After another hour spent in social greetings at the C.M. House, refreshed in most cases, we hope, by a cup of tea—the crowded state of the corridors and committee-rooms must, we fear, have frustrated in some instances the hospitable efforts of the ladies who presided at the tea-table—there was a gradual adjournment to St. Bride's. Before the service commenced the church was full, so far as we could judge, to its utmost capacity, or very nearly so, even the upper galleries near the ceiling on each side of the organ being crowded. The service commenced at 6.30, and consisted as usual of Evening Prayer with special Lessons. The Honorary Clerical Secretary and the Rev. B. Baring-Gould read the prayers, and Sir W. Mackworth Young and Mr. D. Marshall Lang read the Lessons, which were Zech. iv. and St. Mark xvi. The hymns sung were "Jesus, Immortal King, arise," "Hail to the Lord's anointed," and, at the close, "God is working His purposes out, as year succeeds to year." It is remarkable that Bishop Chavasse's text—St. John xx. 21—has only once before been selected for a C.M.S. Anniversary Sermon, namely, in 1857, when Bishop Montague Villiers, then Bishop of Carlisle and subsequently of Durham, was the preacher. We hope our readers who have not already read the Bishop of Liverpool's sermon in the columns of the *Record* will obtain a copy in pamphlet form from the Society and read it and lend it to their friends. They will find it deeply thoughtful and suggestive. Four sayings of our Lord were taken as revealing His own spirit and methods, and consequently the spirit He requires in those whom He sends and the methods His Church ought to follow. The first was: "I came down from heaven, not to do My own will, but the will of Him that sent Me"—His will Who "willeth that all men should be saved and come to the knowledge of the truth." With marvellous patience, long-suffering, and forbearance, the Saviour waited for "the fulness of time," when at length a prepared world was ready for His advent. The preacher pointed out the marks of a providential preparation in Protestant England, and England's Protestant Church to be the instrument in these last days of the Lord's will. Placed in the centre of Empire, linked by steam and electricity and commerce with the ends of the earth, dowered with abundant wealth, blest with an open Bible, we are summoned to make the self-surrender of faith, to devote mind and treasure and influence to winning for Him "the unannexed provinces of His Kingdom." The second statement of Christ which the Bishop quoted was, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Besides the self-surrender of faith, there must be the self-sacrifice of love—the most fruitful of Christian virtues. A few sentences from the sermon under this head must be quoted:—

"The blood of the martyrs is still the seed of the Church. In our own day the massacres of Christians in Uganda and in China, so far from quenching in blood the flickering spark of Christianity, have fanned it into a steady and brightening flame. Where the graves of the missionaries are thickest, there the foundations of the Church are deepest and strongest. That self-sacrifice may have to show itself in many forms. Amongst the brave workers in the field it may appear in patient continuance through long and depressing years of apparent failure, where hope long deferred makes the heart sick; in the heroic struggle against bodily sickness, failing strength, secret privations, persistent opposition, cruel persecution; in the cheerful surrender of preconceived notions and plans, and in the glad acceptance of others which God Himself makes; in dogged

perseverance in a work which is utterly distasteful, and which seems unsuited to our natural gifts and temperament, because we believe it is the work which God has given us to do; in the steadfast determination to keep to our post until God call us away, even when the most persuasive voices on earth bid us give it up and enjoy our well-earned rest; in the daily dying to much that is most dear and pleasant to human nature.

"To us at home it means the quiet and happy life of secret self-denial, the deliberate and resolute cutting-down of our personal expenses, that money may be forthcoming to aid the work of God; the jealous economy of our time that we may be able not only to hear about, but to study, to think over, to pray for the extension of Christ's kingdom upon earth, the steady repression of all prejudice, of narrowness, of intolerance, and of envy; the cheerful acceptance of new methods which God has clearly blest; the rejoicing over the success of those from whom we may differ, and the heartfelt spirit of thankfulness for the growth of missionary zeal amongst other schools of thought and in Christian communities outside our own. It means the readiness to devote ourselves to missionary work, if the voice of God call us, and to give up, though it be with a bleeding heart, our choicest, perhaps our only, earthly treasure, if the Lord has need of it. Who can doubt that the widespread spirit of self-sacrifice which prompted alike our rich and poor to give up the noblest of their sons and daughters for the sake of the Empire will bring home to the Church the sense of her obligation to give up her very best for the sake of the Christ Who has redeemed us and Who 'came not to be ministered unto, but to minister and to give His life a ransom for many'?"

The third saying was from St. Matt. v. 17, "I am come not to destroy the law, but to fulfil"; and the fourth was from St. John x. 10, "I am come that they might have life, and that they might have it more abundantly"—from which the Bishop urged the importance of constructiveness and expansiveness in Divine methods, both which the Church must imitate. In laying the foundations of its extensions by evangelization it must not forget that God has spoken before through Nature and Providence and Conscience. And in contemplating the completion of the structure we are not to aim at uniformity; we are not to attempt to cramp the life that God imparts by forcing it into our own mould; "not to attempt to plant Western Christianity in Eastern lands, or to build up in Africa or China, in India or Japan, a Church which shall in every single particular be the counterpart of the Church of England. It is our privilege, indeed, to hand over to the peoples of the earth the primitive faith, worship, and order; but we must suffer them to translate them into their own language and their own modes of thought."

CLERICAL BREAKFAST.

There were three independent C.M.S. Breakfasts proceeding simultaneously on Tuesday morning at Exeter Hall: the Clerical one, organized by the C.M.S. Clergy Union; the Lay one, organized by the London L.W.U.; and one for the lay members of the Committee and the Staff at Salisbury Square, whose services are cheerfully rendered throughout that day as ushers, &c., at the several meetings.

Canon McCormick presided at the Clerical Breakfast. He spoke a few words of welcome in the name of the Union, and introduced the Rev. J. C. Wright, Vicar of St. George's, Leeds. The subject of his address, which was shorter than usual but riveted the attention of all, was the uniqueness of the Gospel message. Archdeacon Madden offered prayer.

THE ANNUAL MEETING.

Fifty-five years ago, in 1848, the Earl of Chichester, the President of the Society, waived his right to occupy the chair at the Annual Meeting in favour of Dr. J. B. Sumner, who shortly before had been appointed

Archbishop of Canterbury. The custom then initiated of inviting the Archbishop to preside at the first Annual Meeting of the C.M.S. held after his elevation to the Primacy has since been followed with only one intermission. This was in 1863, when Archbishop Longley, who had just been transferred from York to Canterbury, was not present at the meeting, he having preached the Anniversary sermon at St. Bride's the evening before. Dr. Randall Davidson had promised, while still Bishop of Winchester, to be one of the speakers at this Anniversary, and the knowledge that he would be present and preside doubtless accounts for the gathering of an even larger crowd than usual in Exeter Hall. The unreserved seats were practically filled directly the doors were opened at ten o'clock, an hour before the time announced for the commencement of the Meeting. From 10.30 onwards a continuous stream of people surged into the Hall. Soon the platform was so full that the doors admitting to it had to be closed, and it became evident that unless hundreds were to be disappointed an overflow meeting must be held in the Lower Hall. Accordingly one was hastily arranged, and some consolation offered to the many who were unable to obtain admission to the larger gathering.

The Archbishop received a cordial welcome when, punctually to the minute, he mounted the steps to the platform, followed by the Right Hon. St. John H. Kennaway, C.B., M.P., President of the Society, the Archbishop of Sydney, the Bishops of Winchester, Liverpool, Sodor and Man, Coventry, Madras, Wellington, and many other honoured friends. After a few moments spent in silent prayer, he announced the familiar hymn, "Lord, her watch Thy Church is keeping," and, that ended, called upon the Rev. F. Baylis, the Secretary in charge of the African group of Missions, who read 1 Chron. xvi. 8-27, and afterwards led in the familiar prayer which is always used at the Annual Meeting and at the opening of the monthly meetings of the Committee. The Hon. Clerical Secretary then announced that he had received letters expressing regret for their non-attendance from the Bishops of Bath and Wells, Colchester, Chichester, Peterborough, and others, and at once proceeded to read the General Review of the Year, which is inserted separately in this number of the *Intelligencer*. It should be carefully perused, for it may be said to be the most official document which issues from the Society's press, being considered in detail, word by word, first by a special Sub-Committee, and then by the General Committee of the Society. The reading of the Review was attentively followed by the audience, who manifested special approval of the passage referring to work at Khartoum. Another warm reception was accorded to the Archbishop when he rose to speak. On the conclusion of his speech, the Primate called on Sir John Kennaway to move the first Resolution, which ran as follows:—

"That the General Review of the Year which has just been read, together with the Report, of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. the Lord Bishop of Liverpool, D.D., for his Sermon before the Society last evening, and that it be printed and circulated; that Colonel Robert Williams, M.P., be the Treasurer of the Society; that the Committee be appointed for the ensuing year, with power to fill vacancies; and further that this Meeting, while regretting that the increased and increasing income has not yet overtaken the expenditure, humbly and gratefully acknowledges the goodness of God in the earnest efforts made by His servants to maintain the resources of the Society, and prays hopefully for such a growth in intelligent apprehension by the Church of Christ in this land of the world's claims and Christ's commands, that appeals for money and workers shall no longer be necessary by reason of the consecrated activities of those who look for the return of the Lord through the preaching of His Gospel to the world."

The Resolution was seconded by the Bishop of Winchester, who was

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introduced as one with both a personal and an hereditary claim to be heard. The Meeting promptly recognized the allusion, and greeted the son of the late Bishop of Liverpool with hearty applause. After the hymn, "Tell it out among the Heathen that the Lord is King," came two missionary speakers, the Revs. C. G. Mylrea, of Bengal, and W. Andrews, of Japan, and then Mr. Austin Taylor, M.P. for Liverpool, moved the second Resolution, which was couched in the following terms:—

"That this Meeting takes occasion from the celebration of the Centenary of the British and Foreign Bible Society (to which it offers its fraternal and cordial congratulations) to affirm its conviction of the increasing importance of more strongly maintaining the authority and integrity of Holy Scripture, as God's Word written and as the Supreme Rule of faith for all mankind, and moreover that the success and stability of every Mission, as of the whole Church itself, must depend on the knowledge of, faith in, and obedience to that Word which alone is able to make men wise unto salvation."

The Meeting had lasted two and a half hours when Mr. Taylor sat down, but very few had moved, and it was clear that the patience of the audience was not exhausted, for when Prebendary Webb-Peploe rose to second the Resolution he was received with cheer after cheer, so much so that it was some moments before he could proceed. Exactly at the advertised time, 1.45, the singing of the Doxology and the Benediction closed what the Prebendary termed a remarkable Meeting, remarkable for its sober earnestness, for the high level of the speaking, and it must be added, for the presence in the chair throughout of one of the busiest men in the kingdom.

In the Lower Exeter Hall, in which the overflow meeting was held, some seats in the gallery as well as all in the body of the hall were filled. Bishop Ridley presided; the Rev. B. Baring-Gould read the Review of the Year; and the speakers were Sir John Kennaway, the Bishop of Wellington, the Rev. Barclay F. Buxton, and Canon J. Denton Thompson, of Southport.

The speeches delivered at the Annual Meeting are printed in full below.

Archbishop of Canterbury's Address.

No man of ordinary feeling could stand without deep emotion where I stand at this moment. At rare intervals in the Society's history this chair at the annual meeting is vacated by your President and occupied by another man; it is when a new Archbishop of Canterbury attends for the first time in that capacity. By placing him for one memorable hour in his life in this chair you give a significant and symbolic declaration of your sense of the coherence and order of our Church's system, and of your view of the high responsibility of the man who is called upon not only to preside over so much of our Church's work at home, but to concern himself also with what we are doing to spread the Gospel of the Lord in the furthest corners of the world. It is no light burden for any man to carry. To look round this hall on such a day as this is to be at once humbled and stimulated and inspired. My friends, it is from a full heart that I ask for your prayers. This at least I can say without reserve—that no thought is nearer to my heart, that no aim is more constantly before my eyes, that no prayer is more eagerly upon my lips than the thought, the

aim, the prayer, that in the office to which I am called I may be enabled by the grace of God to do something to set forward the sacred cause, the holy war, to which this Society is consecrated, and for which this great meeting is annually held. During more than a quarter of a century I have stood many a time on this platform, beside the three great Archbishops under whom it has been my privilege to serve, and to-day there is for me a deep solemnity and pathos in the thought of succeeding one who threw the whole strength of his redoubtable manliness into the pleas he was wont to utter for our special work, the spreading of the message of the Saviour—the Saviour Whom he loved with all the fervour of his warm and enthusiastic soul.

Now what can I say to you to-day? We have listened again to the summary of the work done, the work planned, the prayers offered, the lives laid down in the year that is past. We shall read it again soon in a volume which will reach us all. Year by year, as it comes in its blue cover, I wonder whether to marvel most at the mass of information it contains, or at the admirable way in

which that information is presented to us all. It is beyond all question the best "Blue Book" in the world. What strikes one year by year is the humbling fact that after nineteen centuries of Christianity we have still in so many parts of the world to give ourselves to the most elementary task of all, the first telling of the message to those who knew it not before. Then there is the fact that the work, when we have summed up all our workers and all that by God's grace they can do, is so miserably inadequate when compared with what is waiting to be done. But, after all, the thought of that inadequacy, of that insufficiency on our part, is swallowed up in the recollection of the Lord's own promise that His strength shall be made perfect in our weakness; if so be we are but in earnest; if so be we are but persevering; if so be we are enthusiastically trustful; above all, if so be that we are men and women of prayer. Merely to run over in thought, as one listened just now to Mr. Fox's voice, the infinite variety of that work is simply bewildering. Contrast for a moment if it be only in outline a few of the regions, the fields of action, to which we have heard references to-day. There are the apostolic labours, and they do seem to me quite singularly apostolic, of the brave men—say in the regions of Moosonee or of Mackenzie River, who on that bleak coast-line or in those desolate forest lands and snow-clad plains are bit by bit spreading the Gospel among the scattered simple folk who are to be found there. We have such a vision as that on the one side, and then in a moment our thoughts swing away to the teeming multitudes of Southern China, or in the Indian bazaars, or to the sweltering swamps and plains of Equatorial Africa. Truly there are diversities of ministration, but—and we thank God for it—the same Spirit, the one Lord. To touch all these varieties in any words to you to-day would be impossible. We feel our weakness and our littleness after all, and we thank God that, great as our cohort of workers is, we are not alone in the mission-field. We thank God—we have already done it to-day—for the magnificent work of that hand-maid of our Missions, our own almost twin sister, the Bible Society. That Society has had the magnificent privilege of furnishing for all our English-speaking missionaries in all their work their one main weapon; and we thank God for its work, and rejoice with its friends in this their memorable year.

And now, in turning to the general subject, if I may choose for a moment or two one thought, I should like to fall back

upon our name—"The Church Missionary Society for Africa and the East." "For Africa" is in the forefront. We have all sat in these last years at the feet of my valued friend, Mr. Eugene Stock. We have all rejoiced to know, and have grown increasingly eager as we came to know, the story of the first inception and the early years of the Society, whose hundred years he has recorded. You will remember how we are in that story reminded that Africa was the initial thought, the needs of Africa, the moving impetus, in the minds of those who set our Society going, and who brought it to its birth. Eight years before the Society was founded the men—the Eclectic Society, as they were called—most of whom were to take part in the first start of the Society's work, were debating together, we are told, as to what was the best method of propagating the Gospel in Africa. We know why. The cry was already going up to heaven from the hearts of good men against the hideous evil and crime of the slave trade, for which England, let us confess it, was pre-eminently guilty before God. Therefore Africa was in the forefront of their thoughts. It is a truism to compare the map of Africa to-day with the map of Africa 100 years ago. Then the map showed a great, almost shapeless garment, blank, except at the hem, and with a few names scattered along that fringe, the fringe black with our disgrace and stained—in one part at least—with the outpouring of innocent blood. Our thoughts, as we dwell upon it, go back to the many different ways in which Africa has earned its claim to the title of "The Dark Continent." Dark, not in the hue alone of its peoples, or in our ignorance of so much of its life, but in the perplexity which belongs to all its strange, romantic story. We go back to the earliest years of which we have records in the world's life, in the old Egyptian civilization, and then to the thought of how it was from the banks of the Nile that the chosen people were brought together and welded by God into the nation who were to be the inheritors of that Message which is ours to-day, and then through the stories of its wars—the Roman wars and the like—on to the time when the African Church was in so large a measure the teacher and guide of the world's Christianity, the Church to whom we to-day owe so much for our faith and for our life. And then we think of the story of the Mohammedan conquests, with all their ruthless tales of strife and war; and then we come to our own day and our relation to Egypt and our responsibility to it. Then there is the story of Uganda,

with its strange—its most touching—revivifying of the old African records of martyrdom and their seed for the life of the Church. Then there is all that we are reminded of when such words as "Magdala," or "Coomassie," or "Zanzibar," or "Pretoria" pass our lips.

For us in this hall, for us of this Society, perhaps above all—to me, at least, it seems above all—there is pressing upon us at this hour the tremendous problem, the magnificent trust which Western Africa presents to us to-day. There is its deep connexion with our sins in the centuries that are gone, and there is the fact that it is the scene of some of the very earliest and noblest work which the Church Missionary Society took in hand. I remember in my early boyhood being first stirred to care about Foreign Missions by a little book—I have not seen it for many and many a year, and I am afraid that I do not even know who wrote it; little boys do not think much about that—which was called *Africa's Mountain Valley*. The story of the work that was done there in that land has, I am quite sure, been to many the first inspiring force that has made them care about missionary work throughout the world at all. There lies the region where, above all others, we have learned in these later days by our very mistakes and blunders how we ought to think about, pray about, and care about the methods of our work. It is as important to us to-day (though I do not think it strikes so clear a note for most of us when we are naturally thinking about Mission work and remembering it in our prayers), as all the work in Uganda and on the Eastern Coast. The issues, as it seems to me, are even greater than those. The difficulties are far more serious, far more perplexing than almost any we have ever had to face in the Mission story of our Church. There, in the interior of Western and North-Western Africa, we have to do with what is, I suppose, almost the only part of the world in which Islam is still a menacing force. That fact complicates beyond measure the difficulties with which we have to contend, and it should therefore inspire us with a new enthusiasm, with a deeper trust, and with a higher hope. Now, at last, we have got at our feet all that land—Hausaland and its borders, which is opened up to our missionary effort. The very stories, little as we know them yet, the very facts, the very statistics, so far as we have got them in outline, of places like Kano and Sokoto and the rest, make one simply bewildered by the magnitude of the possibilities that they reveal. One dreams of the day when

we shall from Hausaland join hands with Khartoum in the missionary work that shall unite the two. We have poured out on that strange coast-line for generations past the lives of our noblest, sacrificed to that unhealthy clime; and at this very time, when new opportunities are being given to us, it seems to many that God is showing us by the work of scientific men how those health difficulties may, in His grace and by His help, be overcome. It is not a small thing that the possibilities for the white man to live and work there better than he has done before should have been brought to our knowledge at the very time when our view has been extended over the new field which seems to be specially given to us to be won for God. I suppose that in that region we are learning in a special sense the truth of God's message about the Gospel of work—how industrial work, industrial colonies, and industrial institutions are the one secret which will ultimately lead, by God's grace, to the success of our endeavour there. The very greatest authorities now alive, I believe, on the question of Islam and its life agree in the thought that it is simply impossible to overrate the importance of the work which may await us in that illimitable and populous hinterland which has now been opened to our missionaries and to the message that they convey. We must bring that thought now to God, bring it in our prayers just because it is so difficult, and ask for His guidance of our labours there just because the task is so perplexing. I believe that to be the very greatest of the new fields which our Report, just read to us, has reminded us that God is now opening for His scribe in our hands.

I have touched on but one point because at hours like this it is sometimes well to dwell upon one point rather than to distribute one's words over the whole field; but you will not suppose that I think less of what the needs are, and of what the call for prayer and work is, among the multitudes of Southern China, or in our Indian Missions, or in our Syrian work, or in North America or elsewhere. I have exhausted the time that I have to speak to you, but I just wanted to say how with all my heart I ask you to join with me in praying that our Heavenly Father will guide and direct us among the perplexities, often so overwhelming that we scarcely know where to look, when we cast our gaze far afield into the lands which seem now, in God's mercy, ripe unto the harvest. We are brimful of resolve, and we are brimful of high hope because we know in Whom we have believed. We are pledged in this

Society to take His message forward, cost what it may. It is ours to set our shoulder to the task. It is His to bring the issue

in His own good time. "Show Thy servants Thy work and their children Thy glory."

Speech of Sir John Kennaway, C.B., M.P.

It is my high privilege and pleasure, my Lord, to offer the best thanks of the Society to you to-day for your acceptance of the office of Vice-Patron. A few of us, representing the Society, came to your Grace at Lambeth a month or two ago, and now, assembled in our thousands, we repeat the offer, and we ask you to receive our cordial and sympathetic thanks for the interest you have long taken in our work, for the great graspyou have shown in the speech you have just delivered to us, and for your hearty appreciation of the work to which we have set our hands. We have known you before, and from long experience we know that we shall increasingly be able to lean upon you for counsel and advice, and for a guiding hand, and for help and encouragement to cheer us in hours of difficulty and anxiety. You find us to-day in a situation of perplexity, but not of despair. How could that word cross our lips? Sixteen years ago we determined, God helping us, to refuse no suitable candidate who should come to us asking for employment in the mission-field, but to take him on, even though there were not funds in hand at the moment to support him. That policy, challenged again and again, but affirmed repeatedly, and, I say, justified by its results, has been our policy for the last sixteen years; and now what can we do but offer the heartiest thanks to Almighty God for the marvellous progress, for the supply of missionary candidates, for an increased staff, and for a growing income, and for the greater results of which you have heard in the Report to-day? Ay, and we thank Him for the unity of spirit and the hearty determination on the part of our supporters, who, I am sure, by their presence here to-day, are saying that we are not to faint nor fear, but are to go forward in the path marked out for us by God.

None the less we are perplexed. A short time ago we hoped, thanks to the self-denying efforts of missionaries and collectors, and thanks to the appeal so strongly put forward by the Dean of Peterborough, that the year would have ended satisfactorily.

Now what can we do in the face of the disappointment—for it is a disappointment—but acknowledge our own shortcomings and infirmities, and ask ourselves humbly what lesson God would have us learn from it, and inquire what marks the line between faith and presumption, and ask Him for patience to wait His will, and

for judgment to do what is right, and to believe in His willingness and readiness to help us? I received a letter from an old friend the other day imploring me to stop the reckless expenditure of the Society. Those who know anything about it would say that it is not reckless. It is no light thing to have reduced our expenditure in one year by £13,000—it is a painful thing, I admit—and by £19,000 on the income of two years ago, particularly when increased expense in many directions is inevitable; but we felt bound to ask the Canadian Church to relieve us of some of our responsibilities in North-West Canada, and we felt that all buildings not immediately required must be suspended, and we felt that it was time to call upon the Native Churches to bear a larger share of the burden than they did bear. It is not possible to go much further in the way of reduction, but you have the pledge of careful revision of our financial position, and you may rely upon it that it will be faithfully carried out. But when we get to that balance of income and expenditure which we hope for, if we are to go in still further for that policy of expansion which is almost forced on us in every direction in the Mission field, that must depend on the realization by the Christian Church generally of the immense obligation and of the greatness and glory of the Mission entrusted to us, and the immense extent of the Society's operations. Half the world has not heard of the name of Christ or heard the story of His death; and of those who have heard it, and of those who bear the name of Christians, scarce one in a thousand, alas! realizes that any obligation rests upon him or her to go and tell the story to those who know it not. Thank God, this is changing. The obligation is being more and more realized.

As to us, to whom God has given this great privilege of knowing His work and sharing in it, we must devote ourselves to prayer and diligence and self-denial and work. It is not enough to come here and pass Resolutions and applaud the speakers. We must go home with a strong determination that we will ask God to help us to do more than we have done yet, and so to further His work. We get happy suggestions from Ireland sometimes. A suggestion was made a fortnight ago that the unexpected penny which has come into our pockets through the remission of the income tax should be devoted to making

up the deficit and to carry on the work. I do not ask for the whole fourpence. The Committee feel, I can assure you, very great responsibility in this matter. The cause is not theirs, but God's; and He who has entrusted to us the work to be done will, I am sure, show us the way to do it.

You have heard the rate of advance, and you have been able to form some idea of the progress which we have made from the report given you. Ground has been broken up and seed has been sown, and some fruit has been gathered in. I am glad to give you bright news which has come within the last few days from Bishop Tucker. He writes: "Ever since my return to Uganda I have daily had fresh cause to thank God for all He has done and is doing. The income of the Church has made great progress, and the way in which people are coming under Christian instruction is one of the marvels of these times of blessing God has given us of late years." He tells us that the Roman Catholics are not gaining any ground upon us, but rather that we are gaining ground upon them. I would ask you specially to remember him in your prayers. You know what his efforts have been for the Society. He writes: "I cannot do the journeys I once did. Tent life is wearying, and the sun I find much more trying than formerly; but it is a joy and a privilege to be out here once more—greater than I can say."

The heathen world is in a state of uncertainty and expectation. In India millions have thrown off their old belief without being able to find a foothold in Christianity. We hear that secular education has done something to raise the tone of public morality, which was depicted in such sad and lurid tones by the Bishop of Lahore lately; but we fall back on the testimony of our own Governors, and, especially, I would remind you, as a thing to be said, known, and quoted, wherever doubt is thrown upon Missions, of the word of Sir William Mackworth Young the other day, that "the work done by missionary agency in India exceeds in importance all that has been done—and much has been done—by the Indian Government ever since its commencement." We are not able to gauge the feelings of the people of India, that "white man's burden" which is laid upon our shoulders. They looked in wonder at the pageantry of the Durbar enacted before their eyes. We do not know what idea that conveyed to their minds. We do know and claim that the missionaries are the chief link of sympathy between the ruling race and the subject people of

India. What a time for expectation! What a call for prayer! What regrets for past neglect! What a stimulus for future exertion!

Japan has entered into the comity of nations, and it has been said of her that after a life of many hundreds of years of darkness she has opened her doors to knowledge; and yet she only finds herself in twilight, and craves to pass into the world of those who can see. We may thank God that there is in Japan already a Native Church holding synods, revising its constitution, and translating the Thirty-nine Articles, Forty thousand Protestant Christians are to be found there, and 19,000 Christians the other day signed a paper asking for further information and instruction. Many public men, we find, are Christians occupying a prominent place. A Christian has been twice elected Speaker of their House of Commons. The Chief Justice of the Supreme Court is a Christian. Admirals and Generals are not debarred by their religion from occupying the highest commands, nor are they ashamed to acknowledge the faith of Christ.

China alone of the great Empires of antiquity has preserved its existence in defiance of the disintegrating effects of time and the assaults of its enemies. The great Empires of Egypt, Babylonia, and Assyria have waxed and waned, but China has held its own. We have 150 men there. We hear hopeful accounts of a desire for instruction, and some intelligent Viceroy has opened their doors to us. Our missionaries have been well received on their return; but the Empress still reigns, and the Boxers are still about, and we cannot but hope and pray for the safety of our missionaries and the progress of our work.

I have glanced at three great Empires. They are, as it were, in the dark. We, like them, are waiting for the light. In the words of Keble:—

"Thus bad and good their several warnings give
Of His approach, whom none may see and live.
Faith's ear, with awful still delight,
Counts them like minute bells at night,
Keeping the heart awake till dawn of morn,
While to her funeral pyre this aged world is borne."

I submit this Report and this Resolution with confidence to your approval. We have taken you into our fullest confidence. We have kept back nothing from you. We have undertaken a work of which the world understands little, but which we believe to be according to the mind and will of God. We believe His command to be universal in its application, and we cannot but follow it. We are proud of

England's Imperial position; but we believe that it is given to her for a purpose, and, like the knights of old who held their land on condition of service, she holds her position in trust for God and the Gospel. Shall we do the work with hesitating accent and faltering steps, with

apologies and restrictions, or shall we go forward in confidence and trust, counting the cost, prepared for the sacrifice, and fully believing that God in His own time will give us the victory, final and complete?

Speech of the Bishop of Winchester.

I have been introduced to this great assembly this morning in a way that goes to my heart, and I thank the Archbishop for that reference to my beloved father, whose principles were one with those of the Church Missionary Society, and whom the Church Missionary Society always loved to honour. But, my friends, we have work before us. I have been called to second this Resolution; and I suppose that there is hardly anyone in this hall who would not like to be in my place to second it, and to support what has been proposed by your President. You have heard what he has said; you have heard the Report read; you have heard words which imply that there have been causes of grave deliberation, anxiety, and trouble. But one who is called upon to second the Resolution who is not a member of the Committee is, I think, bound to voice what are your feelings, and to tell the Committee to go forward—that we are not in the least dismayed by what we have heard—and we are convinced that the work that has been done by our great Society, the work that is being done at home as well as abroad, is one of the most inspiring and moving features of the work of Christ upon the globe at this time. And if that be so, and we hear of anything like discouragement, we shall only wish to tell Sir John Kennaway that there are many more who will be pleased to back him up and to support this Society in spreading and increasing the work that is being done all over the world; for I am sure that if you go up and down through the country you must be impressed by the fact of what is being done not only in the large towns, but also in the little, quiet country places where contact with the larger world is maintained by that intense interest in the missionaries and in those threads of prayer and intercession and sympathy and of work that are strong to bind together Christian lives and Christian families all over our Empire. So far as our Church is concerned, we are certain that there is no principle so strong as that which insists that she must continually expand; and that if once the Church began to draw back from the work that she has begun, if once it was supposed for a moment that she was going to be at all dissociated from

the missionary work to which she has set her hand, she would be faithless to her first and most Christian duty. A Church that is not strong enough to maintain the missionary work to which she has set her hand will be a Church that has begun to dwindle and to be threatened with powerlessness. But our Church is going forward in this matter, and she will not allow a temporary reverse to be regarded in the light of a catastrophe. So, when the President speaks to you the words of a progressive and forward policy, he is not using words of any pride or presumption, but he speaks what I am sure is the note of our Society. He speaks the words of that indomitable optimism which is always the maxim of the best missionary work done for the cause of Christ.

We are sometimes told (I was going to say by our friends, but I am not sure whether they are friends) that before we expend so much time and money and care upon the work done in heathen lands we ought to compose our own difficulties at home, and that we ought to be certain of having an unruffled calm upon the surface of the home waters before we launch our ship into the wider and more troubled stormy oceans of the remote distance. That I think is a kind of syren song that enchants the indolent and the dilettanti. It is the increase of this kind of work which, while it promotes the healthiness of English life in the remote distances of heathen lands, makes more healthy and sound the work that is done at home. It is the cause of Missions, and the facts of the evils against which the missionaries are fighting, that provide the best source and secret of unity at home, for is not the source of the best unity the robustness and simplicity of those Gospel principles by which alone the victories can be won against the enormous forces of Satan, against which our men contend in heathen lands? There the only weapons that can be used are the weapons drawn from the old Gospel principles that represent the strength of both offence and defence in the matters of faith and doctrine and conduct.

And the work which is being done by your Society represents the noblest work that is done by our land. We in England are conscious that our power has not been given to us by the hand of man, but it has

come to us from God. We are conscious that this splendid inheritance that we have received is not an inheritance to expend for purposes of aggrandizement or for the cheap glories of boasting, but that its splendour and its grandeur can only be understood with the eye of spiritual faith; and the eye of spiritual faith must surely discern that England at the present day, like Israel of old, has been set apart and trained by historic difficulties and by historic victories to work out a great work, not for herself, but for her Lord, for her Redeemer, in the message she carries to the nations. I am not going to detain you, but it seems to me that at the present moment our land might be represented by an angel spirit who had been led up to one of the high places in the world through the guidance of God's Holy Spirit, and from that great eminence looks down

upon the worlds below revealed at last to the eyes of her vision. For the clouds have cleared away and people no longer speak of Heathenism and of the heathen lands as if they were obscure and unseen, for the discoverer and the explorer have penetrated into every land, and from her high place among the nations the spirit of our people looks down and can describe clearly what is to be the map and line of progress of the work committed to England. And as she stands there the voice of God is heard speaking to her ear: "There is the work to which thou art sent. If thou hast the will, then the power is committed into thy hand. Go forth and do that for which thou, England, hast been set apart, to win the nations for Christ, bearing the Gospel of the Lord upon thy lips and the Word of God in thy hand, and do and go forth in the might of our Redeemer."

Speech of the Rev. C. G. Mylrea.

I stand here in the place of one (the Rev. Philip Ireland Jones) who from the length of his services and the weight of his judgment and experience is far more qualified than I to set before you the needs of India; but he is prevented from being present on this platform to-day by the state of his health. I am overwhelmed as I seek in any measure to say words that shall represent the needs of India, because so vast is the area, so varied is the work that is being carried on, and so diverse are the interests that appeal to so many here in this audience, and because, most of all, there are so many present in our land and in this company who understand much better than I do the missionary problems that have to be dealt with in India, and the best way of dealing with them. All that I can do in the few moments that are allotted to me is to lay before you one or two thoughts on the outlook in the field and their special bearing on the needs of to-day.

First of all, as we turn to the field, we cannot do so without deep thankfulness for the progress that is being made. Real progress is being made in India, thanks be to God. I speak not only of the numerical increase. You have the report in your hand, and you can find in that ample testimony that Christianity is a living force in India, and if you consult the returns of the late census you will find it made most strikingly apparent that Christianity is increasing by leaps and bounds. But I speak rather of progress in more intangible ways. Firstly, there is the progress that is going on within the Christian Church. One cannot help feeling that in spite of inherent defects, the results of the heredity of centuries,

there is growing in the Indian Church a deeper spiritual tone as the doctrines of the Gospel are sinking down deeper into the consciences and the hearts of the indigenous Christian Church. I also feel that there is being raised a higher standard of morality, to which witness is borne by the fact that an association of Indian Christians has been formed with the very purpose of looking after all those things that touch the morals of the Christian community. We also rejoice in the fact that there is every year a larger accession of those educated and intelligent members of the Indian body who are giving intellectual stimulus and moral backbone to the whole community.

There are signs of progress also outside the pale of the Christian Church. The religious thought of the country is being Christianized, and I believe that this will become more and more strikingly apparent as the years go by. If we take up this month's *Intelligencer* and look at the Indian notes by a prominent retired Indian official, we shall there find that our attention is drawn to two facts that strikingly bear out what I am saying. If there is anything that is inherent in the Hindu faith as an essential thing it is the observance of caste, and yet we find a leading Hindu journal, in considering the question of caste, expressing its gratitude to the Christian missionaries and the Christian Church for their care of the low caste and the outcaste peoples of India. They go on then to show that the time has come for considering whether these outcaste peoples cannot be received into the pale of Hinduism proper, and finally they suggest that possibly Hinduism might get on after abolishing caste as a

distinction altogether. If we turn to the other faith that dominates India, the faith of the false prophet Mohammed, we find an equally significant statement. Here the system of *purdah* is one that marks out the Mohammedan faith in India, and yet the distinguished Mohammedan, His Highness Aga Khan, in lecturing to his co-religionists is reported to have said that, in his opinion, the system of *purdah* was unsuited to the times in which we live, and that inasmuch as he recognizes that the womanhood of Islam is not ready to be emancipated, they must set their hands at once to the education of the women who embrace Mohammedanism. We do not say that prejudice has gone—we, who work amongst the millions of India, know that it is only too prevalent; but we say that prejudice is going, and that one by one Christian ideals are affecting indigenous Indian thought.

There are two characteristics of Indian life to which I should like to call your attention this morning. One I have ventured to call the accessibility of the Indian, and the second is the expectation vibrating through the Indian Empire. First, as regards accessibility. I do not refer here to that grand missionary asset the *Pax Britannica*, which is responsible for our freedom to proclaim, where we will, under British rule the glorious and unsearchable riches of Christ, but I rather refer to the magnetic influence of Christ that draws men to Him. Have we not evidence in the report that has been read to-day that those timid Bhils in Rajputana are now being won over by Christian patience and love and Christian service, and are now yielding the first-fruits of a rich harvest of souls? More generally speaking, I believe that there is a far greater willingness to hear. I do not say that India wants the Gospel; I do not mean to say that every time a missionary states before the people the claims of Christ they are willing to receive them; but I do believe that there is on all hands in all parts of India a greater willingness to hear the Gospel. Not very long ago I was itinerating in a part of the district of Behar, and in visiting a place and talking with the pundits I asked them whether they would like to see the magic lantern and hear the Gospel story. They not only said that they would like to hear it, but they asked us to erect our magic lantern in the very temple that was sacred to Kali, and there, under the shadow of that heathen shrine, there was not only seen but there was heard the wonderful story of the redemption of man. Again, I think that there is also, in all parts of India, a greater thirst for reading.

The Government has helped us in this way, and is helping us every day by the establishment of elementary vernacular schools, and by the co-operation of the British and Foreign Bible Society portions of Scripture at an almost nominal price are being placed in the hands of the young of India in every vernacular that is spoken. It is not long since I visited a large gathering where, perhaps, some forty or fifty thousand people were assembled, and there in two days over a thousand portions of the Scriptures and Christian tracts were sold to those who would not read them on the spot, but who would take them home, and in a thousand homes would read for themselves more of the Christian truth than one could tell them. Again, I believe that there is a greater inclination to weigh the claims of Christ upon men. I was profoundly impressed some years ago when, on a visit to Simla, I attended a lecture given by Bishop Welldon on Christ as the Master of souls. At the close of the lecture, one of the leaders of the Brahma Somaj got up, and in public stated that he felt that the reasons that the Bishop had brought forward to show that Christ was the true Master of souls were proved incontrovertibly. Whatever motives there are, whether motives arising from the fancied security of pride or position, or whether they have a true and earnest desire to seek after truth, I am convinced that the heart of India is open to-day as it never was, and that now is the opportunity for the Christian Church to make its mark as it has not done before upon the land and the people.

I pass on to the second point, "Expectation." I believe that I am almost justified in saying that there is a feeling of presentiment abroad amongst the peoples of India to-day, which is almost universally prevalent, that a great change is at hand. If we speak to the Hindu of the coming again of Christ he will reply, "This is in our own books. There is in our own books the prophecy that the Sinless Incarnation is yet to come Who shall put an end to this present evil age and inaugurate a new one," and we can tell them that the Sinless Incarnation has already come and is coming again. If we speak to the Mohammedan he also quotes his own books as saying that there is a Mahdi who is soon to appear. We found in the rebellion in Upper Egypt that the false Mahdi swayed the hearts of thousands, and to crush him it cost us both blood and treasure, and that is a testimony to the fact that the Mohammedan world is also looking for someone to appear. Christian friends, is not this our opportunity to

bring to their knowledge the glorious truth, that there is One Who is coming again Who shall put an end to this age? Shall we not step in now while they are in this state of expectation, or shall we hold our hands, and possibly the chance will be gone for ever, and Antichrist may appear and take those for his followers who ought to be fighting against him under the banner of Jesus Christ?

I turn from this to the great need of India. I do not forget to thank God that in fourteen years the army of workers has doubled, that new work has been opened, new territories entered, and that old stations have been strengthened. But while looking upon the work done in comparison with that which is still undone, all we can say is that the number of workers is hopelessly inadequate. All have heavy burdens to bear. Most of them in that land have to content themselves with doing many things partially, and only a few things thoroughly. Some are absolutely crushed to the ground by the weight of work and opposing forces, and either return to England invalided or lay their bones in an Indian grave. While it is true that we all regard the Government of India as one of the proudest achievements in the annals of our nation, what shall we say of the evangelization of India? Dare we call that local preaching to some units of the millions of India the evangelization of India? Dare we rest content with the few feeble efforts among the 294 millions of our brothers and sisters, the fellow-subjects of our King? May I give you an illustration from the district in which I work? In that district the Church Missionary Society is responsible for some five millions of human souls. There are only two ordained missionaries working in that district, and of those two only one is available for itineration and for evangelistic work. I plead earnestly for a recognition of India's claims on a larger scale. I desire to voice the appeal of the Madras Decennial Conference, which asked humbly, prayerfully, and expectantly that the Church at home would increase the band of workers fourfold. This can never be in the Providence of God until every congregation of God's people in our land recognizes the facts, and resolves to find its due proportion of workers, and every member of the Church

resolves to take a real share in providing funds.

What more shall I say? Just this, that we must take India into our hearts in sympathy and in prayer. It is not the credit of the Church Missionary Society, it is not the fair name of any branch of Ohrist's Church, that is at stake; it is the honour of our Lord and Master Jesus Christ. May I just add a word of appeal to the parents here? As you give your sons with pride and joy to the Civil Service, the Army, the Police, the railways, and the business of India, and as you follow that by sending out your daughters to make homes for the toilers in the Eastern lands, so dedicate your sons and daughters to the work of Christ. This can only be wrought by prayer. Pray them into His service from the cradle, and count not your stewardship of your sons and daughters to have been complete until at least every family can count one representative as a herald of the Cross. I turn also to my brethren and my sisters, and I include my brethren of the Ministry. When I think that possibly this company that is here assembled is larger in number than the Protestant army of workers with women and children in India, I find no words to express my conviction that we are not yet doing a tenth part of our duty. What is our ambition in life? What is the thought that dominates us? Shall we consider it a wasted life if we give up all that seems dear to us in this land, if we sever ourselves from home ties, if we cut ourselves off from a life and a plan that we have already mapped out, and go forth to open the eyes of the blind, to turn men from darkness to light, and from the power of Satan unto God? When the great account of our life comes to be made up, shall we have sadly to own a personal deficit? Christ has paid our debt, the debt of our sins, fully and beyond all addition; but in the debt of our service a personal deficit would be a memory which, I believe, eternity itself will never be able to efface. I just pass on to you some lines that I heard a few days ago:—

"It is everybody's business to seek for heaven's gate,
And do it with an earnest mind or ere it be too late;
But if you want a welcome from the angels round the throne
You must take with you a brother's soul to stand beside your own."

Speech of the Rev. W. Andrews.

Our Divine Master says to us: "Go and show those things which ye hear and see. The blind receive their sight." The dear Master has been healing the blind during the past twenty-five years in one of the remotest corners of His vineyard in the

north of Japan, in the diocese of Hokkaido. Some twenty-five years ago there were only about thirty Christians in connexion with the C.M.S. in the diocese of Hokkaido. There was only one congregation, and we used to worship in one small

room, ten or twelve of us together, the rest being away in the country. The Lord has been working with this thirty. They are the foundation of the present work in Hokkaido, and the thirty have become 2,800, and that one congregation has become twenty-eight, and we and our fellow-workers out in Japan are witnesses to the fact that the Lord has been laying His hand on the blind and healing them.

This diocese of Hokkaido is about the size of Ireland, and at the time I am speaking of there were about 800 miles for us to travel over. The very best thing to do when you enter a dark land is to get as many lighthouses as possible, as many out-stations where the light can shine, for if you have no places for the light to shine the blind will never see. Fifteen years ago there were three such lighthouses in Hokkaido, and the light of those lighthouses was shining fairly well. I started one morning to go over those 800 miles to see where I could plant new lighthouses, and on the third night I came to a town about nine o'clock at night, and I remember that our prayer was this: Lord, Thou hast in this town some who know Thee not. They are blind. Show us how to work this town." So we went all round that 800 miles until we had fixed on ten places where to make out-stations to build our lighthouses. I believe that there was not a Christian in any of those ten places. If there was one he was hidden. Then I went home, and we called a Christian brother and another Christian together for prayer. That Christian brother had been a Christian for twenty-five years. He had been brought to the Lord by hearing about the woman of Samaria, and he felt that he must have that "living water," so he came to Christ and drank and was satisfied. We called that Christian brother and another together, and we three prayed, "Lord, we have fixed on ten places for work. We have no workers. Send us ten workers for those places." What else could we do but pray? That was all we could do. Then we began to look around for workers, and in four years' time the Lord sent us a worker for each of those ten places, and in two more years' time there were souls at each of those ten places who had been healed by our Lord. They had been brought to the light, and they in their turn were bringing others. At that place where I arrived some four years before at night, there was a large congregation, and they told me last year that they were not going to be contented until the whole village was Christian. There are now about 100 Christians in that one congregation. In all those ten

places the Lord's name was magnified, and not only so, but eighteen other congregations have been added, and so we make in the whole Hokkaido diocese twenty-eight congregations with 2,300 Christians all healed by the Lord's touch.

I was going over to one of those lighthouses one morning, and a farmer came to me and he said, "I wish you would baptize my fellow-farmer." The lady missionary assured me that he was a fit subject for baptism. I did not think so. He seemed dull and stupid. I could get nothing out of him. When I said to him, "Do you believe in Christ?" he bowed his head as much as to say "Yes." However, I have learned that God looks upon men in a way different from what we do, and I took this man and baptized him. A few months afterwards his house was burned. He and his wife were out in the fields doing their farming, and, as their custom is, they had left their child underneath the quilt near the fire, and in a few hours the child and the house were burned. Such an affliction would have turned many a man away from God, but it turned that man closer to God. From that time he devoted himself body and soul to God. When he was baptized he had Christ's hands upon him and saw; but when this affliction came Christ stood by him and put His hands once more upon him, and he saw all things plainly, and gave himself, body and soul, to his Master. Then he applied to us to ask us to train him for a catechist. His friends opposed him, but he came. We had him with us for two years. He was dull, slow, and quiet, with his heart hidden under the very thickest of Japanese reserve. You could never get near his heart. But the light streamed in, and gradually he got more and more knowledge of Christ and of the Holy Spirit; and then, after two or three years' training, he was sent out to manage one of the out-stations. Oh! how he worked and plodded along day after day, never minding what people said about him, or the opposition. He worked and worked, bringing souls to Christ, and on a Sunday, exactly eight years after he was baptized, he was admitted to Deacons' Orders. Two years afterwards he was admitted to Priests' Orders, and to him was committed one of our largest congregations, and I cannot tell you how faithfully he has worked in that congregation. And to-day he is working so faithfully, and helping it to become entirely self-supporting, so that not one cent of the expenses of that Church comes from the C.M.S. All the money comes from the Christians themselves. He himself has become one of the leading workers, so that other workers

look up to him for advice and sympathy. I wish that I could take and show you his congregation. They have just sung, perhaps, "On this day, the first of days." There is the organist, and there, behind, is the old woman who spends her time training the girls to love Christ. Then, behind her, is another woman, who spends all her time, week after week, in leading souls to the knowledge of the truth, going into the houses and reading the Bible. In the other corner there is a church committee. There is one man who gives his tenth to religious purposes. There is his brother committee-man. He opens his house on Sundays—he is a storekeeper—and gives it freely for preaching purposes. There, on the left-hand side, stands that man who ten years before was in total darkness, but who now is rejoicing in the light, and leading souls to Christ. I wish that you could hear how faithfully he preaches, warning the Christians and beseeching the backsliders to come once more to the fold. Oh, friends, when you pray for Missions, think of the backsliders. We have backsliders abroad as you have backsliders at home. In that congregation that I was telling you about there are some who were once backsliders, but now they are diamonds. I think that it is the head of the Greek Church, Father Nikolai, in Tokyo, who says: "I never take a man's name off the register, be he ever such a backslider, until he is dead."

I will just tell you of another man, and he a worker too. He had been a Christian for about twenty-five years and a worker for ten, and he had got down-hearted, as we workers do sometimes. He got ill, and I heard that he was very dangerously ill, so I went over to his village to see him before he died. I found him sitting by the side of his little fireplace in the back room of the house. I said to him: "Well, how are you?" He said: "Tell me plainly, am I going to die?" I said to him: "I am not a Japanese doctor or an English doctor, but I think you are very near the border; but it will not matter. You are only going home, and when you get home you can wait for me." He and I had been like brothers. We had travelled together throughout the country, and prayed together, and read the Bible together. So I said: "When you get there (you will be there first) wait for me. Look out for me." He said: "You will go there and I shall not. I once thought as you did. I once thought that God was my Father, and that Jesus was my Saviour. Once I thought I had the Holy Spirit. Now it is all dark." So I said to him: "You believe in God?" "Oh, yes." "Do you believe that God is your Father?"

"Oh, yes." "Do you believe that God could tell you a falsehood?" "No, certainly not. God is true." "Well, let me pray for you," I said. So I prayed: "O Lord, this brother believes that You are his Father. He believes that You love him, but he cannot believe when You say, You have put his iniquity on Jesus. He thinks that You have made a mistake. O Lord, he thinks that You must have made a mistake." I said no more, and two or three minutes afterwards the man looked up at me, and then he bowed his head and said, "It is good; it is good." I felt that the dear Master had been standing by his side, and putting His hand on his eyes and making him see clearly. When I said good-bye to him I said, "You will go home soon and you will wait for me, will you not?" He said, "It is good; it is good." Next day I arrived home, and a telegram came, "Brother sleeps." It was my friend. We never talk of "dying" among our Christians; it is always "sleeping." "Brother sleeps," so I felt that he had gone home. Next day the post brought me a letter written by that dear brother on the morning he died. It was only a part of a letter. He began in this way: "Do not misunderstand what I said to you the other day. It was all clouds and darkness. Do not misunderstand me. Now it is all bright, and all the clouds have gone away." I thank the Master for letting that man see.

This is all that I am allowed to tell you to-day. I have only just touched upon the very corner, one of the remotest parts of the great Empire of Japan, Japan with its 120,000 Christians who know about God. There are 40,000 Protestant Christians, but there are 120,000 who daily look up to God as their Father and to Jesus Christ as their Saviour; 120,000 who, if it had not been for the healing touch of the Master, would now be in total darkness, who would be Agnostics or who would be calling "Buddha, Buddha, save me." Instead they say, "Our Father, which art in Heaven, hallowed be Thy Name." Near my house is a little green spot, which is the Japanese Christian cemetery. When I first knew it, twenty-five years ago, there was only one grave in it, and now it is full. In one corner is the grave of a woman who before she died said, "I want to go home." Next to her is another woman who used to come with us in our outdoor preaching in the streets. She could not speak; she could not pray; but she could give tracts away, and she has gone home. And there is another grave; it is that of a woman who before she died said, "I see Him waiting for me, my Master and my Saviour." And there, in the further corner,

is the grave of a backslider. Before he died he sent for me and he confessed his sins, and he said how bad he had been since he was baptized; and he died with a sense of forgiveness from God. Dear friends, that graveyard is only one of thousands and thousands scattered over the whole world, in Africa, Persia, India, and China; and on that great Resurrection morning there will be thousands and thousands of bright beings coming out of their graves to meet you, to meet me, to meet all of us, and they will say: "You led that

catechist to my place to teach me about Christianity; your prayers helped to send a Bible-woman to my village, so that I knew of Christ; your prayers and your sympathy helped to bring the light to my town." Then with that we shall hear our dear Master's voice saying "Come, come, from Africa, from China, from Japan, from England—come, ye blessed children of My Father—come and inherit the Kingdom prepared for you from the foundation of the world."

Speech of Mr. Austin Taylor, M.P.

I may say that this Resolution [the second, *see supra*, page 418] has a dual significance, a double reference. It refers not only to the great Society in whose annual meeting we are taking part, but also to that other great Society, the British and Foreign Bible Society, whose centenary is to be celebrated next year. One of these Societies gives us the missionary, the human element, and the other gives the missionary his message. The one gives us the man, and the other gives us the Book. When the nations of this world send their sons to war, the question of their equipment is a matter of national concern. To provide them with the latest weapons, to see that their rifles and bullets are equal, and more than equal, to those of their adversaries, and that their guns are of the very latest pattern, are matters which agitate the minds of those in authority and cause sleepless nights to those responsible for war. But when the soldiers of the Cross advance, when the missionary leaves his home, not in the service of his country but in the cause of his God, his weapon is always and everywhere eternally the same. Therefore it is that there is, and must be always, between these two great Societies an eternal alliance, a contract by which the Church may feel confident that her soldier is furnished with invincible weapons and with an invulnerable armour, because they are drawn from the very Word of God itself. But it is not to be denied that sometimes the message goes even in advance of the missionary. The Word of God is so far-reaching in its range that, compared with it, the mightiest engines of modern warfare sink into insignificance. It penetrates into remote countries in advance of the missionary, and sometimes years before he himself can appear. I believe that when the British and Foreign Bible Society first commenced its operations, the originating impulse was the desire to give the Bible to Wales. That is a long time ago. The lapse of a century has relieved the Church from her anxiety

as regards the Bible in Wales; for no one will deny to-day that at any rate, whatever be their other faults, the Welsh people know the Bible. It may be that in regard to our Prayer-book, with its matchless Litanies and its noble services, there is still room for improvement—at any rate, in the more remote parts of the Principality. But the British and Foreign Bible Society has left Wales far behind. It has extended its activities in a hundred languages—shall I say in several hundreds, if not of languages, at any rate of different dialects? If we may speak with reverence of such a thing, it has repeated the miracle of Pentecost and has retrieved the curse of Babel. Not many years ago it was my fortune to visit Brazil and to penetrate one of the primeval forests in that country. There, in a wretched village, where no agent of religion came, and where a ruined church alone proclaimed the defeat and the withdrawal of the Roman Catholic Church, I was touched and amazed to find a poor negro, the son of the headman of the village, reading a recently supplied copy of the Holy Scriptures. It is this Book which invisibly and slowly is leavening human thought, and paving the way for the missionary with his Divine Mission.

This Resolution speaks further of the success and stability of every Mission, as of the whole Church itself, as dependent on the knowledge of this Book and of the Divine message which it contains. When we read that resolution we seem to hear the accents of the Church of England herself. For more than three centuries the Church of England has made this appeal to the Holy Scriptures the foundation of her position. Surely it is not without significance—it is not something that ought to be overlooked or under-rated in our own day—that both in the preface of the Prayer-book and in her Articles of belief our Church founds herself on this fundamental appeal. It is on that appeal that she has received strength to perform such wonderful work during the last three

centuries, and it is from these wells of salvation that she continues to draw bright sparkling draughts for the renewing and the refreshment of the sons of man. I rejoice, and I think we must all rejoice, that this great Society at its annual meeting should once again, almost in the language of the Church, reaffirm this appeal. We hear much in the present day of territorial expansion. All the nations of Europe are employing the powers they possess to bring into subjection Africa and the nations of the far-distant East under the yoke of Western civilization. The great missionary Societies of the Church of England have a far nobler mission than that. Theirs it is not to diffuse the ideal of national aggrandizement, but to diffuse the Christian ideal of the service of man to man. Surely we may say that they

are in a special sense the trustees of that great Act of Settlement by which in the life and in the death of the Founder of our faith the relationship of man to God was revolutionized. That revolution also altered the relationship between man and man. It is an infinitely solemn responsibility which attaches to such a missionary society as this to be, as it were, an executor of the Will of God in explaining and in carrying to the remotest corners of the earth that message of the Will of God which is contained in the Bible. It is that Book which declares it; it is that Book which enforces it; and this Society, in founding itself upon the sources of strength which exist in that imperishable volume, is destined under God's Will and blessing to conquer and to succeed.

Speech of the Rev. Prebendary Webb-Peploe.

The time has come now to pass both from details of work and also from the connecting principles that bind us as Members of the Christian Church both to the Society of which we speak so strongly to-day, the British and Foreign Bible Society, and also to all others with which we are privileged to be connected, and to rise by the grace and power of God to the dignity and the privileges that are concerned with our own manhood. A noble man I believe is he, and he alone, who, having received a revelation from the Almighty, apprehends by the teaching of the Holy Spirit what is involved in the possession of that revelation, and then seeks to realize his own responsibility, by which we understand the possibility of performance. Thus it is that at the close of this remarkable meeting—remarkable for its numbers, remarkable for its dignity and for the position of those who have addressed us—I think that our one great duty and privilege is to see that each one here becomes acquainted through the teaching of God with what he or she may be enabled to do in the future. We well remember how the patriarch Job, when he was put upon his own personal defence, declared that if he had withheld the poor from their desire, or had eaten his own morsel himself alone, then he could but say: "Let mine arm be broken, and let mine arm fall from the shoulder." If this be the idea of a man only instructed in the general thoughts of a God Who over-rules and guides the world as Job alone could appreciate his Maker, then what shall be said of men who like ourselves are enlightened with the full revelation of God, the complete and absolute revelation both of His power

and His purposes? I remember well in the case of Sir John Lawrence at the time of the Indian Mutiny that he was asked when he had been performing some of his remarkable works, what were the methods by which he was able to produce such strange and astonishing results. His answer was brief and yet important: "It is not our methods; it is our men." This it is, I think, that we have now to realize.

We have heard in the weighty speech of Mr. Austin Taylor of the remarkable connexion between the Book and the missionary. I had proposed to deal somewhat with that, but I will spare you now; for he has done it weightily and well, and we thank him for coming forward. I will only say that I trust our thought at the last moment of this meeting will be, "What has God the Lord to say to me in connexion with this perfect revelation of the Book, in connexion with the privilege that attaches thereto of making known the unsearchable riches of Christ throughout the world?" We glory in the possession of the Book. Have we comprehended rightly what the Book demands of every one into whose possession it falls? Let me ask you to notice the weighty words of the late Bishop Westcott when speaking at Cambridge on behalf of the British and Foreign Bible Society in the year 1888. He said: "If ever there was a time when the message of the Bible—the message of the Word made Flesh—was required, it is now. Nothing less than this can, I believe, meet the wants of society. I can see no relief for our present difficulties and distresses in any material remedies. But the ideal which the Bible offers to us of a spiritual life, quickened by a present spiritual power, offers a solution, not only possible, but easily within reach of active

faith." We read of Hezekiah in the Book of Chronicles that "in every work that he began in the service of the House of God he did it with all his heart and prospered"; and it seems to me that the one thing that is required of the Church to-day is the comprehension of what the Bible has given to ourselves, and what the Bible necessarily and inherently demands of those to whom the revelation is given. It is impossible for any man to open the Bible prayerfully and thoughtfully, and to read it with prayer, without discovering that it has a double purpose; viz., revelation of God and the true glorifying of man. It is the revelation of God to man, and throughout the length and breadth of its books we discover one great permeating thought: namely, that the Almighty, the absolutely self-existent Being, has called man into existence that He might make known to an intelligent and thoughtful and reason-gifted creature His own beauty, His own power, His own love, and might draw that creature into direct personal communion with Himself. Having made this revelation of Himself, He apparently, in connexion with that revelation of Himself, makes known to man what man is intended to be; and so the two great designs of the Book would seem to be that manhood or humanity or man at large should be brought into the knowledge of God, and with the knowledge of God should comprehend all that that wonderful knowledge brings. Thus, even the blessed Saviour, Christ the perfect man, could only say, when He wished to define eternal life, for which all of us are so eager ourselves, "This is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou has sent." Consequently, there lies upon every man who possesses the pages of God's Holy Word this splendid responsibility, or, as the word is defined by Johnson, this capacity for the fulfilment of obligation—that he should make known throughout the length and breadth of the world, to humanity at large, the wonderful God who has deigned to exhibit Himself in this Book. Is it possible that the great God can have been truly revealed to any man in whom this aspiration does not immediately find its working? The very fact that he has had the revelation, and claims to take it, inherently demands of him that he be prepared to carry out the privilege. He does not know the God who is found in the Book, unless there be in his heart's aspirations and desires one, and one only, thought and feeling. He lives for humanity that humanity may know God. So I stand here to-day, with a great realization of my privilege, and with a deep sense of the honour conferred

upon me, to call upon each individual soul to realize that the salvation of God has never come to any man in order that that particular man might think himself saved. It has only come to each individual in order that he may become a part of the whole body of Christ. To this we are called. For this honour we have been not only created, but now have been made alive unto God. We are recreated in Christ Jesus, and we should live for one aim. In fact, life knows no other reality in its manifestation than this—that we should make known to man at large the unsearchable riches of Christ, by which man is made at last to know his God, and so to live, and to live eternally, because he is part of the body of Christ Jesus our Lord. It is to inspire your souls with this great aspiration, it is to call upon every man to realize the true nature of the humanity which Christ Jesus bestows, and to apprehend that by the new birth we become partakers of that glorious life of His that we stand here to-day with this holy word by which the glory of God is made known, endowed with the Spirit for the purpose of living it out as a life which God has bestowed upon ourselves, and then passing on to humanity at large, the whole world, the human race in its completeness, this boundless privilege, this wonderful blessing. I do not wonder that David Brainerd, in his own quiet way, writing concerning his enjoyment of God, could come at last to realize that this was his life. "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things; and when I waked the first thing I thought of was this great work. I longed to be a flame of fire, continually glowing in the service of God, and building up Christ's kingdom to my latest, my dying, moments." Shall I give you, in closing, the words of one whom we all profess to admire so much for his poetic talent and for the display thereof with regard to spiritual things? I carry you now to the words of Keble in his *Christian Year* when he speaks about the aspirations and privileges of men who are saved. He says:—

"Largely; Thou givest, gracious Lord,
Largely Thy gifts should be restored.
Freely Thou givest, and Thy word
Is, 'Freely give.'
He only who forgets to hoard
Has learned to live.

"Apostles, prophets, martyrs all,
Shall feel the shower of mercy fall,
And, starting at the Almighty's call,
Give what He gave,
Till their high deeds the world appal
And sinners save."

Thus this meeting closes with the solemn

burden of our resolution. No careless thought should attach to its words, for it has weighed much upon the hearts of the men who composed it, I am sure. It has weighed heavily on the heart of my brother-speaker, as we could see; and I humbly trust that it may be realized by all that it has weighted the heart, the soul, the mind, and the desire of him who dares to address you now; and I would say, realizing the meaning of this resolution, and realizing the dignity and the honour which attach to it, let every man and every woman in this audience to-day take home the thought that it is not what we gain but it is what we give. It is not how we live; it may be only how we die. It is not what the world shall say of us here; it is what the Lord shall say to us when He meets us in His glory. This thought should weigh with every one of us deeply—that out of a grateful heart and out of the determination of a high possibility each man and each woman should say before God: “I live, yet not I, but Christ liveth in me, and the life which I now live in the

flesh I live by the faith of the Son of God, Who loved me and gave Himself for me.” I count it a great honour to press this resolution upon this audience, and I plead with them to pass it in no idle mood, but to apprehend the dignity of their calling, and to go forth not only thinking of money, nor only thinking of whether any particular person is called to engage in missionary work, but apprehending this—that whether it be by passing our children to the foreign field or giving that extra penny of which the President spoke from our income tax this year, or whether it be to give ourselves, as the younger generation may perhaps be made to do to-day, each man and each woman should determine by the grace of God, “For me to live is Christ, and to die is gain,” and that to have lived to glorify God in the body and in the spirit, which are His, is the only thing that makes life worth having, and the only thing that opens out the knowledge of God for all eternity.

THE ST. JAMES'S HALL MEETING.

For the twelfth year a meeting was held in St. James's Hall simultaneously with the one in Exeter Hall. It has not altogether succeeded in attracting a full audience on these occasions, its distance from Exeter Hall no doubt militating against its being resorted to by disappointed applicants for admission to the Anniversary meeting proper. It has, however, been much appreciated by many friends, especially those of advancing years, who naturally shrink from the strain of crush and long waiting which Exeter Hall exacts. This year the attendance was better than last year, but the hall was far from full.

The Society's Treasurer, Colonel Robert Williams, M.P., has for many years taken the chair, a somewhat self-denying ordinance, as it obliges him to lose the pleasure year after year of being present where he would naturally desire to be. The same hymns were sung throughout as at the larger gathering. The Rev. J. S. Flynn read Isa. xxxv. and offered prayer, after which he read the General Review of the Year, which was listened to with marked attention and accentuated, especially the passage about Khartoum, with applause.

Address of Colonel Robert Williams, M.P.

We are met to-day at another notable Anniversary of the Church Missionary Society, more notable to our friends in Exeter Hall perhaps than to us, because they have the privilege and pleasure of welcoming in person the new Archbishop, who has taken up the mantle which has fallen from his predecessor—taken the office which the Rules of the Society assign to the Archbishop, namely, the position of Vice-Patron of the Society. And I hope our Anniversary will be memorable in another way as well, because it closes a year of rather peculiar financial circumstances: a year in which we have had the

biggest income we have ever known, a year in which we have managed to cut down some expenditure, and yet a year which leaves us with a very large deficit to make up. There was a time when we hoped that a deficit would not occur; that the income would be still larger; that the reduction would be still larger; so that the balance between the income and expenditure might be rather more even. But our hopes have been falsified, and as a catechumen in Uganda said, when the hospital was burnt down, “God has taken away our hospital that we may provide a new one,” so God has destroyed our hopes of a

financial equilibrium this year in order that we may get a bigger income next year, and, I hope, a still smaller expenditure. In South India, a few months ago, there was a meeting, at which a native gentleman, a barrister I think he was, made a very cogent speech in favour of the Native Church doing a great deal more than it had done before, and he told a story of a father who had carried a little boy till the boy grew up to be ten years of age, and still the father carried him till he grew older, as he felt he could not bear to put the boy down. But another boy grew up, and the father had to carry both of them, and at last he fell down exhausted, and died under the weight of his two sons. The gentleman added, "Oh, that the father had thrown down the first boy a long time before!" I think it was a very apt parable, much more so to us, perhaps, than to those in India. We at home are prone sometimes to think that the English missionary can do everything; that the English missionary ought to do everything; and that the English friends at home ought to supply funds for the whole Native Churches in the different parts of the world. That, of course, is not our function. The command to the disciples was to go and preach the Gospel to every creature; the command to the Church was to go and extend its borders; but nowhere do we find any command that we are to go and pay for other people's churches, or other people's work. On the contrary, our ancestors had shown us what they knew of the power of the Gospel by founding a Church at home. They received the Gospel from others, and they built up with the *own* pecuniary means their own Church, and that is the message which we have got to pass on to the Native Churches; just as much as the Message itself, which we take to them. This shortness of supplies for the full work drives home upon the Society more and more this lesson—that we ought to put the Native Churches upon their own footing far sooner than we have done before; that we have got to draw their attention to the fact that they must support themselves in a still larger measure than before. If that lesson be learned, the deficit will not be an evil, but a blessing. It was said by a missionary in South India that one of the Native Churches, hearing of the difficulties at home, voluntarily took upon itself a much larger share in the support of the native clergy than before. The Church in Tinnevely gave up a grant of 6,500 rupees a year, and made it up out of their own pockets in order to help to meet this deficiency. So the lesson is being learned in the mission-field. These deficits teach

us, I think, that we should use our powers and our knowledge for one particular purpose—to spread the Gospel so long as the Natives cannot do it, and to train the Natives to be teachers to their fellow countrymen, and send them out to do that which we can never do—preach to the people from the heart in their own tongue. Because those missionaries who have been longest out, and know the language as perfectly as any foreigner can, will always tell you that they cannot touch the hearts of the Natives nearly as well as one of their own speech and tongue can. That the deficit is a great one is not to be denied; £35,000 is a very large sum indeed. That sum, ten years ago, would have been an enormous deficit. Even now it is about one-tenth of our whole income. I am one of those who think some deficit is a very wholesome thing for a society to have, because, if once you allow your income to exceed your expenditure, it shows you are not expending it as you ought to do—to the full. A small deficit is quite right because it shows you have fulfilled the trust for which the money was given you to the uttermost, and have gone a little bit beyond it in the full assurance that it will be made up next year. I have no doubt that this deficit will be made up in the course of the next few years. It requires, of course, rather more than the normal increase of the Society's income during the last ten years, but God has given us one hundred thousand pounds more within those ten years, and though we may not see this deficit wiped out at once, I have no doubt that in a few years' time the income will have increased sufficiently to enable us to pay our way.

The missionary results of the year have also been very striking. They cannot possibly be all told in a meeting like this. We have heard some of them in the review read to us by Mr. Flynn. We shall hear more, I am thankful to say, presently, from two missionary agents who have come to report to us—Mr. Peck back again with us once more, and Dr. Hall, from the Soudan.

We welcome our King back to-day after a triumphal progress, and visits of friendship and amity amongst ancient allies of our country. Are we looking as eagerly for the return of a King Whose progress has not yet been as triumphant as it ought to have been, because His Church and people have not received to the full measure of their responsibility the King Who is looking for you and for me to listen to His command, to realize all the enormous power of prayer, and all the enormous power of influence that He has put into our hands? His people are not realizing it yet, but when they do so, when they are

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better prepared for His coming back than ever before, we shall have no deficits, we shall have far larger triumphs of the

Gospel in every part of the world, and then we shall hear the message, "Behold the King cometh; go ye out to meet Him!"

The Bishop of Kensington, the Right Rev. F. E. Ridgeway, is a son of the Rev. Joseph Ridgeway, the first Editor of the *C.M. Intelligencer*, from 1849 to 1871. His thrilling speech we give in full:—

Speech of the Bishop of Kensington.

It is with considerable diffidence that I find myself on a missionary platform, because, from something that has recently transpired, I appear to be singularly unfortunate upon a missionary platform in interpreting my meaning. I saw only the other day that in a church, and in a country where I have never been, and by a preacher whom I have never met, the Bishop of Kensington was quoted as having said that, in view of the great missionary needs of London, he deprecated the work of Foreign Missions. Sir, I cannot imagine a more complete travesty, or a more glaring contradiction of every opinion I have ever held, or I have ever ventured to express. I will only say that, if I had been guilty of such a crime, I should be unworthy of the traditions of my race, as the son of one who loved the Church Missionary Society, and who served it almost to the last breath that he drew. But more than that, I should be unworthy of my position as a Bishop of the Christian Church, or, broader still, of my claim to be a Christian man. I know something, perhaps I know more than most people, about the missionary needs of London. You cannot have charge, as I have charge, of the division of the diocese of London reaching from Temple Bar to Staines, and containing all sorts and conditions of men, without being alive to the missionary needs of London. I am deeply impressed with them. I believe that in view of them we cannot spare one place of worship in London, whatever it be, or one Christian worker, whoever he be. But I am convinced of this: rather than say, as we think sometimes we ought to say, "Get London for Christ, and then get Africa and India and China and Japan," I, as a London bishop, am prepared to say, "Get Africa and India and China and Japan, and then you may expect and hope to get London. For there is only one way to conquest, and that is, by the will of the King; and there is one universal law that never fails, and that is that a living thing lives as it gives out its life. And the Church that waters is watered itself. But I am ashamed even to mention this, because, after all, foreign missionary work does not rest upon the ground of personal opinion at all. It does not matter one straw what I think or what any other man

thinks. It rests upon the broader ground of the religion of Jesus Christ. We have no option, absolutely no option, and whatever I might think or you might think, the fact remains, that interest in foreign missionary work is not a sort of extra of Christian experience; not a sort of appendix that is at the option of the Christian Church. We have no option. To believe in the Cross places upon you the absolute necessity to do your utmost to spread the teaching of the Cross; to be a Christian involves the absolute necessity to do something to make other people Christians.

May I say as briefly as I can—because I deeply regret that I have to do what I dislike beyond all things doing, and that is, running away as soon as I have spoken—may I mention what seem to me one or two of the broad grounds upon which missionary interest rests. First of all, I would mention the ground of gratitude. Our response in England, or in London, to the missionary call is really only part of the tremendous debt of gratitude under which the whole Christian Church lies to the foreign missionary work of the Church of Christ. I know it is sometimes thought that it is the missionary Church abroad which is in debt to the Church at home. We talk about our contributions of money, and of men, and of prayer, and of effort. But it is *we* who are in debt, and whatever our response may be to the missionary call, it is only part of the tremendous obligation under which we lie to the work of Foreign Missions. For, what is that debt? Of what is it composed? I think it is composed, first of all of this—the evidential value of foreign mission work, its glorious witness to the power, to the reality, of the Gospel of Jesus Christ. It cannot be without tremendous influence that in any age the spectacle of men—I do not say going out to hardships, for the hardships of missionaries are not to-day what they were—the spectacle of men turning their backs on home and friends because of their faith in the spread and the power of the Gospel of Christ—it cannot but be that that spectacle in itself has a wonderful influence upon an indifferent world, and surely in face of the hollowness, and unreality, and weakness and inconsistency of Christian life at home, we cannot attach too much

value and too much importance to the witness of Foreign Missions to the reality of the Gospel of Jesus Christ.

Secondly. Because Foreign Missions witness also to the very nature of the Gospel. The duty of Foreign Missions is not merely a duty laid upon those who accept the Gospel; it is an essential part of the very nature of the Gospel. A great statesman, whom I must be careful not to misquote, perhaps one of the greatest of living statesmen, criticizing the methods of foreign missionary work, as even great statesmen are found sometimes to do, condemns what he calls the selection of a single passage from the preaching of the Founder of the Faith as a sanction for a movement against all other faiths. My friends, that passage, if it stood alone, would be enough for us. I do not think that that great statesman reckoned with the tremendous weight that attaches, for Christians, to one single word of Christ. Every Sunday, or nearly every Sunday, thousands of Christians approach the Holy Table of their Lord on the strength of one single word of Christ. If it stood alone it would be enough for us; but it does not stand alone. It has to be taken with the whole spirit of the work of Christ, with what constitutes the particular nature of the Gospel. We do not depend only upon the command of Christ. We depend upon the fact that the missionary enterprise is woven into the very personality of Christ, the teaching of Christ, the work of Christ. The Gospel does not fulfil itself unless it spreads. When the command came "Go into all the world and preach the Gospel to every creature," it was not only a command to spread the Gospel, it was a declaration of the very nature of the Gospel. And so, you see how this bears upon those who tell us, as unfortunately they do tell us sometimes, that they do not believe in Foreign Missions. What are they doing? They are not merely limiting the spread of the Gospel of Christ to those modern Hebrews who profess to hold that Gospel precious to themselves, but refuse to hand it on to other people; they are not only limiting the preaching of that Gospel, but preventing, as far as they can, that Gospel from fulfilling itself. An arrested development always pays its price. It is so, is it not, with a non-missionary Church, with a non-missionary society, with a non-missionary individual? And they who say they do not believe in Foreign Missions are practically saying they do not believe in that which is woven into the very texture of the Gospel of Christ—in point of fact, that they do not believe in the nature of the Gospel.

But we are in debt also to Foreign

Missions, because of their witness to the power of the Gospel. I think we must have realized that as we have heard the summary that has been this morning read—that remarkable summary, not only for the facts it brings before us, but, if I may say so, for the spirit of deep humility which runs through it, and yet the vivid faith which shines even in face of that enormous deficit which, I believe with the chairman, God will put it into the hearts of some of the supporters of the Society to rise up and roll away. All through these Anniversary meetings here and in Exeter Hall, whenever that deficit is mentioned, you may seem to hear the cry, "Who shall roll us away the stone?" and I believe that, in the power of the grace of God, some hearts will be touched in these Anniversary meetings and that the time will not be distant when we shall be able to say, "Thank God, the stone is rolled away."

Of course, that brings us face to face with the need of the Heathen for the Gospel. Again I quote the famous statesman. What does he say of those needs? "They are quite content," he says, "as they are." Yes, and that is the pity of it. It is that terrible content that the purpose of Foreign Missions is to break up. One of the first purposes of the Gospel of Jesus Christ is to create a divine discontent. The hardest part, I suppose, of the missionary is to break down the wall of self-satisfaction, to pierce through the supercilious sense of superiority. Surely you and I know from our own Christian experience that the first beginning of everything with us was the creating in us of that divine discontent that made us want Christ. The power of the Gospel! Ah, yes, that brings us face to face with the challenge of results. It is very hard personally to talk about that challenge. There is a sort of religious vulgarity, if it is religious at all, that demands a balance-sheet and asks how you calculate with arithmetical nicety the proportion of your pounds to your converts. It overlooks the fact altogether that what the missionaries are doing is not merely making individual converts, but laying the foundations of the great and glorious work of the future. An American at Oxford asked the College gardener, "How have you got the college lawns to such a state of velvety perfection?" and the gardener answered, "Why, sir, you see, we cut it and roll it, and we cut it and we roll it, and we do it for two or three hundred years, and then we get it like this." I wish some of our critics would remember that that is the part and the principle of Foreign Missions. That is what the missionaries are doing. They are outting and rolling, and

rolling and cutting, for centuries of time, and in the end we shall get it as we long and pray that it may be. The power of the Gospel! Well, after all, that means, does it not, the needs of the men to whom the Gospel is preached, and the power of the Saviour to satisfy those needs?

"East to east, and west to west,
And never more the twain shall meet,
Till earth and sky stand presently
At God's great Judgment Seat.
But there is neither east nor west
When two strong men stand face to face,
Though they come from the ends of the earth."

Why? Because the same spiritual instincts beat in them both; because the same Saviour can alone satisfy them both; because the Gospel of Christ is the power of God unto salvation to everyone, wherever or wherever he be, that believeth.

Last of all, I think our ground of gratitude is also a ground of reparation. Our interest in foreign missionary work is surely part of the tremendous debt under which our Empire lies. They say to us sometimes, "Why cannot you leave them alone? Why cannot you let them be true to the light that they have?" Have you ever found anyone yet in any corner of the world who is true to the light that he has? "Leave them alone!" But that is exactly what we are not doing. We are not leaving them alone. "Go into all the world." So God has said to this Empire of ours, and we have gone; we are going with our spreading Imperialism touching every shore, planting our flag wherever we can plant it. But we have gone too often, not with the Cross of Christ in our hands, but with our drink traffic, and our bad morality, and our cruelty, and our

The Rev. E. J. Peck and Dr. A. C. Hall were the next speakers. The former moved the audience by the touching story of his resort in prayer to his closet on every experience of disappointment or despondency in his work among the Eskimo of the Arctic Circle. Of one of these occasions he said:—

I thought to myself, I cannot bear this weight alone, and I went to my little house and knelt down in the little room, in the log-house in the wilderness, and poured out my heart in prayer to God, and rolled, as it were, the load upon Him. As I rose up from my knees, it seemed to me as though a voice from heaven said to

At another time a day was set apart for prayer, and after that the names of the leaders among the heathen Eskimo—the medicine-men—were taken daily in prayer to God. Soon a marked movement was discovered among the people and the little church on Blacklead Island was thronged night after night, and Mr. Peck had the joy of baptizing fifteen Eskimo converts.

Dr. Hall took his hearers to the Egyptian Soudan and gave a vivid and terrible picture of the effects of Dervish rule there before Lord Kitchener's victories had won it back. He said:—

Those were days of cruelty and despotism and fanaticism which we can hardly realize. I certainly never realized anything of what it was until I went

sometimes inscrutable political methods. We have gone like that, and not left them alone. The new wine of modern civilization is bursting the bottles of old Eastern belief. We are breaking down the old system by our secular education in India, and by our advancing civilization everywhere. We are not leaving them alone, and thrice shame on us if we do not take care that the Cross of Christ—I do not say, shall go along with, but go in front of, the civilizing agencies of our national life.

Those are two grounds on which, I think, missionary interest rests. On those grounds let us ask God this morning that here, and in Exeter Hall, there may be built up more faith, more zeal, more sacrifice, more effort. We want more missionary fire, that will burn up these wretched flimsy excuses that they try to throw in the face of the command of Christ. We want more missionary fuel, more intelligent knowledge of the problems that our missionaries are striving to face. And then, oh, we want more missionary motive; more of the constraining love of Christ that sweeps away all arguments, whatever they may be, and tells us that even though missionaries may not be popular at the Foreign Office, they may be popular in a better sense—their names may be written in heaven. So that as the message comes to us, as I am sure in these meetings it comes to each of us—"My son, my daughter, lovest thou Me?" we immediately look up and say, "Lord, I am here; and thou knowest I am here because I love Thee." And there comes back the response that sends us out—"If ye love Me, keep My commandments"—"Go!"

me, "Claim the whole of the Arctic lands for Christ." I knelt down again, no doubt moved by God the Holy Ghost, and claimed for the King the four thousand miles yet still unevangelized in the Arctic regions, and I rose up from my knees and felt that the prayer, in the purposes of God, had been answered.

there myself, after a change had come over the land. For example, the regular method of punishment for theft was to remove the offending member, the hand,

and if the man was caught a second time, it was his foot that was removed. Even to this day, you see people going about with one hand and one foot off, or perhaps one hand only — monuments of the cruelty of the Mahdi and the Khalifa. Another case which I shall never forget was that of an unfortunate man who had incurred sentence of death. When sentence of death was passed upon this particular man, they took him down to the bank of the river and there cut off the soles of his feet with a knife and made him walk two miles to his execution. They were days of awful despotism. There was one man who had disobeyed some of the decrees of justice in the Khalifa's day, and because he was unwilling to give his sanction and his signature to an act which was grossly unjust and cruel, he himself, for disobeying the despotic power, was imprisoned in chains in a little mud hut and starved deliberately, day by day, until he died. They were days of awful fanaticism. There were many unhappy Christians shut up there, some Copts, some Europeans, and

others. Each and all of those were deliberately, with every cruelty, driven into the faith that they hated; some had their nails torn off, some were goaded by spearmen standing round them until they gave in, some were hung up by the feet and beaten, and other cruelties were perpetrated which are too awful to mention. This was the state of affairs that lasted for nearly twenty years. A poor old Greek woman, Gordon's washerwoman, told me stories of what Gordon went through in those days, and remarked that during that time the people "wept tears of blood." Only when you have met the people face to face can you really in any degree sympathize with them fully in their circumstances in those awful days. The result is that the population of the country has been decimated, and the land devastated of the greater part of its cultivation. Where crops were waving thirty years ago is now forest. The only trace you have of the cultivation is little channels through which the irrigating water ran.

In view of the state in which the people were, Dr. Hall's account of the restrictions imposed on the proclamation of the message of eternal life was especially sad:—

When we went there our motives were not only absolutely questioned, but private conversation with the Mussulman as to the Saviour was forbidden. On two occasions we applied to know if we might teach our servants about Christ. "No; if you did, people would get their house filled with Mussulmans and call them servants, and teach them about Christ." I am afraid that was conclusive. Even at the present time, though there has been a certain modification of the interpretation of these restrictions, what we are allowed is this:—If a Mohammedan should ask us spontaneously about our Christian faith

we may tell him about it, but that is all. Therefore I do want to ask you here and now, very earnestly and very constantly and persistently, to pray that God will move the hearts of our rulers as to take away the strange veil that seems to hang over their eyes in this matter, that they may no longer try to bind the Word of God which shall not be bound, and that they shall be willing to give it all freedom, with, of course, all judiciousness. The Moslems have a right to the Gospel of Jesus Christ just as much as we have, and more so, because they have been kept from it so very long.

Archdeacon T. J. Madden, in opening his speech, remarked on the commendable faith which the C.M.S. has manifested in the city and diocese of Liverpool this Anniversary—the Bishop of Liverpool being the preacher of the Sermon, a Liverpool M.P. speaking at the Exeter Hall meeting, and he himself being one of the Liverpool Archdeacons. His duty was to bring the meeting to a close, and he dwelt upon the topics for praise and for prayer which the report and the previous speeches had brought forward. He urged especially the need of prayer for a revival of religion at home and especially in the homes of our people. It is the spirit of self-indulgence which prevails in our Christian homes which accounts for the falling-off of candidates and the general lack of enthusiasm among young people for missionary work. In conclusion the Archdeacon repeated a suggestion he had made in a letter to the *Record* of the previous week, that the 4d. deducted from the income-tax should be given to meet the deficit.

WOMEN'S MEETING.

In several past years, a Women's Meeting has been held in the afternoon of the Anniversary day. St. James's Hall, Prince's Hall, &c., have

been the places of meeting. This year Queen's Hall was engaged, and the area and lower balcony were fairly filled. Men were not so rigorously excluded as on former occasions, when Prebendary Fox was the sole privileged representative of his sex. There were several Secretaries present. The chair was to have been taken by Lady Victoria Buxton, but through ill-health she was unable to be present, and Lady Hoare, wife of Sir Samuel Hoare, of Sidestrand, Norfolk, a son of the late Mr. J. Gurney Hoare and a nephew of the late Canon Hoare of Tunbridge Wells, who were both Vice-Presidents of the Society, took her place.

For the first time at these women's gatherings, an Annual Report on the Society's women's work had been prepared by the Women's Auxiliary Committee. We shall hope to publish this in a future number.

After the singing of the hymn, "Ye servants of God, your Master proclaim," and prayer, Mr. Fox read the Report to which we have referred. Lady Hoare then spoke as follows:—

Lady Hoare's Address.

Ladies and Gentlemen—I should like to say Friends, rather,—I occupy the chair in place of Lady Victoria Buxton with some anxiety, for this is the first great meeting of women which has formed a distinct part of the great annual festival of the C.M.S. I therefore feel very deeply the responsibility, though I highly appreciate the honour, of occupying the chair on this occasion. It will be your privilege, and mine also, to listen to-day to those who have taken an active part in women's work in the mission-field, and it is for us who remain at home, who have not been able to go abroad, to show our great sympathy with their work, and to give evidence that we look upon missionary work as one of the greatest duties of our Church. If the work of the C.M.S. is to flourish, as we hope that it will, it must depend on the determination of the women of the Church as well as the men who work for it, and our great desire, I would remind you, year by year, is to adopt methods to help and strengthen the efforts of those who are willing to work for this great object. The Women's Central Advisory Committee, in Salisbury Square, at once provides a centre for our distinctly women's work. By advice and suggestion, they can often make our smallest individual efforts far more effective, for they are quite well able to help any woman in any small village to deepen missionary work. I am so glad to

hear that in many places efforts to bring the work before mothers' meetings and other small village gatherings are made use of, while girls in our schools, or at home, are encouraged to bring the work before their particular friends who may be able to help in it. Miss Gollock also tells me that they are asked to send ladies to interest villagers in what are called rural meetings in the moon week. These meetings are held when there is a full moon, so that the people can be got hold of in the villages in moonlight, and can be talked to on the subject of Foreign Missions. I think that these talks with our village women have great influence, and are most interesting, possibly more so than you will find great meetings to be. It brings the work of Missions before them, and creates interest. Mr. Fox, in his interesting report, has told us how many missionary women there are—382, I think, single women missionaries, besides 375 wives, making a grand total of 757 women workers. I think we should like to see that doubled. Let us then, we, their sisters at home, show our very deep sympathy with them, and support them, as we can, with our prayers, and do all we can to strengthen their hands. I am sure we can do a great deal, we at home, in many little quiet ways, besides holding great meetings, to interest people in Foreign Missions.

The missionary speakers were Miss Bland, of Agra, United Provinces, Dr. Emmeline Stuart, of Persia, and Mrs. Wray, of Taita, East Africa. Dr. Stuart combated the notion that Mohammedanism is "a good enough religion" for its votaries, and she gave a few of the very sad instances which prove the contrary that have come within her own experience:—

She was called to cure a burn on a paralyzed old woman in a well-to-do family. The invalid was filthy and neglected, though her daughters were well-dressed and comfortable. Not one of them would lift a hand to help their own

mother, and they asked Miss Stuart if she could not give her something to make an end of her, as she was of no use. Day after day she visited her patient, till compelled by a frightful storm to remain at home on one occasion. The next day she was told

she need not trouble, the woman was dead. On inquiry, it appeared that the unnatural daughters, tired of waiting for

the doctor to poison their mother, dragged her out half-naked into the storm, which speedily produced the desired effect.

The Bishop of Derry, whose son and daughter, the Rev. W. and Miss J. E. Chadwick, are on the staff of Uganda missionaries, was the last speaker. He spoke very impressively as follows:—

Speech of the Bishop of Derry.

I have been entrusted with the task—it is a very honourable and responsible task—of endeavouring to bring home to you in this hall, who have heard what is being done elsewhere, what is your duty, what is God's claim on you in this great matter of the evangelization of the whole world for our Lord and Master. In the admirable report which was presented to you, you have heard that the work of women for Missions is at home as well as abroad. I was glad to hear that said, because it reminded me that there is not one of you who is now free to go home and say, "I will do nothing at all, I have had my susceptibilities in a charming way tickled, I have heard romantic stories, and my heart has been melted by them!" Now, if you cannot yourself go out into the heathen world, if you cannot spare your daughters for the heathen world, something you must do. It was not to missionaries only, but to the whole Church that our Master said at the beginning, "Go ye into all the world, and preach the Gospel"; and just as really as a whole nation making war feels that in some mystic union it is with the army in the field; and just as yesterday the British Nation was rebuked because it had sent insufficient forces into the field, so in the same way the whole Church of Christ is at war, the war of invasion upon Heathendom abroad, and either at home as a reserve force, or abroad, every man or woman that loves our blessed Saviour, is bound to do something.

Well now, I am going to ask: Who is there here that ought to go abroad? In whose conscience is the thought stirring, "I have not very much to do at home, I have no very special ties to bind me here; I could go, I wonder if I should go." Now if your health and your intelligence, and your home ties are such that you might go and work for our blessed Saviour among the Heathen, I want to know what is there on the other side? Perhaps you will say, "I am not conscious of any very specific call from God." I will tell you what you must be conscious of. Whenever a missionary tells you that the work is undermanned, when the cry from the whole of the heathen world is "Send us more workers," you must be aware that if God is not specifically calling you, at least He is saying, "Whom shall I send, and who will go for Us?" It was not until the great evangelist and prophet answered,

"Here am I; send me,"—not until then did he hear God speaking to his own conscience and saying, "Go." Now I ask you, sisters in the Church of Christ, do you go that far? Will you say, "Here am I; send me"—and wait to see whether then a voice in your conscience may not say, "Go, and speak"? That is, I know one of the difficulties in the way of conscientious people. "Have I a commission; am I called?" Suppose you offer yourselves in prayer for the commission, and see whether it will come, or whether it will not come. But, then, some man or woman says, "The work is so hard, it is so repulsive; there is so much culture at home, there is so much affection at home that I must part with if I go!" That is true. But I want to know why those three ladies who spoke to us just now told us nothing of their hardships, nothing about the repulsiveness of the work but all about the interest of the work and the joy of winning souls to Christ. I, for my part, do not believe that the hardship in a man's life or a woman's life is the main thing we ought to ask about. There is a text in the New Testament which the revised version has transformed and illumined by the insertion of a single letter. It is the text which says:—"Behold, we count them happy which endured"—which *did* endure. You do not count them happy at the time that they endure. You would say of the martyr led out to die, "Poor fellow; God be with him and help him to endure!" Tell me whom do you honour most—the women of England of 150 years ago who wore the brightest jewels, and slept on the softest bed, and ate the richest food, and grew fat and died, or Mrs. Fry, among the infectious diseases and nameless horrors of her age. Which of them? Who was the woman that ate the richest food and slept on the softest bed in England? Her very name has perished. No, a voyage is not glorious because you lie on a velvet cushion, but because the wind is filling the sails of the vessel and sweeping it over foaming billows to its harbour. And it is not comforts that the noble women of England most desire; it is "more life and fuller." That larger and fuller life is possessed by the woman who goes out to bring her sisters to the feet of Jesus, and who knows that her Lord is with her blessing her, and that the

words are true which He spoke long ago :—
 "There is no man that hath left father or mother, or sister or brother, or house or lands, for My sake, but shall receive an hundred-fold in this present life with persecutions; and in the world to come life everlasting."

I am here to speak to you because I can bear witness. My dear daughter from a heathen land, has been at home for a year and a half, and yet I never heard her mention any hardships she endured. I will tell you what I have heard her say. I have heard her say: "I have, among those black women, real friends; not only people to whom I wish well, and who wish well to me, but people to whom I could tell my sorrows because I value their communion: noble women, my friends."

I am going to put into your lips words which our Church puts into your lips. You will meet them often, and I bid you when you meet them next in Church to look them in the face, and say, "Is this true which my Church bids me speak, or is it false?" I bid you not say it unless you mean it. The words are these: "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a living sacrifice, holy, acceptable unto Thee, which is our reasonable service." Let us do that, give our souls and bodies in that fashion to Jesus Christ.

My work to-day is done, and I have only one word more to say to you, and that is, "You shall succeed." You need not fear what the world may say or do. Napoleon Buonaparte, when he was murdering, lying, intriguing, said, "What is the blood of two millions of men, to such an one as I am?" He is high on the

list of heroes. But there is another list. Many that are first shall be last, and the last first, when Heaven's book of history is opened. "The books were opened and another book," and I think history is being made better than Napoleon made it, by women who are uplifting those that are in darkness and the shadow of death into a clearer light, the bright shining of the eyes of their Redeemer and their Lord. I said you shall conquer. Did you ever notice that St. Paul lays down two measures of the power of the Church of Christ. Sometimes it is "according to the power that worketh in you" already. The fact that your sins are broken, that eternity is real to you, that you are denying yourselves and your appetites—that is one measure of the greatness of His power. But sometimes it is this: that your Master, one with you, brought down to the dust of death because He was one with you, is now Lord of all things, and you are His partners. "According to the working of the might of His power, which He wrought in Christ Jesus when He raised Him from the dead, and set Him at His own right hand in heavenly places, far above all principalities and powers, and every name that is named," and so on: "and you, who were dead in trespasses and sins, God raised together with Him in heavenly places in Christ Jesus." That is Paul's measure of the power that is with the Church always, unto the end—to sit together with Him in heavenly places. And it is not the women of England, it is not you, that will quail and be afraid, when you know full well that "Greater is He that is with you than all that are against you."

OTHER AFTERNOON MEETINGS.

Simultaneously with the Women's Meeting, two Conferences, one arranged by the C.M.S. Clergy Union and the other by the London C.M.S. Lay Workers' Union, were held in different rooms at Exeter Hall, and a Gleaners' Union Devotional Meeting was held in the large Committee Room of the C.M. House.

Bishop Ridley presided over the Clergy Union Conference, which was very well attended, the Council Chamber being full of clergy from different parts of the country, including a few missionaries. The Rev. W. Townsend Storrs, of Sandown, I.W., opened the Conference with prayer, after which the Chairman brought out some striking missionary lessons from the Book of Acts. The subject discussed was Self-support by the Native Churches.

At the C.M. House the Rev. E. A. Stuart conducted a Devotional Meeting for country members and London branch secretaries of the Gleaners' Union. The three first petitions in the Lord's Prayer were respectively the subjects of addresses by the Rev. H. F. S. Adams, of Streatham, Mr. Stuart, and the Rev. W. H. Stone, of Kilburn.

THE EVENING MEETING.

As in 1902, the applicants for admission to the Evening Meeting were overwhelmingly large, and very many had to turn away regretfully from

the door. Again, unfortunately, it proved to be impossible to extemporize an overflow meeting, as the Lower Exeter Hall was engaged. The Bishop of Coventry occupied the Chair, and it is deserving of notice that he, like the Bishop of Kensington (who spoke in the morning at St. James's Hall), is a son of a former editor of this magazine, the Rev. George Knox, whose articles signed "K." were for many years a notable feature in our pages.

The meeting commenced with the singing of the hymn of Bishop Christopher Wordsworth, "Go forth, the Lord has said." Then the Rev. D. H. D. Wilkinson read portions of Isa. lx. and offered prayer. Mr. Eugene Stock was called upon to give the report of the year's work, which he did by reading certain passages from the "General Review of the Year," and which he linked by a few words summarizing the intervening matter. The audience appreciated an innovation of this year in that they were supplied with copies of the "General Review." In previous years only the morning meeting has been thus supplied. As at the other meetings, the words in which the Committee express their "deep conviction that a Christian nation is solemnly bound to place no hindrance in the way of sending 'the Word of Good Tidings' to any who are under its influence, seeing that if 'the Word of Good Tidings' is a true word at all it is for all men without exception," was heartily and unanimously applauded. The Bishop of Coventry read his speech, and the care he had devoted to its preparation was rewarded by the rapt and intensely sympathetic attention of the audience. It was in every sense a very powerful and able utterance on two points of immediate and pressing interest.

The Bishop of Coventry's Address.

The Report to which we have just listened is a record of advance all along the line. Let us thank God for it. There is no point at which the test of numbers may not be successfully applied for what it is worth. Taking one year with another, we are told of an increase in the number of missionaries, an increase in the number of stations, an increase in the number of converts, and of an extraordinary increase in the funds contributed. It was my good fortune as a young man to be admitted, if one may so speak, behind the scene of the Committee-room of Salisbury Square. My dear and honoured father was intimate with Henry Venn, and was trusted by him with great responsibilities. John Mee, one of the most successful Association Secretaries of the Society, afterwards one of its Secretaries, was constantly in my rooms at Oxford. I can remember well the time when an income of £200,000 a year was regarded as the *ne plus ultra*, the very high-water mark of what the Society could possibly raise. Thank God, He has carried us far past the expectations which to faith and sober judgment then appeared to be possibilities. We ought not to imagine fresh limits of possibility now.

And yet for the third time in succession we have the ominous word deficit, and this last deficit is the largest, the most serious, of the three. In rough figures, sufficient for our purpose, we had in 1901 a deficit of £33,000, in 1902 a deficit of

£27,000, and this year we have a deficit of £35,000. What does it mean? In the case of an ordinary society for purely secular purposes the answer would be easy enough. It would be this: "The expenditure is exceeding the income. You must reduce your expenditure and live within your income. You would like to do more, but you cannot do it. You must cut your coat according to your cloth." But the simplest answers are not always the most true. They often leave out of sight the most important facts of the case. Surely we are bound to ask ourselves how far the rules of ordinary societies apply to a Missionary Society? Is this an ordinary partnership? Is this a fellowship to which none but human partners are admitted, and which must therefore be governed by ordinary and conventional rules?

Now the fundamental articles of our partnership are clear enough. We have united our forces for the purpose of carrying out the great command, "Go ye into all the world." Had we the command only, we might fairly say, "This command is addressed to us as men, bound by ordinary human limitations. The obedience which is expected of us is subject, therefore, to the limitations which our means, our calls, and our other duties impose." But the command does not stand by itself. Annexed to it is what we call a promise. I venture to suggest to you to-night that

it is not a promise, but with all reverence be it said, and with all self-abasement which such a thought implies, it is not so much a promise as an undertaking to join our Society, and to be our partner in the great and holy enterprise of the Church: "Lo! I am with you all the days." "Truly," and in a very awful sense, "our fellowship is with the Father, and with His Son, Jesus Christ." That partnership does not cover what is sinful, what is self-willed, what is thoughtless, what is unworthy of our high calling. We dare not use it as Hophni and Phinehas used the Ark of God, to cover our sloth, or selfishness, or unbelief. But it is for all that a reality, carrying with it real obligations and involving real and very serious consequences.

By all means, therefore, let us accept the pledge of the Committee that they will review the Society's whole financial position. If there is waste anywhere, let it be ended; if churches are receiving support which ought to be self-supporting, let them be disconnected from our funds; if there are charges for buildings or permanent outlay of any kind which ought to rest on other shoulders, let that be adjusted. But if the outcome of the inquiry should be this, that we must withdraw from positions which have been usefully occupied, must recall agents by whom God is doing a good work, must refuse opportunities which the providence of God has put within our reach, then let us consider our action whether we are fulfilling our share of the partnership, contributing, may we venture to say, the capital which it is our duty to contribute.

For when Christ says to the Church obeying His command, "Lo! I am with you," He places at her disposal His Almighty wisdom and His Almighty power. He pledges Himself to open up the world in which He has tidden us go forth. He knows our resources. He is bound to make them sufficient for the fulfilment of our duty. Although this Society is only one brotherhood of the Church out of several which He has commissioned, yet all that I have said applies with equal force to that one brotherhood. His wisdom and His power are at our disposal. The fact that He calls us is sufficient evidence that we can fulfil the call if we would. He never mocked any lame man by bidding him walk without giving him strength to walk. He does not summon us to go into any part of the world without giving us means to obey His command. But we must consider well what it is to enter into partnership with Christ. The law of fellowship with Christ is fellowship with His sufferings. Almighty wisdom, Almighty power are His contribution to the enterprise:

implicit obedience, unhesitating self-denial, personal holiness, readiness to suffer for His sake are ours. To the man who was ready to follow Him whithersoever He went He said: "The Son of Man hath not where to lay His head." Before we decide on retrenchment of any work to which Christ has called us, we are bound to ask whether we have really considered what is meant by being partakers of His sufferings.

These reflections are the more necessary because no thoughtful person can doubt that we are at present only on the threshold of the opportunities which must shortly be opened to the Church of England. Permit me to give you an instance of the enlargement of our opportunities to which we may look forward. I, for one, set very little store by the difficulties which are, in some cases, put in the way of missionary work by the Government. The time must come, by force of circumstances, when in every part of His Majesty's dominions the Government will implore the Church to come to its aid. For our country, in the providence of God, has seen two centuries of empire-winning. Shall we be wrong in saying that it has before it two centuries of empire-building? Empire-building is incomparably more difficult than empire-winning. The history of the world is the history of great monarchies that have won world empires. Each in turn failed before the gigantic task of consolidating a variety of distinct and widely sundered races into one lasting and united whole. Rome came nearest to success. She offered what we offer—just laws equal rights of citizenship, and a well-ordered peace. Rome saw that there was one thing lacking, and that was a religion which should explain to the conquered races the principles on which her civilization rested. She had nothing better to offer than the worship of the Cæsars. The world refused Cæsar and chose Christ, and the fate of the Roman Empire was sealed. We now have to build our Empire on the principles of our own civilization, and the groundwork of that civilization is government, not by force, but by organized public opinion. Our conscience as an Imperial race will not allow us to rule by force, except as a temporary expedient. Our aim is, and always must be, so to educate our fellow-subjects that they may enjoy the blessings of self government. But self-government by a nation is in fact a government which assumes the principles of Christianity, and, if we may use the word, of Protestant Christianity, as the very foundation of its existence. What self-government can really exist without the assumption that truth-speaking, up-

right dealing, and incorruptible justice are elementary and indispensable virtues? Yet Imperial Eng'land raises her flag among nations who for centuries had conducted government on precisely the opposite assumptions. How are we to give self-government to these races, and yet how on our own principles can we refuse it? Will a series of competitive examinations, a liberal infusion of Western literature carefully purged of Christian allusions undo the bondage of lying, cheating, and corruption which is the very framework of most Oriental civilizations? English government is Christian to the very core, in all its principles, in all its fundamental assumptions. But our Government, as such, is powerless to explain the laws of its own being. To do so would be to embark on a work of conversion. To do so would be to depart from that resolute religious neutrality which has been the boast of English rule wherever it has been established. There is only one way out of the difficulty. The Government must appeal to the Church of Christ, to bear that witness which shall prepare the nations to enter effectively into the brotherhood of British Empire.

Our opportunities, therefore, will not decrease. They must of necessity be multiplied. There can be no question that if this year's accounts had shown a surplus of £35,000 instead of a deficiency of £85,000, the whole of that surplus could have been at once consumed in work which is crying to be done. We have entered into partnership with Christ. We are fellow-workers with God. We must take the consequences of this holy temerity. We must look forward to far larger demands than have yet been made upon the private resources with which God has entrusted us. We must expect an increasing demand year by year. We must put it clearly before all who wish to join our Society that it is a brotherhood of self-denial, and that the only limit to Christ's claim upon their liberality is the limit which He Himself may set by removing our opportunity.

Perhaps the greatest danger attendant on our missionary meetings is that of self-satisfaction. We see the crowds assembled, we hear of work done, we congratulate ourselves on a successful anniversary. But the most successful anniversary would be that which sent us away deeply humbled by the thought of the work undone, the vast fields wholly unoccupied, the contrast between Christ's demand and our response to it. For then we might begin to realize what it is to be taken into partnership by Christ.

There are two miracles, illustrative of

the work of the Church, which vividly contrast work in progress with work accomplished. In the first miraculous draught of fishes we see the work of the Church in progress. Apart from Christ she can do nothing. But when He is taken into the ship, and becomes, if we may so say, the partner of the poor fishermen, then the success is overwhelming. Both the ships begin to sink. Poor sinful humanity finds that partnership with Christ implies a toil which cannot fail to be overwhelming. The desire to break off the partnership arises. "Depart from me," cries Peter, "for I am a sinful man, O Lord!" He finds it dangerous to take Christ into his boat, and to obey Christ's simplest command.

Do not mistake my meaning, however. I do not mean that working with Christ has those conditions by which the world measures success. Millions of converts, millions of money rolling in without effort, are worldly measures of prosperity. The number of true conversions belongs to the Almighty power of Christ. It is as He wills. Baptisms we may count: the number of the redeemed is known only to Him. No, this is not the overwhelming success which belongs to work in progress. That success consists in countless calls to work; innumerable opportunities opening out with bewildering rapidity and variety; demand after demand made upon our loyalty, upon our faith, upon our self-sacrifice; means altogether insufficient; workers altogether too few; labours, anxieties, fears, deficits, cares, thronging, pressing, harassing, threatening to cause our poor little ships to sink. These are the signs that the Master is with us. What shall we do? Shall we bid Him "depart"? Shall we prefer fruitless toil without Him to the dangers and anxieties of His Holy Partnership? That is the question which we ought to carry home in our hearts. Christ has heard our prayers, has given us workers, and given us openings. Shall we refuse even an intolerable strain upon our means?

If we do, we shall never know the joys of accomplished work, of which the second miraculous draught is a type. Ah! think of the breaking of the eternal dawn; think of the Voice calling to us from the eternal shore, think of the glad recognition through the parting shadows of Him Whom not having seen we have loved; think of the glad cry "It is the Lord"; think of the multitudes safely gathered in, not one lost, not one missing; think of the unbroken net; think of the Supper of the Lamb!

We have not yet endured hardness. We do not yet know the fellowship of His

sufferings Who knew not where to lay His head. We have not yet beggared ourselves for Christ, though He beggared Himself for us. We have the means not only to

wipe out this deficit, but to do far more. Lord, depart not from us, but help us more truly to understand what Thy words imply, "Lo! I am with you all the days."

Three missionary speeches followed, all of deep interest. Archdeacon Hamlyn described the work of the Lagos Mission in the Jebu country, West Africa; the Rev. H. B. Durrant told about his work among the Indian students at Agra; the Rev. W. R. Gray dwelt on the hopefulness of missionary educational work in Japan; and Dr. H. Martyn Clark directed attention to the darkness of Heathenism in India, a darkness which, he said, "is untellable"—"no man living could describe it to an audience." The closing speech was by the Rev. the Hon. W. Talbot Rice, Vicar of Swansea, and was based on Isaiah liii. 12, "He poured out His soul unto death." He said:—

Address of the Rev. the Hon. W. Talbot Rice.

The message of this word of Holy Scripture is plain. The portion of this then nameless One, Whom we know as Jesus Christ, and His spoil, is obtained by suffering unto death. He wins His heritage—ruined and lost souls and lives—by the sacrifice of His life. Jew and Heathen are saved by His sacrifice, and this message expands unto three. The victory is won by the redeeming, inspiring, and procuring power of His suffering.

I. The redemption of men from sin could only be by His death. On God's side sin came between. A just God could not suspend justice and act mercifully. An awakened man could never rest in God while God's justice was ever against him. In the Cross God is just and the justifier, and the redeemed rejoice that their safety lies in His justice as well as in His mercy; they are fully at ease with a just God.

But further, the soul of Jesus so poured out could alone tell enough of the love of God. God is love, is the revelation of the Cross. Only such a sufferer could help the weak to face the torture they must face, in order to break with their world of relatives, friends, customs, pleasure, gain. Only such suffering could make men shudder at sin so as to break with it and forsake it. Only such suffering could make men feel there was urgency in every appeal to the soul to seek God, and to flee for refuge; for only such suffering could make men feel there was any reality in the words, "the wrath to come." God the Son must come—must pour out His soul unto death. He said He "must" (St. Luk-xxiv. 26). The wrath of God; the hate of the heart, through sin, to God's will; the fierceness of man trying to hinder the work; the dominion of hell over the soul, and its inspiration of evil men, could never be met but by this—"He poured out His soul unto death." The revival of religion in the soul; the deeper conquest of the soul; the possession by God of every fibre of the soul, the heart, the brain, the will, the

body of each of us, lies in the republication of this—Christ died for me. A revival of religion in our land, a return of men to the places of prayer and preaching lies here. Urgency is writ large on that message—it troubles, arrests, attracts. God, my God, left heaven and endured the Cross; poured out His soul in love, in obedience, in suffering, in pleading, in sympathy, in horror at the fate that awaited me if left to myself. Men want a vertebrate Gospel; an invertebrate message will never save. This fact is the backbone of the Gospel.

II. Again, in this fact lies the inspiration for life of Christ's followers. I look at the words, and they beckon me to follow Him. "So far; must I follow so far? I cannot follow so far," is the wail that comes over the waters from India's sons and daughters, bound by the iron fetters of caste. Is it heard there only? Jesus Christ tells His redeemed that men can only be won as He won them. The Cross-Gospel can only be preached by Cross bearers; and yet we are always stopping short, crying, It is enough!

"Don't call me. Don't call my child. Don't go on asking for more money." We don't give till we feel it, and wonder we win so few. "Will not Heaven be almost an empty place to one who has never tried to fill it?" Yet we do not try in the only way possible. "He poured out His soul unto death." We may hear the prayer of one, a Hindu still:—"O Lord Jesus Christ, who knowest us to be placed in such danger that it is as if we were within some magical circle drawn round us, and Satan standing with his wand without, keeping us in terror, break the spell of Satan, and set us free to serve Thee"; and we know He poured out His soul to death to grant it; and it would be done if we did not say, "So far; must I follow so far? I cannot follow so far"; and still we say it.

Let us return again this day to the Cross of Jesus. He calls His redeemed

not only to liberty, and peace, and heaven, but—

"... In the garden secretly,
And on the Cross on high,
Would teach His brethren and inspire
To suffer and to die."

Redemption from sin was one great purpose of Jesus' death, but not the only one: He died to be the firstborn among many brethren; to be the first of an army of men and women who would pour out their lives for God and the lost, and never stop as long as He called them on. "Master, teach me to follow Thee. Teach me what it means to pour out my life in Thy service." Let the Cross attract us as it drew Paul. "The love of Christ constraineth us." Let the awful condition of the world—and its fate—draw us down to it as it drew Jesus from glory to Calvary—to us.

How can we do it? We can pour out our souls in prayer—we can agonize. Mr. Hudson Taylor says: "If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer, and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of Heathenism. . . . We must serve God even to the point of suffering, and each one ask himself, In what degree, in what point, am I extending, by personal suffering, by personal self-denial, to the point of pain, the Kingdom of Christ? . . . It is ever true that what costs little is worth little."

We can bring up our children wholly and only for God. It will mean an outpouring of soul to save them, and they may go abroad.

We may live at home so as to inspire others to go who can. There are souls around us to give ourselves for.

Jesus did not go far, but His disciples went everywhere. Our Jerusalem, when we pour out our soul, may be at home, yet from it, those near us may go to the uttermost parts of the earth. Only let our Jerusalem have a Calvary, and it *must* be a source of salvation—it never will be otherwise. It may be a pleasant place where some of Jesus' words are heard, if it has not a Calvary, life will never work in others, since death does not work in us. It takes not less to win men to God; winsome, mighty, irresistible words, are only spoken by those near Christ crucified. We have listened to the call to fellowship with His holiness; we must go on to fellowship with His sufferings. The Gospel is life unto life, and death unto death. How can we expect it to be believed unless we show something of this: "He poured out His life unto death." "It will cost; it is bound to cost. Every

battle of the warrior is with confused noise, and garments rolled in blood. It is only sham battles that cost something less than blood. Everything worth anything costs blood."

III. And yet, once more, that old text tells us victory through His death was won because His sacrifice procured for us the gifts we had lost. The scene outside the walls is followed by one inside the same city. But a few days after, about fifty, He pours out His Spirit—the Holy Spirit of God—to be to us the ever-present Comforter, to reveal Jesus' life and death, to re-create us, sanctify us, to purify and empower, to fill the heart with joy—yes, verily, all this. But this is not all. He is the Spirit that proceedeth from the Father and the Son; from the Father Who gave the Son, and the Son Who gave Himself. If He comes and fills, He must be Himself still, the Spirit who leads in power along the path He led Jesus. The Spirit of God is the Spirit of Love, and love must spend itself in loving and saving—love cannot abide alone. He is the Spirit of Life, and life He must give. He is among the dead, He leads to earth's Bethesda pools, where the cry is, "I have no man to help me." He is the Spirit of Holiness, and He must shine forth. The light bursts on dark Jerusalem, it does not stay in the upper room; and further and further it reaches, lighting souls as it goes; but it is not intangible, invisible: it is lit souls that are the Spirit's burning torches lighting others.

We are just now midway between Calvary and Pentecost. Calvary tells us that Jesus, God's only Son, could only save us by that Cross; Calvary pleads with us Christians who bear Christ's Name to tread Christ's steps; and the gift that Calvary won and Jesus gives is for ever to silence the cry, "So far; must I follow so far? I cannot follow so far," and to revive the cry of Paul:—"That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

We, with many, are praying for an outpouring, or inpouring, of His Spirit to day. Is this what we mean—His Spirit that led Him to Calvary? We want souls of men to be saved; we want a revival of godliness; we want to see the dead weight of indifference lifted the Heathen evangelized, and Jesus glorified, and His Kingdom spread; we want the Holy Ghost to do it all—and He only can do it. But He is hindered, for He comes to baptize with a spirit of love that suffers, and few of us are ready. So many cry, "So far; must I follow so far? I cannot follow so far!" Let us gather at the feet of the Crucified again: "I have redeemed

thee by My blood; thou art Mine," He says. What a value He sets on a human soul! "Follow me," He pleads, "to Calvary." "So far; must I follow so far?

I cannot, except I drink of Thy Spirit. I thirst to do it. "Come to me and drink," and then out of you will flow rivers of living water.

The meeting was closed with the Benediction.

THE HON. SECRETARY'S BREAKFAST.

The Breakfast to which the Honorary Clerical Secretary invites the Honorary District Secretaries of the Society (more than 500 in number) year by year is by common assent one of the most interesting events of the Anniversary week. Now and then it has to be intermitted, when Ascension Day falls in that week, because Thursday is the only morning when it could be ascribed a place, and the country clergy could not, of course, be in town on that day. Last year was such an occasion. For that reason, perhaps, the attendance was exceptionally large this year, and the Lower Exeter Hall was not large enough for the three hundred who responded in person to Prebendary Fox's invitation. The gathering is a semi-private one, and we must therefore content ourselves with saying that after prayer offered by the Rev. Sholto D. C. Douglas, and the address by the host, the Rev. Hubert Brooke, of St. Margaret's, Brighton, gave a very practical and suggestive address.

WOMEN'S CONFERENCE.

On Thursday afternoon a Conference on Women's Work for the C.M.S., organized by the Women's Department, was held at the C.M. House. The opening subject dealt with by the chairwoman, Miss Gollock, was "The Relationships of our Work": relationship with God, with our Church, with C.M.S., with fellow-workers, and with the future. A paper was read by Miss Richardson on "The Use and Abuse of Meetings"; and this was followed by a paper on "Ladies' Unions" (by Mrs. C. Moule), and by addresses on the "Gleaners' Union," "Sowers' Band," and "Girls' Movement," by Miss Anderson, Miss Whately, and Miss Rickard respectively. The morning session closed with an interesting statement by Miss Barnes about C.M.S. literature, followed by general discussion. At the afternoon session Miss Brophy directed attention to the subject of missionary candidates, and Miss Andrews to the Home Preparation Union. Mrs. Elliott and Miss Fox spoke of our Medical Missions and how to help them. Before the morning conference Miss Nugent gave a devotional address, and the sessions closed with helpful words by the Rev. J. S. Flynn on "The Spirit of our Work."

THE MEDICAL MISSIONARY MEETING.

The Anniversary may be said to have concluded (except that we trust and believe the effects will keep it operative for a long season) with a meeting of the Society's Medical Mission Auxiliary. It was held in St. James's Hall on Thursday evening at seven o'clock. The weather was very wet, but the Hall was well filled—gallery and all. Dr. Herbert Lankester read the report of the Auxiliary, which showed an advance in receipts during the year from £16,600 to £21,300—twenty-eight per cent. Five medical missionaries and one nurse have been accepted. The Bishop of Derry presided, and his speech is given below. The other speakers were Dr. A. C. Hall, of Khartoum, Dr. H. Martyn Clark, of Amritsar, and Dr. Emmeline Stuart, of Persia.

The Bishop of Derry's Address.

I feel it a very real honour to preside over this meeting to-night—not only because the story of Medical Missions has as

much romance and self-sacrifice in it as any story of warriors going out to battle that ever thrilled the heart of any com-

munity—not only nor chiefly because of the romance and self-sacrifice which I would dare to say proves that this is consecrated work for God, but far more on this account—that I am persuaded that the work which has brought us together here has struck its roots very deep into the principles, as well as the affections which go to make up the Christian character. I say, it is an honour to any man to be allowed to preside over a Meeting such as this. I look upon this, at the end of a week of Church Missionary meetings, as a very remarkable Meeting indeed. Everything has been against us in respect of the weather; but the enthusiasm of God's people—which from year to year I seem myself to see growing and intensifying in missionary work, and especially in the work of the Church Missionary Society—has not failed us.

What shall I say of medical missionary work? What shall we say of its finances? You are to remember that the debt which has been mentioned, is a debt to the Central Society. It simply seems to me to mean this—that you have not yet succeeded in relieving the Central Society altogether of the burden of its medical missionaries, but you are going to do that. The accumulated debt of some years is only £3,300 in rough figures; and the persons whom you have received as indoor patients alone, apart from all your dispensary work, in the one year that is just over—if people at home would pay 4s. a head for them—would wipe that debt clean out. That is to say, you have not only treated, but received as your guests during treatment in your hospitals, 15,600 persons last year. Uganda Hospital was burnt down, as you have just heard. What did the Prime Minister of Uganda say thereupon? He said: "God has taken away our hospital from us to teach us that we must build a larger one," and he said to the missionaries, "It is not we that are helping you; it is *our* hospital; it is for us; and it is a duty to work." And they are working well towards the rebuilding of that hospital upon a larger scale. You have heard the testimony of the British Consul among the Moslems of Persia (of all places!) to the effect that local effort has been put forward to pay for a medical missionary. And among these Mohammedans of Persia, the British Consul bears witness that the work excites no jealousy, that, on the contrary, it has increased the standing of Europeans in the country. So thought. Of all the Europeans in that country none goes there with motives so pure, so disinterested, so self-sacrificing, as the missionary. I say, you are exhibiting to the heathen world,

if you are doing nothing more, a pattern of the best products of the Christian civilization of our time. I think of Africa. Africa is very dear to me. And I think of the appeal of Dr. Livingstone long ago—that Christian England would plant a cross marked out by missionary stations all across the face of Africa. "Draw one line," he said, "from east to west; draw another line from north to south, until you have made a cross all over the map of Africa." We have very nearly done that now. But what have your medical missionaries done? You start from the Eastern coast. You draw a line of Medical Missions right up to Uganda. Go on past Uganda to Toro. You are stretching your one limb of the cross very nearly half-way across Africa. And then through fewer and sparser stations you are drawing a mighty line from Uganda up northward. It is a long leap to Khartoum, but we have our medical missionary from Khartoum here to speak to you to-night, and, I hope, to cry shame on the British Government that keeps the mouth of Christian England, that keeps the mouth that would proclaim the Gospel of the grace of God in Khartoum, half-closed after years of British tenancy. I say, it is a scandal which no British Government, and no British Pro-Consul either, would dare to perpetrate if the conscience of British England were awake and alive, as it ought to be. And, I say that, as things are, it is a scandal that cannot, and must not, and shall not go on much longer. What sort of people are they in these hospitals of yours? Some of them are persons who never knew love until they entered your hospital; persons who, when they fall into decrepit health, have no one at home that does not wish that they were dead and gone out of the way. They come to your hospitals, and they learn what love is, and it begins to be possible for them to imagine the love of Christ that passeth knowledge. They are not all such, and do not imagine that there are all such. Do not forget that there are our brothers and sisters of the faith as well. If you ask me whether it is right that we should provide help for the bodies as well as the souls of persons out in Africa, I answer, "Whose bodies and whose souls are you thinking about?" because some of them are our brethren of the faith of Jesus Christ. I have no opinion whatever of the piety that would go and convert men and women, and not supply them with what is needful for this world. If you give them not the things of which they have need, what would St. James say of you? If a man see a brother and sister have need, and say, "Go in peace," and pour out

unctuous phrases, albeit ye bestow not on them the things of which they have need, I want to know, What does that profit? And I want to know, In the last day whose lips are they that will say: "I was sick," and either, "Ye visited Me not," or "Ye visited Me"? I remember hearing of Charles Kingsley, who represented the most devout and deepfelt piety of the Broad Church party, watching a cold preacher of the same school of intellectual Broad Church, and behaving himself as every parson naturally behaves himself in church; "and on a sudden," said my informant, who was there, "he sat up and stared at him, because he had said: 'The difference between us and Rome is misrepresented and misstated. We believe in the Vicar of Christ on earth as much as any Romanist believes in him; but I will tell you where we seek him—not in a palace amid statuary and pictures and priceless manuscripts, but wherever there is want, wherever there is hunger, and the love of Christ, there is the Vicar of Christ on earth.'" "Inasmuch as ye do it unto these, My brethren, ye do it unto Me." "Heal the sick." "Freely ye have received, freely give." Does any man imagine that because the miraculous power is withdrawn from us, therefore the commission is cancelled? The miraculous power is withdrawn only because the ordinary course of things is now in the hands of Christendom. Woe to Christendom if the fire in her soul is so dull, if the love in her heart has grown so cold, that she fails to hear her Master still say to her, "Heal the sick. . . . Freely ye have received, freely give." Why, the greatest of all evidences of the Christian faith to-day is the evidence of Christian Missions. It is my solemn persuasion that that evidence alone does more for us

than if without it the miraculous power were in our hands again. Tell me, What book is there that you will bring into Central Africa and put into the hands of savages and make them read it, except your Bible only? Tell me how it comes to pass that the same Book—one, and one only—commends itself to the savage races and to the highest intellects of England. And tell me this—What other motive will send the flower and crown of English intellect, and English culture and English art, to waste itself upon the savage races? But we know it does not waste itself. We know Who is with us there. We know that the love of Christ is showing itself, breathing, speaking, as through His sacred eyes and lips long ago; showing itself to men who never saw, never will see, any such love elsewhere. Now, then, Who will go, and who will send them? It is your duty, all of you, to give something; it is the duty of some of you, I doubt not, to give yourselves. We are told that there are not openings enough for our young men. Here are openings. We are told that the medical profession in particular is over-crowded at home. Here is a call to-day. We offer them the crown and blessing of their Master; for the love of God, in the love of God, to show the love of God. Why, it is the supreme motive in the supreme place.

"Crowned in Heaven is the Love that came
For love of the loveless to sorrow and shame;
Deathless in Heaven is the Love that died;
Adored, whom Caiaphas crucified.
Now for His love does the Church go forth
To the east and the west, to the south, to the
north,
Ever a pilgrim, through cold, through heat,
Through life, through death, till she clasps
Love's feet:
Yes, my Lord, till her glad eyes see
Love, the Lord of eternity."

IN MEMORIAM: THE REV. DZING TEH-KWÔNG.

FEW of our Chinese fellow-labourers have left behind so much affection and regret as the late Pastor Dzing Teh-Kwông, of Tai-chow. Teh-Kwông, "the enlightened," as his name imports, was the son of a Christian cook of Ningpo, who, a year or two after his son's birth, died in my house and service in 1859. More than one or two of the cook's children had died in infancy; and, to avert premature death from Teh-Kwông, his parents persuaded their healthier sister-in-law to nurse him, and so it happened that his childhood was spent in the house of his uncle, who kept a small eating-house, in brotherly relationship with his younger cousin, Dzing Long-Fông, who, still following his father's trade, has long served as warden of Christ Church, and has been helpful in many ways to his late cousin.

Our brother got his first teaching in Christian day-schools, entering the C.M.S. College under the Rev. J. C. Hoare (now Bishop of Victoria) in 1877.

Then he qualified as a schoolmaster, and in 1879 and the following three years he won a character for steady work, though without the marked ability of some of his class-fellows. In 1883 he entered the first "Theological Class" along with Nyi Loang-P'ing and Dong Daofah, both now in Priests' Orders, and Li 'Eokwe, a clever youth of much promise, who, after seven or eight years' service as catechist, "forsook us, having loved this present world," and has since drifted quite away from Christian profession. About this time their well loved teacher was passing through the shadow of the heaviest bereavement; and the pupils felt and acknowledged the influence on their own souls of his deepened spiritual life. They took their theological "degree" in 1884, and from that date till Teh-Kwóng was ordained Deacon in 1888, he and Daofah, with two or three others, were associated as members of an "Itinerating Band" sanctioned by the Society, but supported by Mr. Hoare's friends. After a preliminary experiment in Chu-ki, the field of service for this band was found in the great mountainous department of T'ai-chow. It would take too long to detail all the interesting circumstances which led to the adoption of this field: how a man of T'ai-chow, not in a dream but as a patient in the Ningpo hospital, seeking cure of the opium-vice, appealed to Mr. Hoare to "come over" the hills "into T'ai-chow and help us"; how the call was obeyed, the activities of the band and its zealous leader being limited at first to the wide valley of the Great Stone (Da-zih). Before those limits had been seriously exceeded, my dear friend had (in 1888 and 1889) presented Dzing to me for Deacons' and for Priests' Orders, and in the latter year he was instituted pastor of a flock gathered almost wholly from the Da-zih villages.

Soon, however, appeals reached Mr. Hoare from a distant region beyond the T'ai-chow River in the south. They were at first refused, with my full approval, both because of the distance, and especially because of the risk of seeming rivalry with the China Inland Mission, which had been at work in T'ai-chow long before us, and with whom thus far Mr. Hoare had been on the friendliest terms. The earnest persistence of the appeal, maintained during nearly two years, and emphasized by the purchase and presentation to Mr. Hoare of a disused convent (Buddhist) to serve as a chapel, constrained us at last to gather that the Lord was calling the Mission to extend its influence to Tsing-yang Dao in this southern region. Here in the cleansed convent temple, in, I think, 1889 or 1890, assisted by Mr. Hoare and Pastor Dzing, I witnessed or officiated at the baptism, confirmation, and Communion in one long service of the first twenty-five converts. There are now twelve or more *chrétientés*, groups of Christians, scattered over the wide regions on the right bank of the T'ai-chow River as it approaches the sea, to all of which Tsing-yang Dao has been the key. They are cared for by a southern pastor instituted some ten years ago, and a third pastorate is in contemplation and urgently needed.

Pastor Dzing's labours were always abundant, and unsparing of health, strength, or means. Under Mr. Hoare and his zealous successors in the leadership, Mr. Jose, Mr. Godson, and Mr. Thompson, he has without exception won and retained cordial regard; and they have availed themselves not only of his services in co-operation, but of his counsel and help in cases of difficulty as a prudent adviser. His health, always delicate, suffered severely under these unresting labours, and for some years past he has asked once and again for exchange to a charge nearer home, and of a less exhausting character. With a view to affording him relief, without taking him from his affectionate T'ai-chow flock, a new pastor, Seng Dziang-Kyae, was ordained and instituted to the northern or Dazih pastorate, and Dzing was then appointed superintendent pastor, with his seat in T'ai-chow Fu, to

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give help and advice to both the northern and southern pastors. He retained this office till 1900, when, the southern pastor having narrowly escaped an attempt on his life made by nominal Romanists, I recalled him first to Ningpo, and later to Hang-chow, where he is now pastor. Upon this, Pastor Dzing resigned his superior office, and, undeterred by the alarms and perils of that anxious year, cheerfully filled the vacant post in the south. It was impossible, however, quite to exempt him from calls to assist or mediate in other parts of the great field. And when, in 1901-02, he earnestly renewed his request for an exchange, I felt compelled to approve it, notwithstanding the urgent petitions against it pressed upon me both during my visitation of T'ai-chow and before; in spite also of Dzing's own vacillation in face of the importunate affection of his parishioners and others. Non-Christians, including mandarins, had a wide-spread confidence in his integrity and goodness,

In September accordingly, having handed over his charge to his young friend and former catechist, David Lo, lately ordained Priest, Dzing Teh-Kwóng at length returned with his family to Ningpo. I saw him there in October, suffering as usual from cough and fever, but not, as I hoped, seriously ill. Eagerly interested still in his T'ai-chow flock, he bespoke my special assistance for some of them in their troubles. This was my last communication with my friend. He seems never to have recovered sufficiently to undertake any regular duty, while, quite unknown to me, symptoms of internal disorder gradually showed themselves. Treatment both in the hospital and at home was tried during two or three months, till, on February 2nd, having been once more carried to the hospital in the vain hope of relief from the pain which wore him out, he at length fell asleep. He had received the Lord's Supper from his friend and brother-pastor, Wong Yiu-Kwong, conscious though inarticulate during the Communion. Just after the service, my brother the Archdeacon, calling to see him, found him exhausted and speechless. "Do you recognize me?" asked the Archdeacon, and was answered in the negative by the feeble shaking of the dying head. His next question, "Do you know our Lord Jesus?" though it received no audible response, was sufficiently answered by a strong nod of assent. *In pace demum requiescit!*

Bishop Hoare writes to me: "He did a great and good work, and I rejoice in the thought of his present bliss. How many of my nearest and dearest friends have gone home since I left Mid China!" Yes, a "near and dear friend" indeed has gone from us, ripe fruit of the tillage of other "near and dear friends," Russell and Gough already in Paradise to bid him welcome, dear Bishop Hoare still with us, abundant as ever in labours of love. They did not labour in vain, since such results, even if but a few, came of their toil and prayers.

Dzing the enlightened was neither faultless nor infallible. He had the faults of his qualities. Sympathetic, single-minded, unselfish, eager, he won, as I have said, and he has kept, cordial respect in and out of the Church. The Christians leant on him, and mandarins "knew where to find him." It happened sometimes that, pressed by some Christian or inquirer for help in straits more or less of his own making, and known to have the *entrée* of the yamên, his goodness led him to advocate a cause he would have been wiser to decline. But he never lost the respect of either class. He was so far from enriching himself that he has left to his widow and children nothing but the prayers and love of his friends and fellow-labourers, Chinese and English. May my lot be with him!

Hang-chow, March, 1903.

G. E. MOULE.

THE MISSION-FIELD.

Western Equatorial Africa.

AT the anniversary meeting of the Abeokuta Pastorate, £700 was announced as having been contributed by all the congregations. The children of Abeokuta collected over £39. "It is the custom at the anniversary meeting," Mr. E. Fry says, "to read out the names of each donor of not less than half-a-crown, and that part of the meeting took up two hours and a half; the whole meeting lasting from 10 a.m. to 2.45 p.m."

In the eleven churches under his supervision last year, the Rev. J. J. Ransome-Kuti, African pastor of Sunren, one of the farm districts outside Abeokuta, reports the baptism of 232 persons, of whom 118 were adults, the highest number in any one year since he had been in charge. "There is," he writes, "real progress everywhere." Among the causes for joy and thanksgiving in the Abeokuta work which he enumerates are "the rushing into the Church of chiefs and notable men, the willing subscriptions by Christians for the work of God, the preaching bands organized in all the mission churches to carry the Gospel into the strongholds of Satan, the giving up of idols for the Christ, the improved mode of living of converts, suitable to the new life which Christianity always brings, . . . and last, but not least, the conversion of some Mohammedans."

Under the title of "Fields white unto Harvest," Bishop Phillips gives in *Niger and Yoruba Notes* a record of work in the Ondo district. He says:—

The chief cause of anxiety in the Ondo Mission district is the continued expansion of the work and our inability to overtake it for want of teachers.

Small communities of Christian adherents are being formed in various places, because there is at the present time a general aspiration among the Ekiti, the Ondo, the Ife, the Ijesa, the Ikale, and the Ijo tribes towards Christianity. The causes for such aspirations may not be all that we should approve, but I feel strongly that they afford a great opportunity for extending the Redeemer's Kingdom which should be embraced and used.

If I compare the places occupied in the district by the agents of the C.M.S. or of the Native Churches, with those which are not yet so occupied, we shall see how great the pressure is.

In the Ondo circuit, in which I now include the provinces of the Ikale and Ijo tribes, there are twelve towns and villages in which Christian communities are found. Of these twelve, only one is occupied by C.M.S. agents; two others are worked by evangelists and supported by the Ondo Church, and in the remaining nine the earnest adherents are left to shift for themselves. In five, they have built or are building chapels for Christian worship, but their importunate requests for teachers have not been attended to.

In the Ijesa circuit, which still em-

braces our Ife and Ijero stations, there are now fourteen towns in which Christian communities are found. Of these, three are occupied by C.M.S. agents, only one is worked by an evangelist supported by the Ilesa Church, and the remaining ten have to manage for themselves. The C.M.S. agents do all they can to help those in their immediate neighbourhood. Chapels have been built in seven of these, ten by the aspiring converts, and in the remaining three the people are also building their places of worship.

The Ekiti circuit embraces the C.M.S. stations of Ado, Akure, and Ise; but, besides these, there are now six other towns where Christian bands exist.

Outside the limits of the three circuits there are bands of Christians at Owo (a town next in importance to Benin, which is said to contain some 25,000 inhabitants), at Iduani, and at Ora Eme in the Kukuwuku country, which are also important towns in the protectorate of Southern Nigeria, to whose cries for teachers we have turned a deaf ear since 1896. Mr. Ogunbiyi had visited these places and baptized several persons at Iduani and Ora Eme. Some of our adherents at Owo have been obliged to come down to Ode Ondo (four days' journey) to be baptized.

I am not pleading that a C.M.S. agent should be stationed in every place, but I am begging that the prin-

cial places should be manned by C.M.S. agents able to teach, to whom the aspiring converts might have access, to satisfy their longing for instruction.

At the present time an ordained agent is urgently needed to lead the staff of agents in the Ekiti circuit, and supervise the growing work from which Mr. Ogun-

biyi was removed last year; and Ikole should be more efficiently worked by a C.M.S. catechist, because it is the centre of a populous district, &c., and because of its distance from other stations. In this way it might soon become a connecting link between the Yoruba and Niger Missions.

The most important development on the Asaba side of the Niger during last year was the occupation of Idumuje-Ugboko by European missionaries, the place (which is thirty-five miles north-west of Asaba) having been temporarily occupied by a native agent for about a year previously to the arrival of Mr. E. Dennis in March, 1902. In July the latter was joined by his sister, Miss F. M. Dennis, and also by four young men whom he is training as evangelists. The work is full of interest, and encouragements are not wanting, but it is too early yet to speak of results. Much of their time is spent in itinerating in the towns around, several of which, containing a total population of quite 50,000, can be easily reached. Of one of these visits, when the party was augmented by the presence of Miss A. L. Wilson (who is living with Miss M. Bird at Nkpo, a new station twenty miles from Onitsha on the other side of the river), he writes:—

On November 21st we started to visit Igbodo. I had visited this place once before with Mr. Spencer. The people were not in the least timid, and quickly two or three hundreds gathered together. I spoke to them and soon found they had never heard the message of the Gospel before. They were well up in trading terms, and were ready to buy or sell anything for cash, but the Name of Jesus, the Pearl of Great Price, was unknown to them. Miss Wilson spoke for half an hour,

Of another place, Onitsha-Ugbo, visited

Coming to a large place like this, where the Light has never penetrated, makes one feel one's utter weakness and helplessness, but then, "it is not by might, nor by power, but by My Spirit, saith the Lord." We were encouraged by two requests for prayer which we had before leaving.

We saw a strange sight one evening, revealing some of the superstition of these people. A large crowd came rushing along, carrying between them a wooden object done up like a corpse, and covered with a piece of white cloth. They were going to bury this in the

illustrating her address with Scripture pictures, which are a great help in attracting and holding the attention of the crowd. Later in the day we visited the king's house. We were shown into the throne-room, a long room with a mud throne placed in the middle of it. The king soon appeared, and after the usual greeting and eating of kola-nut I spoke to him of man's downfall and redemption. The organ which we had with us proved a great attraction, played by one of the ladies.

On November 19th, Mr. Dennis says:—

house of a dead man, and all the ceremony of a real burial was being carried out. This is what they call the second burial, and unless it is performed they believe the deceased person will return to trouble his friends.

There is a glorious opening for the Gospel at Onitsha-Ugbo; the town is large and the people sunk in Heathenism. It would be an ideal place to which to send one of our native evangelists, being conveniently near Ugboko. To visit them once in three or four months is good, but an earnest Christian life lived amongst them would be better.

Now that the *Pax Britannica* is established in Hausaland, "probably Islam will spread enormously," Dr. W. R. Miller says, and he makes an urgent appeal to the Society "for at least four men, evangelists like those working among the Gonds and Bhils in India, and two Natives, to come out at once, and endeavour, by God's help, to stop the progress of Islam by getting these people for Christ." He wrote from Gierku on March 7th:—

I wish the Committee could see this country with our eyes as it is opening up. Next to India, and perhaps South

Africa, it is going to be one of our greatest dependencies, with a great future. Unlimited openings, a liberal govern-

ment, officers and residents nearly all in favour of us and our work and none hostile, the country rapidly being pacified and great openings everywhere, and a very difficult language to learn, which, except by a miracle, the most able man will not learn under three years to speak *decently*.—I say could they see

Of the work at the mission station of Gierku he writes :—

We are going on slowly. We get a very attentive audience of over fifty people on Sunday afternoons, and the attention is rapt while the Word of God is unfolded. Yesterday I had the subject of those who were fit for God's presence and those who could not enter, from Rev. xxi. and xxii.: God helped me greatly and for nearly an hour there was the most close and solemn attention. I finished by telling them of that wonderful Indian princess of Bhotan who

this, they would not think a request for forty men and ten native agents immoderate. The possibilities, the scope, the area here are infinitely greater than in Uganda. There is a huge empire here all under one administration, and everywhere with one language becoming predominant.

for fifteen years, in pilgrimages and torturings of her body, sought peace and at last found it in the Name of Jesus. This morning the king and others have been up and they really seem impressed. In about a fortnight we hope to start a big room in the town, which will be dispensary, school, and church in one. We are giving as *our* contribution the grass, and the people have promised to give the poles, the bamboos, rope, &c., and do all the building.

Eastern Equatorial Africa.

An interesting event took place at Frere Town on February 6th, when the old church building, now used as a school, was packed with Africans and European missionaries who had assembled to do honour to the Rev. H. K. Binns, who had lived and laboured in Frere Town for many years between 1876 and 1902, when he left for service in the Giriama country. Mr. J. A. Bailey sends us an account from which it appears that the Native Christians of Frere Town had assisted in collecting sufficient money to purchase from England a "baby organ" which they asked Mr. Binns to accept as a token of their love and affection. "Mr. Binns had been as a father to his children, as a shepherd to his flock. Now he had obeyed a call to go to the Wa-Giriama, and he was asked to take with him this musical instrument, and when using it in the Giriama country, to remember those who loved and prayed for him in Frere Town."

In an account of the Bishop of Mombasa's visitation of the stations in Usagara and Chigogo, Mrs. Peel, who accompanied her husband, wrote from Mamboia to a friend in England on January 9th :—

A Native Missionary Union has been started in order to get the Native Christians to take more interest, not only in the Heathen around them, but in those of other countries. In some stations missionary meetings are held regularly, and a little sum has been collected for missionary work outside their own country, and it has been decided by them to send it to China. They have a fund for providing for their own teachers, and the Christians at Mamboia support one of the teachers who has lately been appointed to teach in the heathen villages round. Ibwijili is the latest mission station opened, and there are no Christians there yet, except the teachers and their families and the mission servants. The school has not been opened a year yet, but there are already three or four who can read the New Testament and about

forty inquirers. We were much pleased with the earnestness and self-denial shown by the teachers there. Yohana, the senior teacher, receives ten rupees a month (13s. 4d.), and has nine members of his family to support, and yet offered to pay one rupee every month out of his salary to help to provide a second teacher, and both these give two rupees again per month towards the support of a third teacher, who was willing to come for five rupees a month only. These three have built a little room for themselves outside the village, where they can go for study.

Last month the missionaries and teachers from the various stations in Usagara and Chigogo met together at Mpwapwa for conference. Several meetings were held for the Christians, and subjects connected with the work of the Holy Spirit were brought forward.

Uganda.

Dr. C. Christy, of the Liverpool School of Tropical Medicine, and one of the members of the Commission dispatched to Uganda by the Foreign Office and the Royal Society to ascertain the causes of the mysterious disease known as "sleeping sickness," arrived in England on his return in May. Considerable progress has been made in the investigations, and it is believed that the bacillus which causes the disease has been discovered. "Meanwhile," Dr. Christy says in the *Times*, "the disease is making tremendous ravages through South Kavirondo and along the shores of the Victoria Nyanza. I passed through villages in which a half to two-thirds of the people were suffering from 'sleeping sickness.' A satisfactory feature with regard to Uganda is the fact that the scourge shows no tendency to spread far from the shores of the Lake, and apparently it is not infectious in the ordinary sense of the word, and seems to be seldom conveyed by one person to another."

A Reuter's message in the *Times* of May 9th announced the death, in the Seychelles, of Mwanga, ex-king of Uganda, who, as our readers know, was exiled some years ago, in company with the notorious Kabarega, ex-king of Bunyoro.

Another disastrous fire broke out in the Mengo Hospital premises on March 29th. The women's house was found in flames, and the drug store, which was only a few yards off, was soon involved. The European nurses were at once on the spot, soon followed by others, and in the few minutes at their disposal saved many of the more valuable and necessary drugs. Besides the store itself, the kitchen and women's huts, and medicines to the value of about £50 were destroyed.

Bishop Tucker held a confirmation at Hoima early in March. This was the first confirmation ever held in Bunyoro. The candidates numbered 51—25 men and 26 women. Mr. A. B. Lloyd writes:—

When the Bishop visited Hoima four years ago (then called Kahora or Kawola), there were only a few houses and a tiny church, with not more than fifteen to twenty people reading. Now we have houses all over the place, with large reed fences like the Waganda build, also good broad main roads, a

large church holding about 1,000, and a great number of readers, daily about 500. At the present time there are over one hundred reading for baptism. On Sunday mornings the church, which is of mud and nicely reeded, is quite full, many having to sit in the porches.

Writing from Masaba, near Mount Elgon, north-east of the Victoria Nyanza, the Rev. W. A. Crabtree thus reminds us of the open doors, and the wide-stretching countries waiting for the advent of the messengers of the Gospel:—

We are miles and miles behind our present opportunities. Only recently I was talking to the Sub-Commissioner of the Central Province, who had just been to Saveh. All these people are most friendly, so he says, and are much visited by caravans proceeding north. The Saveh people are a branch of the Nandi, and are to be met also on the south side of the mountain; and these he also spoke of as friendly. Nandi district is quite as large as Uganda, and utterly different linguistically. Why are we doing nothing for them? I should only have to travel at most four days from here—i.e. less than fifty miles—to reach either of these branches of the Nandi. South-east

and north-east at not much above forty miles from here are to be found Teso (or El-gumi) people, who are, I think, almost certain to be a branch of the Turkana people, though it is a little premature yet to say. If so, their country is about twice as large as Uganda—much resembling the Lunyoro-speaking area in size, or possibly larger. Their language is quite different from Luganda and from Nandi, being allied to the latter, but differing from it, so far as I see at present, as much as German from English. Some thirty miles west-south-west from here is a small district inhabited by Lur people. These are found again south of Muma's, and also along the north of Lake Kyoga,

and up the Nile to about Wadelai, with branches south bordering on the Bunyoro. These Lur people again are different in language from the previous ones, having very, very remote affinity to Teso (more probably Teso has been attracted to the Lur type) and none at all to Luganda. The Lur country is

more or less a strip along the waterway—never, I should imagine, getting more than thirty miles from it—but probably as extensive in area as Uganda.

No Mission as yet to Teso, and a very small beginning to Lur peoples immediately north of Bunyoro.

In reference to the death of Mr. A. W. Kemp, of Nassa, noted in our last number, Mr. C. J. Phillips writes in *Uganda Notes*:—

For the third month in succession we have the sad duty of reporting the death of a colleague in this part of the mission-field.

He had worked at Nassa for two years with only one short holiday, taken after an attack of blackwater fever a

few months previous to the second attack, which caused his death.

In his last illness he was three days unconscious at the end. All that could be done for him was done by Mr. and Mrs. Wright and Mr. Purser, who nursed him till he fell asleep in Jesus.

India (General).

According to the recent Census, India has seventy mother-tongues, twenty of which are spoken by over a million people, seven by over ten millions, two by over forty millions, and one (Hindi) by over eighty millions. Three-fifths of the population are engaged in agriculture and live in some 750,000 villages. There are only seventy-seven towns in India with a population of over 50,000 inhabitants.

Bengal.

The Bengal C.M.S. Conference met at Calcutta on March 10th to 18th. The addresses on the "Quiet Day" were given by the Rev. E. T. Butler.

At the Calcutta Athletic Sports, open to all Natives of India, on March 21st, five "Harry Lee" Challenge Cups were offered for the best competitors in throwing the cricket-ball, and in the 100 yards, 120 yards, quarter mile, and hurdle races, and the Viceroy presented a medal to the best athlete of the year. All these cups and the medal were won by C.M.S. boys, although they numbered only nine competitors out of eighty-two. There were thirteen events, including heats. In eleven of these C.M.S. boys came in first, besides winning two second and three third prizes.

The Lieut.-Governor of Bengal visited the Calcutta C.M.S. High School on March 31st, and expressed himself very pleased with all that he saw and heard.

Reporting on the Hindi work in Calcutta, the Rev. A. C. Kestin says there are 350,000 Hindi-speaking people in the city, mostly out-door workers. There are also fifty-nine languages spoken. Seven thousand five hundred books were sold last year, an average of 150 per week.

We learn with sorrow that the Rev. A. Stark died at Simla, where he was staying under medical orders, on April 26th. Only a few weeks before his death, on March 4th, his portrait was unveiled at Garden Reach C.M.S. High School, Calcutta. Addresses of congratulation were read in six different languages. Unfortunately Mr. Stark was not well enough to be present, but he was represented by Mrs. Stark, who had been a worthy helpmeet to him during a long missionary career. Mr. Stark entered the service of the C.M.S. in 1851, when sixteen years of age. He was ordained in 1870. Since 1898 he has been in charge of the Mohammedan work in Calcutta, and has had besides the charge of three schools, of which Garden Reach High School was one.

The United Provinces.

The new quadrangle of the Oxford and Cambridge Hostel, Allahabad, is now completed, and a Dedication Service was conducted by the Bishop of Lucknow on Easter Monday (April 13th). The new Hostel contains fifty rooms for

students, and has lately been full. By an arrangement with the Y.M.C.A., the Rev. W. E. S. Holland (the Principal) acts as their secretary in the northern and student half of Allahabad, and last year a branch of the Association was started at Muirabad. Mr. Holland goes there on Friday evenings for a Bible-class, which has grown so that it is divided into two—one for men and one for boys. The classes are taken week by week by one of the young men themselves. He asks:—“How many English villages with a population of 600 could show such a record, and provide eight young men capable of leading a Bible-class? There is much that creates hope in the state of the Indian Church just now.”

The Bishop of Lucknow took the chair at a joint annual meeting of the North India Bible Society and the North India Tract and Book Society at Allahabad on March 30th, when Sir John Stanley, Chief Justice of the United Provinces, moved a resolution congratulating the parent Bible Society on its centenary, and appealing to all sections of the Christian Church in Northern India to observe March 6th next as the Universal Bible Sunday. The report showed that 118,265 copies of the New Testament, the Gospels, and other Scripture portions were issued in the Hindi language during 1902, and that the Tract and Book Society had circulated 600,000 books and tracts in the same vernacular.

We are grieved to hear that the C.M.S. Sagra compound, Benares, has been evacuated under the doctor's orders owing to three fatal cases of plague and some suspected cases. The Rev. C. H. Gill wrote on April 16th that the epidemic had been for the time being arrested, but the missionaries were naturally anxious about the Sagra village, and about the Normal School and Orphanages, which so far had escaped.

The question is often asked by public men—“What is the cause of the poverty of India?” Mr. W. Holloway (of the Victoria C.M. Association), of Murwara, in the Central Provinces, says the Brahman priest is the cause. In proof of this he gives the following facts:—

In the villages and towns among those people who are the backbone and sinew of India, i.e., the industrious tradesmen and farmers, they teach that offerings must be given to the village priests to insure blessing and salvation; and he must be paid for every verse of their religious books that he reads or recites to them, the meaning of which he never explains. Then from Benares, Allahabad, Puri, &c.—cities famous for some notable shrine—agents are sent by the priests to every town and larger village in India to induce the people, by deceit and lies, to go on pilgrimage. When they have gathered a few pilgrims together, they take them by train to their master, who, under cover of religion, fleeces them of all their hard-earned savings of years. Sometimes they do not leave them enough to pay their train fare home, and many, trying to reach their homes on foot, die

on the roadside. In this way hundreds of families are made paupers. We have known a young man to rob his parents of all their savings of years and leave them penniless in their old age, in order to go on pilgrimage to Puri to worship the idol Jagga-nāth. So deluded are others, that they borrow money for offerings, the interest of which soon absorbs house, land, and cattle. Our indignation rises to boiling point when we read of the educated native Babu or barrister going to England and trying to throw dust in the eyes of the British public by saying that the cause of the poverty of India is the decrease in wages. Under the British rule, wages have risen considerably, and the people have advanced from serfdom to an independent and industrious community, but the parasite that reduces all to poverty is the merciless Brahman priest!

The encouraging movement at Lusaria, in the Bhil Mission, still continues. In our April number (p. 295) we mentioned the baptism of fifty-four converts. We have since heard of the baptism, on January 11th, of eight of Miss Bull's orphanage girls, and on April 5th, the Rev. A. Outram baptized thirty-five persons, ten of whom were adults. They had been prepared by Mr. G. C. Vyse and Miss

Bull. Munshi Luxman Hari has returned from Karachi to the Bhil Mission. The need of native workers to shepherd the flock is great. As all the work is in Bhili and Gujarathi, the missionaries are unable to benefit by the loan of Hindi and Urdu-speaking catechists from the United Provinces; they have therefore commenced a training class for the most promising of the Bhil converts that they may become evangelists to their own people. As a temporary measure three or four Bhils now ready to be trained are to have one year's systematic teaching as well as practical evangelistic work under Mr. Outram at Kherwara. He asks for prayer that God will so teach both teacher and taught that spiritual men may be sent out to gather in their brethren.

The Right Rev. Eyre Chatterton was consecrated first Bishop of Nagpur on March 25th at Calcutta. The new Bishop was for nine years the head of the Dublin University Mission at Hazaribagh in Chota Nagpur. The new diocese is formed out of that of Calcutta, and consists of the Central Provinces and Rajputana, together with certain "assigned districts" of Haiderabad. It may not be superfluous to add the geographical reminder that it is a far cry from the diocese of Chota Nagpur (a division of the province of Bengal), the scene of Bishop Chatterton's former labours, to the city of Nagpur, the centre of his new work.

Punjab and Sindh.

Until recently, the Rev. Dr. Weitbrecht, of Lahore, added to his many other duties that of Secretary of the Punjab Auxiliary Bible Society, and in that capacity he visited last year the Boer prisoner-of-war camps then established at Sialkot and Ambala. In his annual letter he writes:—

The request having reached us for Scriptures for these men, I wired to the Bible Society, who responded with characteristic liberality and promptness by sending 1,000 Bibles and New Testaments in Dutch. In both camps these were received with the greatest appreciation, and about Rs. 130 was

realized from voluntary payments. I addressed the prisoners in both places by interpretation, and never had more earnest listeners. Later on we received several visits from Boer officers, one of whom is a son of the Rev. Andrew Murray, and a missionary to the Transvaal Zulus.

The Christian village of Clarkabad has been visited by the plague, and the Rev. T. Holden was compelled to leave his widely-scattered flock in the Jhang Bar; on March 18th he made his headquarters at Clarkabad in order to combat the disease. The *Punjab Mission News* says:—

Up to the time of our going to press the plague cases amounted to fifty and the deaths to twenty. Mr. Holden has been vigorously employing the heat method of disinfection of houses, while infected booths have been burnt down, and a segregation camp erected outside the village. Near this the pastor (the Rev. Fath Masih) has gone to live while the plague continues, the better to minister to the patients. Clarkabad was visited by Dr. Douglas, the district plague officer, on April 4th, and arrangements were made for a chemical disinfection of the whole village. The

doctor remarked that the results of inoculation (which had been largely practised) seemed to be favourable. Certainly the percentage of seizures and deaths in a village of some 1,000 people, for a long time so surrounded by infection of a bad type, is as yet small. But this is doubtless owing largely to the prompt and effective curative measures that have been taken, the necessary funds for which were at once supplied by the C.M.S. trustees of the village. Few places have been so well looked after during the epidemic, both physically and spiritually.

The Rev. A. E. Day, of Multan, has passed through a very severe attack of pneumonia. We are thankful to record that he is now better, and has been able to proceed to Peshawar for change of air.

We are sorry to hear that the Rev. J. R. Fellows, of Hyderabad, Sindh, has failed in health, and has been ordered by the doctors to Europe for six months.

South India.

The Bishop of Madras (now in England—see under “Editorial Notes,” page 467) visited Masulipatam in February. On the evening of the 7th he presided at a meeting of the Telugu Missionary Association. The 9th was observed as a “Quiet Day” by the C.M.S. missionaries assembled for Conference, and the Bishop addressed them at the Holy Communion service in the morning, and again in the afternoon. The 10th and 11th were occupied by the Telugu Missionary Conference, at which the Bishop presided. On the 12th he confirmed 127 candidates, and afterwards presided at a prize distribution at the Noble College. The report of the College, read by the Principal, the Rev. W. C. Penn, showed progress all round. In the College and its branches there are 1,002 students. The Bishop in his address said the Noble College held a unique position among colleges in India in being closely connected with one of the great public schools in England. This fact, he said, must be of great value to the students in the College, as they had great traditions in the past, and they were thus brought into contact with inspiring personalities. He asked them to study the lives of great men who had been Rugbeians and imitate them, so that their example might help them throughout their lives.

Travancore and Cochin.

The usual half-yearly Conference was held at Cottayam on February 11th and three days following, and was attended by all the European missionaries in the field. The sermon at the Communion Service on the opening day was preached by the Rev. J. Booth, and devotional addresses were given on the following days by the Rev. J. H. Bishop, Archdeacon Caley, and the Rev. E. A. L. Moore.

It was during the years 1852 and 1853 that the call came to the late Rev. H. Baker, Junior, to commence work among the Hill Arrians of Melkavu, and on December 18th last, the pastorate celebrated its jubilee. From an account in the *Travancore Diocesan Record* we take the following:—

Divine service was at 10.30 a.m. People began to gather from all the hill stations from early morning, and the church was crowded and there were more people outside than inside. . . . The sermon was preached by the Rev. T. K. Benjamin from Lev. xxv. 10-14. The offertory was set apart for the Rev. H. Baker Memorial Jubilee Reading-desk, a beautiful piece of furniture made at the Cottayam Industrial School. A blind man, Matthan by name, who is now working as a colporteur, offered a silver cup such as can be used in administering Holy Communion to the sick.

The service was followed by a meeting in the church for the people, in which two of the oldest members of the congregation—one of them being one of the two surviving persons of the five who had first knelt before Mr. Baker for admission into the Church, and the other being a younger brother of one of the original converts—recounted the pitiful condition of the Arrians fifty years ago, oppressed and cheated by petty officials, Mohammedans and Roman Catholics in the plains, who

visited them for the sake of plunder. They were sunk in idolatry and superstition, with no fixed abode and with little or no intercourse with the outer world. The speaker in grateful terms dwelt on the blessings they have been enjoying since the days the Rev. H. Baker first lit the Gospel torch. The speaker also warned the younger generation, who knew nothing of the oppression and sufferings of their forefathers, not to think lightly of the blessings they are now enjoying under the Gospel. Then the Revs. K. M. Matthan and A. J. Pothan and Mr. T. Korula addressed the meeting on the privileges the Gospel has conferred upon them, and of their consequent responsibilities to carry the same Gospel to their heathen brethren on the hills, and to lead a holy life. . . .

At 8 p.m. there was an interesting meeting of the agents and young men for the presentation of an address and a watch and gold ring to the Rev. W. K. Kuruwella, their respected and beloved pastor, who has been working there uninterruptedly for the last twenty-eight years. Addresses were

given by the Revs. K. M. Matthan, A. J. Pothan, and T. K. Benjamin, and at the close the young men sang lyrics specially composed for the occasion.

Bishop Hodges visited this pastorate early in January, and on the 4th confirmed ninety-four candidates.

South China.

The fourth annual meeting of the Hong Kong Church Missionary Association was held at St. Paul's College on January 2nd, the Chief Justice (Sir W. M. Goodman, K.C.) in the chair. The chairman, remarking on the growth of mission work in the Colony, reminded his hearers that an evident proof of the increase of the Native Church and its capacity for self-government was given by the petition for incorporation of the Chinese Branch of the Anglican Church in Hong Kong, which was granted by the Colonial Government last year. The Rev. J. Dathan, chaplain of H.M.S. *Goliath*, gave his experiences of visits to various mission stations in Japan during the past two years.

We learn from a monthly leaflet published by the Association that there died recently at Shiu-hing one of the most valued native workers in the Mission, Mr. Ma Taai Kai, who had been for several years schoolmaster at the Christian school there. Mr. Ma first became a worker in the Mission in 1889. Under him the school was a distinctly evangelistic agency; several of his boys were baptized and some are now workers in the Mission. He was also well known and widely respected by his non-Christian neighbours, who showed their esteem for him by attending his funeral in large numbers.

At Fuh-chow on St. Patrick's Day (March 17th) two presentations were made to Archdeacon Wolfe on his birthday. Miss M. I. Bennett sends us an interesting account from which we quote the following:—

While many of you to-day have been perpetuating the memory of the patron saint of Ireland, we, in Fuh-chow, have been celebrating the birthday and fortieth anniversary of the work of another of Ireland's sons, or, as the Chinese Christians have styled him to-day, the "Fuh-Kien Moses." When it became known abroad that to-day would be his birthday, every one thought it would be a most fitting opportunity to make him some slight acknowledgment of his forty years' work in this city.

Unfortunately it was a pouring day; the rain fell in torrents during the early hours, but ceased about 9 a.m. The pastor gathered all the city Christians (who were free to go out to the island), catechists, teachers, and others, before that hour, and all went out in a body to greet the Archdeacon, or, as they say, "to *chiang-ang*" him. Owing to the very heavy and continuous rains, the river had risen, and the streets in many places were flooded. The Archdeacon's house was reached about 11 a.m., and shortly after that hour we knew that the city Christians had arrived too, by hearing crackers upon crackers fired off. The procession was headed by the Rev. Yek Siu-Mi and a Christian doctor, besides many of the

leading catechists in the city. The party numbered about 100. Some of them began to open a large native case, gaily decorated with red silks, containing their presents to the Archdeacon. These consisted of silver sugar-basin, tongs, cream-jug, and silver dessert, tea, and egg spoons, serviette rings—one dozen of each, most beautifully designed and chased. It was entirely the pastor's idea, and given only by the Christians in the city churches. The Archdeacon closed with prayer, and I wonder who were the happier—the recipient of all those beautiful presents or those Native Christians who went away overjoyed at the thought of what they had done that day?

At four o'clock a small gathering of the foreign workers assembled at the school of Miss Bushell for a similar purpose. The Rev. J. Martin, after referring to the object of our coming together, asked the Archdeacon, in the name of every member of the C.M.S. and C.E.Z.M.S. working in Fuh-Kien, to accept a cheque for \$350, and a study chair, which has come out from England. In acknowledging these presents, the Archdeacon alluded to the fact that when he first came to Fuh-chow there was not one Christian in the city.

Mid China.

Of the station class in Ningpo, and a conference of Christians which followed it, the Rev. W. H. Elwin writes :—

The class was held from February 5th to 19th. Of the thirty men who attended, twenty-five were from the country, the remainder being city men who attended lectures without being in residence. As regards the work, the day began at 7 a.m. with reading or learning to read the Bible. At morning and evening prayers the first part of the Acts was read, and I drew short lessons from it. The morning was filled up with reading, lectures on Exodus and the Prayer-book, the latter by the Rev. W. S. Moule, and closed by a short mid-day prayer-meeting, when a few of the class each day led in prayer. In the afternoons, as in former years, Dr. Smyth gave some lectures on "First Aid," another missionary friend showed some of the uses of an electric battery, and Mr. Goodchild gave a lantern lecture on the microscope. In the evenings important social and other topics were discussed, such as "Foot-binding," "The Attitude of Christians to Heathen with regard to Heathen Ceremonies," &c.

The class, though conducted on the same principle as formerly, had this year some important new features. Chief among these was a system of Sunday-school lessons, one of which

was explained daily. Another new feature is that from this time forward, including this year, the class is to be under the superintendence of the Native Church Council.

The class of men who attended was much the same as before, except that for the first time the scholar class was represented. There were one or two prosperous business men, one or two pedlars, one tailor, one rice-shop accountant, the rest being small farmers.

The class was followed by a conference or convention for Christians, and a few of the station class men stayed on for it. This lasted five days, including a Sunday. After morning prayers there was a daily Bible-reading conducted by Archdeacon Moule. Then followed a meeting to discuss some important topic, such as "The Native Church Missionary Society," "The Preparation of Candidates for Baptism," &c. On each occasion two papers were read, Europeans and Chinese being equally represented. Discussion of the subjects followed. In the evening, papers were read on such subjects as "Sin in the Believer," "The Work of the Holy Spirit," "Means of Grace." The average attendance was fifty-five in the morning and eighty in the evening.

Dr. Duncan Main writes from Hang-chow :—

An epidemic of scarlet fever has just broken out in one of the American Mission boarding-schools. Thirteen are down with it, and two have already died. This is the first time that I have ever seen scarlet fever in China—it is unknown to the Chinese, and they are scared.

We still need a small hospital for infectious diseases. In such an epidemic as this isolation is impossible. John Chinaman does not as yet recognize the

danger of infection, or, perhaps, to speak more correctly, does not seem to see that there is any possibility of prevention. Hence it happens that men covered with small-pox, for example, will, if physically able, keep at their usual occupations amongst their ordinary surroundings. To-day I saw a man with his face and hands covered with small-pox in the most infectious stage sitting in a *tea-shop* sipping tea with half a dozen or more friends.

THE CONVENTION OF LAYMEN.

IT is a great privilege to be allowed to pass on to the great world of C.M.S. readers some of the messages delivered at the Convention of Laymen organized by the C.M.S. Lay Workers' Union for London, and held in Exeter Hall on Saturday, May 2nd. A word or two will recall its purpose. It was the second Convention of its kind. That held last year was called "to realize before God the greatness and glory of the mission which Christ has committed to His Church," an almost inexhaustible theme, and this year again the promoters set it before themselves and their

friends as the object of their deliberations. A very solemnizing day was spent, and each one of those present must have learnt something fresh of that Gospel which is at once a Trust, a Power, and a Witness. It was in this three-fold aspect that the Truth was presented to us.

The Gospel—a Trust.

To the morning meeting came Sir John H. Kennaway to show the sympathy of the C.M.S. with this effort, and to speak a word of encouragement and good cheer. Several of the Secretaries were also present, and the general attendance was large, but not crowded. Sir John Kennaway presided, and, in his opening address, after warmly commending the work of the L.W.U., and expressing the hope that there would be, before many months were over, a missionary band in every large district, proceeded to speak upon "The Gospel—a Trust," which was the subject assigned for the morning. A trust, he said, involved rendering an account, and very solemnly did he press home the fact that some day we shall be face to face with those who had not heard the Gospel, but might have done so if we had done our part. The trust committed to the British Empire was great, but to individual Christians there was a trust committed greater and deeper still—the trust of making the Gospel known throughout the wide world. Thus early in the meeting did we get our minds fixed upon the missionary call.

The Rev. R. Sinker, Jun., spoke of the Gospel being a Trust in its *Reality*. The Gospel, he said, was real in itself, and the speaker took occasion to re-affirm the importance of a real faith in the cardinal truths of our holy religion. The Incarnation, the Atonement, the Resurrection—these were all real and the world was entitled to know of them. Then the Gospel was, he hoped and believed, real to each one present. And what followed? The logical conclusion of the matter was that we were bound to spread the good news far and wide. To do so was not a charity, but a national duty and a personal privilege. The question of foreign or home service must be settled by each one; the important thing was to see that we are in the place the Lord has chosen for us. "As He is real to us, let us see to it that we are real to Him."

Mr. T. Cheney Garfit followed with a clear and outspoken address on the Gospel as a Trust in its *Purity*. The Gospel, he told us, must be preserved in its integrity. Modern critics often handled it with irreverent hands, but to the Lord it was sacred in every part. There was a danger of the work abroad being injured by the doubts and difficulties here at home. As trustees we must not permit the Trust committed to us to be tampered with—nothing to be added to or taken away from the Gospel as it was given us in the New Testament, which is a Trust deed and its provisions must be studiously observed. This was good, wholesome teaching in itself, and Mr. Garfit went on to explain its application. "The trust of the Gospel must be discharged for the benefit of those for whom it is designed." Trustees must study the interests of the beneficiaries, and the Church was entrusted with the Gospel that she might convey it to the world in all its purity—putting first things first. Then following up this line of thought, Mr. Garfit insisted upon the importance of sound views of Christian doctrine, and, most important of all, of spirit-filled men to declare the Trust. "The man who would successfully meet the arguments of learned pundits and ably commend the faith of Christ to Buddhist and to Brahman must have a keen intellect, a cultivated mind, reasoning powers, yet all sanctified and made meet for the Master's use by the power of the Holy Ghost."

The Rev. J. O. F. Murray, well known as Dean of Emmanuel College,

Cambridge, and now to be brought into the closest touch with missionary work as the Warden of St. Augustine's College, Canterbury, spoke to us of the Gospel as a Trust in its *Universality*. Quoting the text, "Go ye into all the world, and preach the Gospel to every creature," he showed that the Gospel was sent to all men because in the truest sense it belonged to them all. It was universal because it was sent in preparation for universal judgment. But judgment was made for the world, not the world for judgment; so the Gospel was in a still deeper and truer sense the message of universal salvation. The Gospel is universal because it rests on the foundation of a universal redemption. Coming to the practical application of this truth, Mr. Murray showed that it pressed upon us a *command*—each was called upon to take his share in making known the universal Gospel. It also bestowed upon us a *privilege*—for was it not the highest privilege to be sent into all the world to call men to Christ, that He might see of the travail of His soul and be satisfied? Again, it came upon us as a *warning*—if this command be laid upon us, this privilege given us, we must remember that it is one for which we ourselves shall have to give account.

Thus ended the three special addresses, each one of which had been impressive in its reference to the missionary call; and now it only remained to Prebendary Fox to sum up. His closing words were few, but they were of deep import. What, he asked, was the sequel to a trust? Trustees might have many qualifications, but these were of no use unless they were faithful to their trust. It was not only expected, it was required, that a man be found faithful. Faithfulness had no finality; moreover, it was the one quality which all might possess. The sum of all Christian life and experience was found in these two questions, "Do you trust God?" "Can God trust you?" These were solemn questions and they struck home.

The Gospel—a Power.

From principles we passed to practice, the afternoon meeting having for its theme, "The Gospel—a Power," and this was exemplified by testimony from the foreign field. And first a word about the meeting. It was held in the great hall where the C.M.S. Anniversary is held. Of course, no one expected to see the Hall full on a Saturday afternoon, but it tells well for the enthusiasm of Lay Workers that fully 1,000 men accepted the invitation to be present. They must have felt amply rewarded, for the missionary speeches were indeed uplifting. Mr. H. R. Arbuthnot, Chairman of the London L.W.U., presided, and quickly got into touch with his audience as he spoke of the sense of brotherhood engendered by the Union. Then, just touching upon the subject for discussion, he reminded us that "the power" we had to think of was "the power of God."

Three missionary speeches followed. It was a happiness to see and to hear once again that fine old veteran the Rev. Rowland Bateman, who dealt with the power of the Gospel in *evangelistic* work. His testimony, of course, related chiefly to the Punjab. He spoke first of the difficulties in the way of preaching, and stated that it had not had such an effect as many people thought it ought to have had; but if they considered evangelistic work as a whole they would find that it had had a marvellous effect. Then in story after story, told with refreshing vivacity, Mr. Bateman helped us to realize that amongst Mohammedans, Hindus, and outcasts the Gospel is "a power," drawing them to the Lord. In Mr. C. W. Hattersley, who had to deal with the power of the Gospel in *educational* work, we were brought face to face with a former L.W.U. Secretary, and we listened with especial sympathy to his stirring story of the blessing which has followed educational work in Uganda. It was a glowing picture that he drew, and we all felt the force of

his words when he said that it was only the Gospel, and men who are filled with the Gospel, who are of any real use in educational work. The native teachers were splendid, and he told of one who refused a Government appointment because he preferred to remain a Christian teacher. The third missionary speaker was Dr. H. Martyn Clark, who charmed us all with his rich and racy exposition of the power of the Gospel in *medical* work. He took five points. Medical work is a power (a) in inspiring the worker, (b) in breaking down opposition, (c) in effecting an entrance for the Gospel, (d) in commending Christ, (e) in bringing men and women to Christ. Each of these points he illustrated by some telling incident.

Need it be added that each of the three missionary speakers dwelt upon the joy of missionary work? And each one pressed home in his own way the call to missionary service.

An eloquent address by the Rev. C. J. Procter, who reminded us that the power of the Gospel was the power of Christ, brought the afternoon meeting to a happy conclusion.

In the interval between the afternoon and evening meetings the L.W.U. Committee entertained the visitors at tea.

The Gospel—a Witness.

At night the numbers in attendance were greatly in excess of the afternoon. Again the attendance was strictly limited to "men only," and the body of the Hall was well filled. The Bishop of London presided, and several of the clergy of the diocese were there to support him.

The Bishop's opening words took our minds off the speakers and centred them upon God the Holy Ghost. "The whole meeting," he said, "must be in His hands." Then proceeding to speak as a Christian man to Christian men, he dwelt upon the blessings of the Gospel which we enjoy, and asked what was going to be our attitude towards the 800,000,000 who knew not these things. Explaining that the theme for consideration was, "The Gospel—a Witness," and claiming that it was desired the meeting should have some practical result, the Bishop pressed home the question upon the individual conscience, "How can I be a witness?" The first answer was obvious—by going out and telling others of the Gospel. Upon this point the Bishop's remarks were deeply impressive:—

"I should feel an element of unreality in speaking at this meeting if I had not, about the age of thirty—which I daresay is about the age of some here—at a time when a man has got his life in his hands to settle what to do with it, made up my mind, after long and prayerful thought, to go myself out as a missionary. It was only because the Bishop who ordained me, and under whom I was serving, said, 'Before God I think your duty is to stay there where you are,' that, having gone through much hesitation and questioning, I stayed for a time where I was, and within a few months came the mission call to East London, where, thank God, it was mission work with a vengeance! And so God has guided me to make this the greatest missionary diocese in the world, which I will do if you will help me. And because I in my own way faced the question I do not hesitate now to ask you to face it, and I say in this meeting to you young men whose lives are in your own hands that God is calling by name one by one and pointing to the great crowding mass of souls who are yet unsaved and have never heard the Gospel. He is saying, 'Whom shall I send, who will go for Us?' The Holy Trinity seems to be crying from heaven, 'Who will go and tell of Christ to the great multitude?' Is there any one here who will say from the heart to-night, 'Here am I, send me. I am not eloquent; I am only a plain man, but I will at any rate go and be a witness of these things. I do believe in God, and in my Saviour and in the Holy Spirit and in the glorious missionary Church, and I will go if God will take me?' It will be an awful thing, I always feel, if we have to face Him at the last and find that we had missed our vocation. Our vocations are very various. It is impossible for one man of us to say what the next man's vocation is, but it will be an awful

thing if at the end of life you find that you had kept out of the place which God meant you to be in. Therefore, do face this question on your knees to-night. In your hearts, while you are listening to what is being said to us, say, 'Here, Lord, am I; might I not go?' And I have never seen a missionary yet who was not happy. I have seen missionaries from every part of the world. I used to make my house in Amen Court a place where missionaries came when they returned to this country, and I write to them now all over the world; and they are all happy, because they have given their lives in obedience to their Master's command."

These were striking words and the point of them could not be resisted. Then turning to those who could not go, he said that those who were compelled to remain in business could still be witnesses for Christianity. When business men went out to such countries as India and Africa they could at least bear witness to the truth of Christianity by their consistent and pure and godly lives. If they stayed at home they could help to keep the heart of this glorious Empire pure and true and religious and full of missionary zeal. An enormous preponderance of the people of London went neither to church nor to chapel, and thus lay workers should bear witness in the neighbourhoods where they lived. He loved to see around him such a band of lay workers, and he begged them to keep so full of hot missionary zeal that when the workers abroad came home they should go back warmed and encouraged.

The succeeding speakers told of the witness of the Gospel in different parts of the world. Lieut.-Colonel Seton Churchill, who was introduced as the first Secretary of the London Lay Workers' Union, told of India and what he had seen there of the work of Christian missionaries. His testimony differed completely from that of many other officers, who took no pains to become acquainted with the work, and then came back and said that nothing was being done. It was good indeed to hear from Colonel Churchill of the Army and Navy Missionary Union, which not only supports six missionaries, but has for its object the banding together of officers who will bear their testimony to what they have seen of the value of missionary work in India and elsewhere. But at present the membership is small. Dr. A. C. Hall, of Omdurman, spoke of the witness that was being borne in the Soudan, mentioning particularly the work of Christian schools. It was, of course, hardly possible not to refer to the restriction still enforced by the Government upon work at Khartoum, and Dr. Hall spoke upon it wisely and well. Mr. J. McKay, of Lagos, had a deeply-interesting story to tell. In spite of many hindrances—the drink traffic being one of the most prominent—the Gospel was having full course, and "is beginning to shine in the faces of our young men in the Yoruba country." Then came Mr. A. E. W. Gwyn with a breezy speech in which he told us that the key of the whole matter was in the hands of commercial men, if they only knew it. To them he accordingly addressed himself. He spoke first of all of how little is done to witness for Christ in business. Then he mentioned the false witness which is too prevalent by careless and sinful lives. Next he showed the opportunities which exist for true witnessing in business, and finally he dealt with the high purpose of witnessing for Christ.

The closing address was by Canon Denton Thompson, of Southport, on the word "Witness." Very solemnly did he press home his appeal for personal service, laying special stress upon the universality of the Gospel and the right of all men to hear it.

And so we ended the day as we began, with a deep and earnest call to *witness* to the *power* of the Gospel for which we have been put in *trust*.

H. C. H.

EDITORIAL NOTES.

IT is needless to add much to what has been said about the Anniversary, the report of which occupies so large a share of our space this month. As Prebendary Fox has pointed out in the opening article, which was written, we regret to say, on a bed of suffering, the most remarkable feature was the tone that prevailed. To those who have shared the Committee's sense of responsibility the reception accorded to the year's report, and in particular to the financial statement, was very cheering. We made no secret last month of the embarrassment under which we laboured in having to expound a position which was so different from what we had expected, and had led our readers to expect; and it would not have surprised us if signs of discouragement or even impatience at the recurrence of the too familiar word "deficit" had escaped one or other of the speakers and been echoed by the audience. Certainly nothing could be further from discouragement or impatience than the tone throughout of each one of the gatherings. The burden was accepted without a murmur, and the obligations of the future faced with cheerful and unwavering resolution. The Committee did not mitigate, much less minimize, the facts. On the contrary they enhanced their significance. They not only gave the five portentous figures of the deficit, but they set forth in addition the startling array of previous deficits—1900-01, £32,883; 1901-02, £24,674; 1902-03, £32,682—showing a total excess of expenditure over available income in three years of £90,000. They recalled how, to meet this, £20,000 had been derived from the Butterley Fund, and £35,000 contributed for the special purpose, leaving the deficit of £35,000. There are no resources in reserve like Centenary Funds to fall back upon; the Society must make up this lost ground and pay its way out of income. And there was no indication of wincing, none of shirking the obligation. Assuredly if the Anniversary gatherings are in any sense a faithful index of the sentiments of the Society at large, we have every ground to advance hopefully.

BUT hopefulness is not synonymous with inertness. The Committee announced in their report that in consequence of the serious amount of the deficit they would feel obliged at the earliest opportunity to review the Society's whole financial position. Accordingly on Tuesday, May 12th, at the first meeting of the newly-elected Committee, the subject was discussed. There was some difference of opinion as to whether further reductions of expenditure may be effected without material injury to the work. Some thought a yet larger share of the financial burden might be devolved upon the Native Christian communities, and that the effect of such devolution would be not to impede but to stimulate and quicken. All agreed, however, that to solve the problem that immediately presses—how to avoid a deficit at the end of the present financial year—we cannot rely on reduction of expenses. If any were ordered at the present date they could not affect in any material degree the current year. It is safer indeed, after the economies of the past two years, to anticipate that the expenditure this year will advance, as is provided for in the Estimates sanctioned six months ago. That being so, the question is reduced to this—Can an increase of Income be looked for on an adequate scale, permanently and progressively, or not? This serious and urgent question, on which so much depends, could not, of course, be determined at one session of the Committee. A special Sub-Committee, consisting of the members of the Funds and Home Organization Committee strengthened by the addition of certain other members, was appointed.

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which will meet at an early date and from time to time until some answer has been found. This we shall, of course, announce in due course.

AND the deficit? Is there to be any appeal for its extinction? From the Committee, judging from the opinion which was expressed and approved at the above meeting, we think not. But it does not follow that there will be none all the same. Last year's appeal was not made by the Committee, as our friends know well. It was made by four Church dignitaries and a few lay friends. And already for the new deficit an appeal has been made, and echoed again and again. This time Ireland has taken the lead. Sir Algernon Coote, the President of the Hibernian Auxiliary, in his speech from the chair at the Dublin Annual Meeting on April 24th, a day or two after the actual amount of the deficit was known, proposed that C.M.S. friends should devote the unexpected penny from the income-tax, promised by the Chancellor of the Exchequer, towards reducing the deficit. Sir Algernon added, for the benefit of those privileged persons whom this tax does not immediately concern, "If you are exempt from rendering to Cæsar the things that are Cæsar's, you are not exempt from rendering to God the things that are God's." And he concluded by promising £50 towards a "Removal of the Deficit Fund." Letters in the *Record* newspaper, especially one from Archdeacon Madden, recommended the suggestion, and it was referred to by several speakers at our own Anniversary. The Committee, however, as has been said, tacitly agreed not to issue an official appeal. They preferred rather to set an example. A leading member made a motion which was seconded by another, though it was not formally put from the chair, that members of the Committee, and especially the one hundred elected members of the Correspondence Committee, should be invited to give a portion of the remitted income-tax towards the extinction of the deficit.

The nearest approach to an appeal put forth in the Society's name was a paper headed "The Evangelization of the World and the Reduction of Taxation," which began:—

"(1) The circumstances of the present are a plain call from God to His Church to make a great forward movement. (a) Prejudices are breaking down; (ß) The religions of the East are waxing old and vanishing away; (γ) The world is gradually opening to and even waiting for the Gospel; and (δ) England is at peace.

"(2) The various Societies which God has raised up to give His Gospel to the world are waiting for a mandate from the Lord's stewards. The Bible Society, which has been increasing its output for many years, is eager to do more. The London Jews' Society longs to make a greater effort to reach the ancient race of Israel. The Colonial and Continental Church Society wishes to bear a part in giving the Gospel to S. Africa. Many other Societies feel that the time has come for expansion of their work, while our Church Missionary Society finds itself in the position of being practically unable to stand still owing to the marvellous growth of its work in many lands."

This paper was distributed with the hymn-sheets at the Anniversary meetings, and may be had in large or small quantities from the Lay Secretary.

INTERVIEWS with missionaries on their reaching home from the field are among the most pleasing of the many enjoyable functions which enliven the proceedings at the C.M. House on Committee days. On May 19th, at the first meeting of, the Correspondence Committee, which had been appointed the week before by the new General Committee, a goodly number of missionaries who had just reached home on furlough were present—most of them from Mohammedan lands, Egypt, Palestine, and Persia, and

none without a story with many features of hope and good cheer, though chequered in most cases with much experience that calls for patience and longsuffering. On the General Committee day itself, the Committee had the pleasure of Bishop Whitehead's presence, and of hearing his views, after four laborious years in the see of Madras, on the Society's work in that city and in the Telugu Country. As our readers know, Bishop Whitehead's sphere before his appointment to succeed Bishop Gell had been at Calcutta, and it was deeply interesting to learn how, after sixteen years there, the position of the Native Church in Madras impressed him, and what he thought of its prospects on mature deliberation. His opinion was given quite spontaneously and very emphatically. He had watched the working of the Native Church Council system in Madras with special interest and care, and he expressed his conviction that it has "grown up on very sound and solid lines." It has attained financial independence, and within its sphere it is practically self-governing; and the Bishop was much struck with the harmony prevailing among the workers, and with the cheerful readiness of the congregations to accept fresh burdens when they were proposed to them. He regarded their example as likely to exercise great influence on the whole Native Christian community of South India.

Nor less clear and emphatic was Bishop Whitehead's eulogy of the Native Church organization in the Telugu Country. There the conditions are quite different from those prevailing in Madras. The people are *Malas*, very poor, very ignorant, of a very low standard of morality, and much despised and oppressed. Yet the Bishop believed, as he told the Committee, that nowhere in the whole world can there be found so complete and satisfactory a system of discipline as that which the Christians converted from these same *Malas* carry on among themselves. All offences against morality or religion are investigated by their own *panchayats*, and punishment is inflicted or the cases are reported to the Bishop. Elsewhere in India, too often, the Bishop said, discipline is carried out by the European missionaries, and the heart and conscience of the people remain untouched. He was satisfied that in the Telugu Mission the people's conscience was being educated, and he anticipated great results. The character and power of Christianity are exhibited especially among the low-caste and out-caste people. Hinduism has for ages consigned them to degradation, but the Christian Church is raising them up to the level of the proud Brahman himself. There are clergy from the Pariahs as well educated as any clergy in the whole of India. The Bishop had conversed with one a short while before he sailed—clean, well dressed, of good manners, who had passed the English Universities' Preliminary Theological Examination with credit, and who reads his Greek Testament and Hebrew Bible. Yet his father was living a few years since on four shillings a month.

A SHORT but excellent reply to Dr. Josiah Oldfield's article in the *Hibbert Journal* on "The Failure of Christian Missions" appeared in the *Christian World* for April 23rd, over the name of Walter F. Adeney. The article has naturally attracted a good deal of attention, and some of our friends may find this brief answer helpful. On the other hand, it is interesting to read how another visitor who was in India about the same period, and at the same time as Dr. Oldfield, was impressed by the same phenomena. Dr. Charles Cuthbert Hall went from America to India last autumn as the Haskell Barrows Lecturer, and he was interviewed at the close of his visit by a representative of the *Bombay Guardian*. He was asked whether his

impressions of the work of Missions were more or less favourable after his visit than when he left New York, and his reply was:—

“I came to India with a strong predisposition in favour of Missions. This had been created by long historical and biographical study. My expectations have been more than realized. I have travelled from one end of India to the other, have visited Missions in every presidency, representing American and British efforts; have inspected institutions, studied methods, and observed the spirit of the workers. The result of my observations is increased respect for missionaries and admiration for their work.”

He was then asked what he thought of the missionaries, to which he replied:—

“Nothing would be further from my mind than the impertinence of complimenting missionaries. Yet I must say that my intercourse with them in their own homes and upon their own fields of labour has filled me with emotions of respect and admiration. I have noted the rare intellectual gifts, the social grace, the scholarly culture, that are being offered up with joy in the service of India and of India's Redeemer. Nowhere in the world have I found more gentle breeding and more gracious courtesy than among the missionaries of India. But their personal and social gifts have not impressed me more than their administrative talents and their spiritual devotion. I have found among them those who went far towards realizing my ideal of statesmanlike grasp on large questions of policy, joined with Christlike self-devotion to the care and consolation of individuals. If I were looking over the Church at large, in search of typical illustrations of what a servant of the Lord Christ should be in breadth of view, power of initiative, dignity of behaviour, sweetness of spirit, I should look hopefully among the modern missionaries of the Gospel. The missionary to be appreciated should be seen on his own ground.”

THE news of Mwanga's death, ex-King of Uganda, while a political prisoner at the Seychelles, has, we are sure, been received with sadness by many C.M.S. friends. He had been the subject of many prayers. When he ascended the throne on Mtesa's death in 1884, prayer was made for him. Later, as his character disclosed itself in deeds of lust and cruelty, when Bishop Hannington's murder and the martyrdom of many of his Christian subjects laid the deep stain of blood upon his throne, God's people, while they blessed His holy Name for His servants departed this life in His faith and fear, did not forget the Church's enemies and persecutors, nor to pray for their forgiveness and that their hearts might be turned. Later still, and more hopefully, prayer was offered when it seemed that troubles and vicissitudes had softened his nature. But the power of vicious habits and a vacillating character always triumphed. No news of him has reached us since he reached the Seychelles, where the Society has now no Mission. Before he left Mombasa, while he was in the fort, he was visited by the Rev. F. Burt, who found him familiar with his New Testament, and he told him that he had taught his wife to read. Before he was removed to Seychelles he asked for a copy of the whole Bible in Swahili, which was given him.

It is difficult to realize that when Bishop Tucker had his first interview with Mwanga, on December 29th, 1890, the number of baptized Protestant Christians in Uganda was not more, so far as was known, than 500, no Natives had been ordained, and only one or two of the Gospels had been translated. It is needless to quote the latest figures; the marvellous progress they seem to indicate has now and again caused anxiety lest the work should be superficial. A letter was addressed some months ago to Bishop Tucker on this point, and we are thankful to learn that in the main our fears were ungrounded, though there are evils enough to deplore among professing

Christians there as everywhere else. The Bishop says that the way in which the Baganda Christians are meeting the inrush of evil consequent on the completion of the railway surprises him and fills him with thankfulness. He adds, "One cannot but thank and praise God for all the vitality of religion and the devotion to Christ as Lord and Master which one is permitted to see on every hand."

It will have been noticed, we doubt not, at how many of the May meetings besides our own, officials and missionaries of the C.M.S. took some prominent part this year. It is an element in the celebrations which deserves to be recorded, and which we feel assured will have been marked by most of our friends with gladness, as making for union among the members of Christ's Body. We do not refer particularly to the fact that C.M.S. Secretaries were at both the afternoon and evening meetings of the S.P.G. on April 30th. That was nothing new, although the Archbishop of Capetown hailed it as a sign that "the two great Missionary Societies are now banded together much more closely than before." The inference, too, is wholly at fault, for the two Societies are precisely where they have always been as to their mutual relations. But there is, we rejoice to know, a more cordial recognition of each other's work, and a greater readiness to rejoice in each other's success. We on our part echo most fervently Bishop Montgomery's words in his most interesting "Short Report," words which the context shows have a special reference to the C.M.S.:—"Our prayer is that all Church Missions may grow mightily, engaging in a godly and a noble rivalry, never jealous, but with eyes fixed upon the Master's face, such rivalry as perhaps fired the hearts of Apostles after Pentecost; and are we not apostles too? Every Missionary Society has a personality filling up what another lacks: let it be an apostolic personality."

BUT our remark at the commencement of the last note had reference to other than Church societies. It goes without saying that C.M.S. men are to the fore at the anniversaries of the C.E.Z.M.S., the C. & C.C.S., and the C.P.A.S., and that they should also be heard from time to time on the platforms of the B. & F.B.S. (and all ought to read Bishop Ridley's delightful speech on May 6th), the R.T.S., and the Z.B.M.M. is equally a matter of course. But we doubt whether on any previous occasion the President of the C.M.S. has been invited and consented to speak at an anniversary of one of the Nonconformist Missionary Societies, as Sir John Kennaway was invited and promised this year to speak at the London Missionary Society's annual meeting in the City Temple on May 13th. Sir John was unhappily prevented by a cold from fulfilling his engagement, and his place was taken by Lieut.-Colonel Seton Churchill, a member of the C.M.S. Committee. At the Baptist Missionary Society's meeting in Exeter Hall on April 30th, Sir W. Mackworth Young, K.C.S.I., another member of the C.M.S. Committee, presided, and Dr. H. Lankester was one of the speakers at the meeting of the Medical Missionary Auxiliary of the same Society. And, lastly, though the list might easily be extended, at the missionary meeting of the Presbyterian Church of England, Bishop Oluwole, just arrived home from Lagos, and the Rev. G. Ensor, told of Christ's work through our Missions in Africa and Japan.

BUT the most notable of the interchanges of service and testimony between the several denominations that have marked this year's anniversaries was the speech of the venerable Baptist minister of Bristol at the meeting of the Wesleyan Missionary Society. It was a pattern of brotherly love in Christ

and of brotherly faithfulness. As we read it we wished that such a mentor might be heard at every one of the May meetings, pointing out shortcomings and appealing for advance. "I urge you, brethren," were his closing words, "take your place, leave the other Churches in contrition. In consecration, in charging yourselves with this as your main duty in life, surpass every other Church. They will bless you for doing it, and they will, perhaps, surpass you, and bless you by doing it. 'Let no man take your crown.' What we want is a revival of religion, and a coming to a decision as to whether or not there is a living, redeeming God. . . . Let us give ourselves to our task, and then God will bless us. And at home we shall reap, and abroad we shall reap, and we shall see in the smile and in the thanks of the regenerated world life from the dead." This is the "noble rivalry" to which Bishop Montgomery referred, to which all the Churches of Christ and every section of each Church should stir each other up.

THE Missionary Leaves Association has, we regret to say, brought forward a deficit of £740. Its whole income for special and general purposes last year was £7,900, so the deficit, like that of the C.M.S., approaches very nearly to a tenth. The chief cause appears to be that the receipts from Missionary Exhibitions were only £77, as compared with £656 of the year before. Small Exhibitions have greatly increased in number of late, but it is the large ones held in populous centres that leave a substantial balance—a portion of which goes to the M.L.A. in consideration of the essential help rendered by its Secretary, Mr. H. G. Malaher, at all these Exhibitions—and these have fallen off. The Association is indeed "a succourer of many" of our missionaries, and for the work's sake it should be helped.

WE earnestly hope that the interesting report in our pages of the remarkable Laymen's Convention, organized and carried out by the enterprising Committee of the London C.M.S. Lay Workers' Union, will not be passed over by our readers. To secure the attendance of several hundred laymen three times over in the heart of London on a Saturday is an achievement by the side of which the success of the Anniversary meetings pales. But as in the latter so in at least an equal degree in the men's gathering, the spiritual tone was an even more striking feature than the numbers. We do not doubt that the Society will "feel the effect" of the solemn, fervent, heart-searching, and practical addresses that were delivered in the course of the day, and of the burning words of the Bishop of London as he summoned the members to face the missionary call on their personal service, and confided to them the intelligence, a fact not previously made known in public, that he himself had faced it some years ago and had expressed his readiness to go or stay as the Lord should make known to him His will.

WE wonder how many of our country readers have ever seen the *C.M.S. Lay Workers' Monthly Paper*. We wish we could persuade them to order a copy from the C.M. House and look it over. We think many of the clergy would be glad to introduce it to a few of their best male Sunday-school teachers. It is indeed largely a record of work done and announcements of coming engagements. But the number for May also has one of a series of missionary studies by Mr. John Alt Porter, the Society's Librarian, and some excellent hints on "What to Avoid in a Missionary Address," by Mr. Charles Walker. Among these hints are the following:—Avoid being too intense, or dwelling too much on the horrors of Heathenism; exciting a laugh at the absurdities of Heathenism; superfluity of anecdotes; making money the principal object of your address. When using lantern slides,

avoid degenerating into a mere showman. Avoid sermonizing, and speaking at too great length. At the close three short and good rules are given—good whether for cleric or layman:—(1) Know what you are going to say *before* you get up. (2) *When* you stand up, say it. (3) *When* you have said it, sit down.

THE class list of the April Preliminary Examination for Holy Orders, conducted by Oxford and Cambridge Professors, was published at the end of April. Nine men were awarded a first class, and among them are Mr. W. P. Hares and Mr. W. Wyatt, of C.M.S. Islington College; the latter obtained, with only one other of the examinees, distinction in Hebrew. Of the rest, three are Ridley Hall, Cambridge, men; two hail from St. John's Hall, Highbury; one is a graduate of London University; and one is from St. Boniface, Warminster. Class II. has twenty-one names, and the list includes those of five Islington men: Messrs. W. H. Gray, P. Jenkins, W. Munn, H. B. Ridler, and W. Robbins. Twenty-five are included in Class III., of whom Messrs. H. B. Liddell, H. Mathers, and C. W. Wootton are from Islington.

Of the thousands of non-Christian Natives from Eastern lands who visit England for longer or shorter periods, how rarely do we hear of any of them embracing Christianity and confessing Christ in baptism while resident among us. Far more, it may be feared, return to their own lands without a single effort having been made to draw them within the sound of the Gospel, or to speak to them of the love of Christ. And yet amongst them there are surely some who are conscious of the burden of sin, and some who have in their own lands met with Christian missionaries and received some seeds of Divine Truth. On Easter Day, a Singhalese, Dr. Peries, who was at Edinburgh for his F.R.C.S. degree, was baptized in St. Thomas's Church by its missionary-hearted Vicar, the Rev. H. J. Colclough. In Ceylon he had known the Rev. A. E. Dibben, our Secretary at Colombo, and he came to England with his faith in Buddhism undermined, and seeing much to admire in Christianity. What might have been the effect on such an one, but for the fact that he found himself in a warm missionary atmosphere?

MISS LENA Fox, the Honorary Resident Medical Officer at the Society's Bermondsey Medical Mission and Training Home, has just taken her M.D. degree with honours at Newcastle. She is the first woman, we understand, who has obtained this degree in Durham University.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Anniversary gatherings—for the crowded meetings, and the stirring and helpful words spoken; prayer for the special committee appointed to consider the Society's financial position. (Pp. 401—404, 414—448, 459—466.)

Thanksgiving for many openings and great possibilities; prayer for offers of service to enable the Society to respond to appeals. (Pp. 411—414, 451, 452, 456, 457.)

Thanksgiving for remarkable developments in the Yoruba Mission; prayer that the converts may grow in grace. (P. 451.)

Prayer (with thanksgiving) for the work in connexion with the Oxford and Cambridge Hostel, Allahabad. (P. 455.)

Thanksgiving for great gatherings in the Bhil Mission; prayer that all may continue steadfast in the faith, and be the means of influencing their fellow-countrymen. (P. 456.)

Prayer for the efforts to produce a vigorous and healthy life and growth in the Church in Mid China. (P. 460.)

HOME DEPARTMENT.

Church Missionary House.

THE Rev. F. Baylis met the members of the London Lay Workers' Union on April 20th, and his account of his recent visit to the Missions in Egypt and Palestine was much appreciated, the difficulties encountered by persons confessing Christ being especially brought home to those present. Mr. C. W. Hattersley, the late hon. sec. of the Sheffield L.W.U., now a missionary in Uganda, was also present and spoke, strongly urging the claims of Educational Missions, drawing on his own personal experiences in the Mengo boys' school. He also showed some specially good lantern slides illustrating his remarks. An effort was made on April 30th to reach Welsh laymen, but was not crowned with very great success. The Rev. Ellis Gregory Roberts, of South India, was present and spoke. An account of the May Convention gatherings will be found at an earlier page.

"Keewatin—the Land of the North Wind." Under this title Dr. Lofthouse, Bishop of Keewatin, gave a deeply-interesting address to the London Ladies' C.M. Union on April 16th. His words enabled many of his hearers to realize the enormous difficulties to be faced in seeking the scattered Indians and Eskimo.

The Clergy Union.

AT a preliminary meeting for the town and neighbourhood of Northampton, held on January 21st, to discuss the possibility of forming a branch of the Clergy Union for Northampton and the district, it was unanimously decided to take such a step. The inaugural meeting of the Union was held on Wednesday, March 25th, when the Rev. W. B. Sleight, Vicar of St. Katharine's, Northampton, presided, and the Rev. G. T. Manley gave an address on "The Advantages and Possibilities of a Younger Clergy Union." Eleven members joined the Union, and a Committee was elected, with the Rev. C. Bach, Rector of Overstone, as secretary. The Dean of Peterborough, Dr. Barlow, subsequently consented to be president for the first year. At the first ordinary meeting of the Union, held on April 16th, the members met for Holy Communion in St. Giles's, Northampton, at 8.15. This was followed by breakfast, hospitably provided by the Rev. R. A. White, Vicar of St. Giles's, and the meeting, at which the Rev. J. Neale, Rector of Harpole, gave an address on China, where he and Mrs. Neale formerly worked in connexion with the C.M.S.

On Monday, April 20th, the members of the London Branch had the pleasure of meeting the Right Rev. Dr. Lofthouse, Bishop of Keewatin. Realizing the possibilities of his audience, Dr. Lofthouse urged the pressing needs of his vast diocese, where the work of shepherding the flock is made doubly hard by the scarcity of workers. Certainly much prayer will follow him in his work on his return to the diocese.

The members of the Birmingham Branch met at St. Mark's Vicarage on April 17th, under the presidency of the Rev. T. Dallison. An address on "Spiritual Power," based on St. Matthew xvii. 19-21, was given by the Rev. D. M. Francey, in which he pointed out (a) the need of it, (b) its existence, and (c) its cultivation.

The closing meeting for the session of the North Staffs. Branch was held at the Church Institute, Stoke-on-Trent, on May 1st. The annual report and balance-sheet were presented and adopted, arrangements were made for the next session, and delegates appointed for the meeting of the Conference at Nottingham. The secretary writes that the past session has been the most successful since the branch started, and that they now have a membership of twenty-two.

We regret that in our notice of the April meeting of the Liverpool Branch in last month's issue, a mistake occurred in connexion with the speakers. The Rev.

N. C. Miller was the reader of the paper, and the Rev. F. S. Guy Warman the opening speaker, not the reader as stated. The meeting on May 11th in the Adelphi Hotel was one for praise and prayer. Coming as it did in the middle of the Liverpool anniversary, it afforded an opportunity of intercession for the great public gathering of the same evening, and of thanksgiving for the services of the previous day.

Women's Work.

THE sixth Annual Conference of the Ladies' Church Missionary Union Federation took place at Cambridge on April 30th and May 1st. After service in King's College Chapel, at which a special missionary anthem was sung, Mrs. Kirkpatrick received the delegates at Selwyn College Lodge. The reports were read by the different delegates and a paper by Miss Gollock on "The Distinctive Work of Ladies' Unions." Friday, May 1st, began with a devotional address by Mrs. Armitage. There was much useful discussion and suggestion at the morning Conference. Various delegates took part, including Miss Pelham, Miss Ruxton, and Mrs. Moule. In the afternoon the half-yearly meeting of the Ely Diocesan C.M. Ladies' Union was held in Queens' College Lodge by kind invitation of the Vice-Chancellor and Mrs. Chase. Lady Alwyne Compton presided, and Miss Bland, of Agra, and Miss Richardson, of the Women's Department, spoke. The Conference was felt by many to have been useful, and from it we hope for practical results. On Saturday morning the delegates met once more to see something of Cambridge, and an interesting tour of some of the colleges, the college libraries, halls, and chapels was made. D. M.

The annual meeting of the Liverpool Ladies' C.M. Union, forming part of the local anniversary, took place on May 12th, about 240 being present. The members were deeply interested in hearing from the Rev. E. J. Peck of his work "for the King" at Blacklead Island, and from Mr. J. Jackson of that among the lepers done in connexion with C.M.S. The collection was nearly double the highest previous one; one lady, at least, adopting the suggestion made by the Bishop the evening before to give the additional 1d. saved by the reduction of the income-tax. In this case it amounted to £6. W. J. L.

On Wednesday, May 6th, an informal Conference for Lady Correspondents was held in the Women's Department at the C.M. House, when reports of work done during the past year were read, and strength and encouragement sought for the vast future possibilities. On Thursday a Conference on "Women's Work in connexion with the C.M.S." was held, when about 100 friends met together. A devotional address was given by Miss S. M. Nugent. (See *supra*, page 446.)

Local Associations and Unions.

THE annual meetings of the Carlisle Association were held in the County Hall, Carlisle, on April 20th, sermons having been preached in the Cathedral and other city churches on the previous day. In presenting the report, the Rev. T. C. Bewes stated that a large amount of steady work had been carried on, a special feature of the year's work being the increased use of the lantern as a means of creating interest. The total receipts, £1,013, showed a slight falling-off, chiefly accounted for by one parish having dropped its Sale of Work. In moving the adoption of the report, the chairman, the Bishop of Carlisle, said it was much to be regretted that the members of the Church of England were not doing their duty in the mission-field, as compared with Nonconformists. This statement he enlarged upon, referring to the writings of Bishop Westcott and Bishop Montgomery, from which it appeared that of all the Mission staff in the world the Church of England and its auxiliaries could only claim one-seventh. This, he said, showed the need of teaching, preaching, praying, and working, in order that their response to the Master's command might be made more adequate than that they were now able to show. Proceeding, his lordship refuted the statement so often circulated as to the lives of ease and luxury led by missionaries. Caste in

India was the theme of the address of the Rev. G. T. Manley, and the Rev. J. Hines told of his work in North-West Canada. At the evening meeting, Mr. W. J. R. Crowder presided, and Mr. Hines and Mr. Manley again spoke, their addresses being most closely followed.

A decided innovation was introduced into the anniversary of the Dorchester Association, held on April 19th and 20th, when a meeting was held in the Corn Exchange at the conclusion of the Sunday evening services. The Rev. S. E. V. Filleul presided at this gathering, which was fairly well attended, and the Revs. H. S. Mercer and E. D. Stead, both of whom had preached for the Society during the day, spoke. On the following day, Col. R. Williams, the Society's Treasurer, occupied the chair. He recalled the fact of its being the day in the Cycle of Prayer for Mid China, and made an appeal for prayer for Bishop and Archdeacon Moule, both of whom were Dorchester men, and for all the work in that portion of the field. The chairman further pointed out how the Society was losing some of its children, viz., New Zealand, and, gradually, North-West Canada, but he emphasized the fact of the enormous need elsewhere, more especially in our vast dependency of India, where Christianity was slowly leavening the great mass of Heathenism. The Rev. E. D. Stead followed, reporting the progress in the onslaught on the Enemy's citadel, and appealing for increased support, and the Rev. H. S. Mercer gave the closing address.

The annual meetings of the Worcester Auxiliary were held on Monday, April 20th, in the Guildhall, Worcester. In the unavoidable absence of the Dean, the Rev. R. Thursfield presided at the afternoon meeting. He said he thought that people did not realize the great needs and the overwhelming importance of Foreign Missions. If they could only understand what the degrading influences of Paganism were they would take a different view of the task yet to be accomplished by the servants of God. The hon. secretary for Worcester, the Rev. G. C. Williams, in presenting the report, spoke of the excellent work done by the treasurer, Mr. Charles Williams, in preparing the financial part of it, and of the untiring efforts of the Ladies' Association, which had resulted in their Sale of Work realizing £76. On the motion of the Rev. G. F. Hough, seconded by the Rev. P. Morton, the Committee were all re-elected for the ensuing year. Mrs. Bishop, the traveller, was to have addressed the meetings, but was prevented from doing so by illness, but the Rev. E. J. Peck, of North-West Canada, and the Rev. H. Horsley, of Ceylon, gave interesting accounts of their work. Alderman W. Holland presided at the evening meeting and said he was surprised at the magnitude of the Society's operations: and Canon Cresswell Strange, who gave the first address, spoke of the lessons which Eastertide brings, and said that the peace of conviction should be followed by the stress of action. They were convinced that the work was a good one, and they should make this conviction the means to an end, and that end should be action in the great work of spreading the Gospel in heathen lands. The other speakers were the Revs. E. J. Peck, H. Horsley, and C. W. Thorne, the Association Secretary, and a most successful gathering was brought to a close with the Benediction. C. W. T.

On Monday, April 20th, the annual meetings of the Gloucester Association were held. The chairman at the afternoon gathering, which was held in the Crypt School-room, was Mr. J. W. Probyn, of Athenhall, and the speakers were the Rev. Ll. Lloyd, of China, and the Rev. C. W. Thorne, formerly of the Western India Mission. In the evening the Lord Bishop of the Diocese presided at the meeting held in the Corn Exchange. After prayer, the hon. treasurer, Mr. F. Hannam Clark, read the financial statement and remarked with pleasure that the total amount sent up to the Society, £531, showed a distinct advance. The Bishop, in the course of his address, said that the Society, he was pleased to say, was moving with the times, and he could not but feel that the Holy Spirit was working with them in a manner which was perhaps greater than even at the time of Pentecost. The Society was moving on its own lines, seriously, hopefully, and blessedly. The Rev. Ll. Lloyd spoke of the results of mission work in China as increasingly encouraging, and he said it was satisfactory

to know that there were now at least ten times as many Protestant missionaries as there were twenty years ago.

C. W. T.

A series of well-attended meetings was held in Southport from April 21st-24th. Mr. H. Bowers, of West Africa, gave four most interesting lantern lectures illustrating "On the High-road to Timbuctoo," using his own slides, and all the lectures aroused much interest in West African work. On Tuesday, Wednesday, and Friday the meetings were at Emmanuel, North Meols; St. Peter's, Birkdale; and St. Paul's. On Thursday Mr. Bowers addressed the members of the Lay Workers' Union, when there was a good attendance. On Friday he spoke to the Clergy Union for Southport and districts. All the meetings were impressive, and the lectures full of striking facts and earnest appeal for personal consecration.

C. F. J.

The Suffolk C.M.U. met at Ipswich on Thursday, April 23rd, the Rev. W. Salter Price presiding. After the Rev. A. B. G. Lillingston had given a Bible-reading on parts of St. John xvii., the Rev. J. E. Hamshere, of East Africa, spoke of the work in the Divinity School at Frere Town, and of the advance made in the Mission.

W. S. K.

Twenty-eight sermons were preached in Bootle on the anniversary Sunday, April 26th. The annual meeting held at the Town Hall on the Monday, was largely attended. Mr. R. Dart presided, and addresses were given by the Revs. H. S. Mercer and A. W. Baumann. The former gave an impressive address on five appeals to home workers, and the latter a thrilling account of the witness of native workers in India, and the need of much prayer for the Holy Spirit to be present with all who labour there. Mr. C. A. Mather read an encouraging report.

C. F. J.

"The Responsibilities of Empire" was the key-note of the address of the Bishop of Lincoln at the annual meeting of the Lincoln Association held on April 27th. Dr. King carefully traced the growth of the English Empire from its earliest times down to the recent operations in Hausaland, summing all up in the question, "What is it that God wants us to do?" Undoubtedly it is to spread a knowledge of Christ, and to seek to bring all men to Him. The great desire of all Englishmen should be not only to have these districts loyal to our King, but also loyal to Christ,—and this is the responsibility God has laid upon us. To all present he commended the work of the Society, appealing for a continuance of support throughout Lincoln and district. The Rev. J. S. Flynn followed with a *résumé* of operations at home and abroad, and the Rev. F. N. Askwith, of the Travancore Mission, told of the work in that province. Arch-deacon Kaye presided over the evening meeting, and spoke particularly on the success attending missionary work in India and Ceylon, and addresses were also given by the Rev. P. E. Wilson and the Rev. F. N. Askwith.

The first occasion on which the Rev. F. G. Sandford, Vicar of Huddersfield, presided at a public meeting in that city was the annual meeting of the C.M.S. Association held on April 27th. At the outset he expressed his earnest desire that the missionary work of the Church should take a first place in his own ministry, and he prayed that a revival of the missionary interest, a deepening and quickening of the efforts to preach the Gospel in foreign lands, might mark the period whilst he occupied the position of Vicar of Huddersfield. He dwelt upon the need of a fuller realization on the part of Christians to each do their share in the extension of the Master's Kingdom. The Dean of Peterborough followed, instancing the many ways in which the Society's funds are gathered, and having shown the remarkable blessings vouchsafed to the Missions abroad, appealed for a more systematic study of Church History from a missionary point of view, because such study would show that only where there had been suffering or expansion on the part of the Church of Christ was there true success. As the Church of England was not particularly a suffering Church, he was desirous that it should be above all things a missionary Church. Progress in Santalia was reported by the Rev. Canon Cole, and the Rev. H. S. Mercer gave a practical closing address.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, April 21st, 1903.—On the recommendation of the Ladies' Candidates Committee, Miss Lucy Olive Walton was accepted as a Missionary of the Society.

The following Islington College students were, on the recommendation of the Islington College Visitors, accepted as Missionaries of the Society:—Messrs. Walter Pullin Hares, Percy Jenkins, Harry Bowman Liddell, Henry Mathers, William Munn, Herbert Buller Ridler, Charles William Wootton, and Walter Wyatt. All the above were introduced to the Committee, and addressed by the Chairman (Captain Cundy) and the Honorary Secretary, and commended in prayer to God by the Rev. Canon McCormick.

Miss Agnes Pownall, of New South Wales, was accepted on a special agreement for work as a Nurse among the Missionaries in West China.

The Committee had interviews with the following Missionaries on their return from the Mission-field:—Mr. and Mrs. J. McKay (Yoruba), Miss E. G. Butlin (Turkish Arabia), Miss S. Bland (United Provinces, India), and the Rev. F. N. Askwith (Travancore).

Mr. McKay reported on the work at Oshogbo since it was opened two and a half years ago. In the town itself, with its 50,000 heathen inhabitants, there were twenty-seven baptized Christians, of whom three had been confirmed. A dispensary and day-school were being carried on, the former having lately a reduced number of patients through the opposition of Ibo priests, who were the native doctors. There were two out-stations, eleven and twelve miles distant. At one—Adda—there were fourteen baptized Christians and a good many inquirers. At the other there was a church built by the chief and an alphabet school. The effort to learn to read is customary from the beginning with inquirers. A small class of students was being trained at Oshogbo. Some had gone out to work and had a good report. Eight were now in the class.

Miss Butlin gave an encouraging account of her work in connexion with the Medical Mission in Baghdad and Mosul, where she had found the women readily accessible through the dispensary work to the Gospel Message, and she urged upon the Committee the need and the opportunity for developing the work in both places.

Miss Bland, speaking from an experience of thirty years of missionary service in North India, told of her work in the zenanas and girls' schools of Agra, to which she referred as possessing many hopeful features. She also spoke with special thankfulness of a Bible-class of thirty members held week by week for the Christian girls being trained as hospital assistants.

Mr. Askwith, alluding to his work as Principal of the Cottayam College, was able to tell of distinct progress on the whole, notwithstanding considerable opposition and some discouragement. One of the most hopeful features has been the spiritual blessing received by the Christian boys attending the College.

On the recommendation of the Committee in charge of the Missions in Persia, Bengal, United Provinces, Punjab and Sindh, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

General Committee (Special Closing), April 30th.—On the recommendation of the Ladies' Candidates Committee, Miss Mary Emma Gillard and Miss Edith Sarah Houlder were accepted as Missionaries of the Society.

The "General Review of the Year," to be read at the Anniversary Meeting in Exeter Hall, as recommended by the Annual Report Sub-Committee, was adopted.

On the nomination of the Patronage Committee the following appointments were made:—To the office of Vice-President: the Very Rev. J. Allan Smith, Dean of St. David's, the Very Rev. H. Wace, Dean-designate of Canterbury, the Rev. Preb. H. W. Webb-Peploe, Mr. Abel H. Smith, M.P., and Sir George Livesey. To be Honorary Life Governors: the Rev. Canon W. H. F. Robson (Birker head), the Rev. C. Dunlop Smith (Bristol), Mr. H. R. Arbuthnot, Mr. W. Watson (Newcastle-on-Tyne), Mr. Eliot Howard, and Mr. T. Cheney Garfit.

The Secretaries reported the acceptance of the office of Vice-President of the Society (in accordance with Law II.) by the Right Rev. the Bishop of Worcester.

The Committee accepted with much regret the resignations of the Rev. C. T.

Wilson and Miss Hariot Lee, of the Palestine Mission; and of the Rev. H. Horsley, of the Ceylon Mission.

The draft rules for a provisional Church Council in districts of the Yoruba Mission where congregations are scattered and small were tentatively approved, and instructions were given for their application as opportunity arises in the Mission.

On the recommendation of the Committees in charge of the Missions in Western and Eastern Equatorial Africa. Uganda, Egypt, Palestine, Persia, Punjab and Sindh, Ceylon, China, Japan, and British Columbia, various arrangements were agreed to with regard to those Missions.

General Committee, May 12th.—The Secretaries, having reported the Anniversary proceedings, were instructed to convey the thanks of the Committee to the Rev. J. C. Wright for his address at the Clerical Breakfast, to the Committee of the Clergy Union for their organizing the same, to the Rev. E. C. Hawkins for the use of St. Bride's Church, and to the stewards and lady helpers at the various meetings.

The Committee took into consideration the financial position of the Society, and appointed a special Sub-Committee to review the sources of income, with a view to finding fresh channels for the securing of the necessary yearly advance in income to keep pace with that of expenditure.

The Committee had an interview with the Right Rev. the Bishop of Madras. After thanking the Committee for their welcome, the Bishop spoke of the pleasure it had been to him to work in co-operation with the Society, and of his sincere gratitude to the C.M.S. for the splendid work their Missionaries were doing in his diocese. He alluded to signs of encouragement in the work, and more particularly to the great advance made towards self-support on the part of the Native Church Council. He referred to two or three points which in his judgment needed the attention of the Committee. These were the necessity of raising up Indian clergy of culture and independent thought, and also that of paying attention to the higher education of Indian Christians. He also expressed his views as to the best methods of carrying on the religious education of non-Christians in our mission-schools and colleges.

FINANCIAL NOTES.

Our Own Missionaries.

IN the Society's present financial need, we venture again to bring this matter before its friends. Latterly very few either of the new or old missionaries have been taken up for support. It would be a very great relief to the Society's General Fund if all the missionaries were supported as Own Missionaries, because such support means new or additional contributions, of which the Society stands so much in need. Some 350 of the Society's European staff of missionaries still remain without special support, the burden of their maintenance thus falling on the General Fund. Any friend or body of friends being willing to undertake the support of a missionary should communicate with the Lay Secretary, C.M. House, who will endeavour to meet the wishes of intending supporters in the choice of an Own Missionary. It would also greatly help the Society's funds if those friends who are not at present fully supporting their "Own Missionaries" could see their way to contribute the *whole* of their missionary's stipend instead of only a portion of it.

C.M.S. Birthday.

This year only nineteen Birthday gifts have as yet been identified, producing in all £11 3s. 10d.

The Unexpected Penny.

Our acknowledgments show that the suggestion made at the Anniversary meetings has already begun to bear fruit in the dedication to the Lord's work of the fourth penny of remitted income-tax. In one case not only the *fourth* penny, but the *four* pennies have been given. May the suggestion thus taken up be largely followed!

What the G.F.S. can do.

The following will be read with interest:—

"A Gleaner who is an Associate of the Girls' Friendly Society, Leicester, has again held her winter class of young women for instruction in first-aid nursing, preceded by a short Scripture or missionary address, in which she has been several times kindly assisted by friends (clergy and others). The united extra efforts for the missionary cause are £21 16s., of which she sends to the C.M.S. £10, M.M.A. £6 6s., to the C.E.Z.M.S. £5 10s.

"This makes a total of £113 sent to headquarters from this class since the teacher was first led to try and interest the members in the Risen Saviour's command. The first small amount was transmitted in 1837. Truly, 'what has God wrought!' for it is He Who has created and sustained the missionary interest in these dear, hard-working girls, several of whom have said that since their interest has been deepened they have done more for the cause in their own parishes besides making these extra efforts, consisting of thankofferings, doing without, profits from work sold, laundry work, glove-knitting, &c.; offerings have also been sent by former scholars, and relatives and friends of the present ones."

The T.Y.E. continued.

With £5 5s. a friend remarks:—"I promised 1s. a week to the T.Y.E., and have since kept it up. Last year I sent £5, as the need seemed so great, and I am glad to send the same again—a trifle more. I wish it were more still. I feel I cannot go back, as the need is greater than ever."

In Lieu of Attendance.

Several friends who were unable to attend the Anniversary meetings have sent gifts, in one case representing the railway fare which would have been expended in coming.

Another Sunday-school Suggestion.

In recent letters we read:—

"I have read with much interest the letter from a Sunday-school teacher in the *Gleaner*, and am quite in sympathy with her method and advice.

"May I send you a suggestion? I am making match-boxes into a small pocket receptacle for each boy to keep his missionary pence in. They are covered neatly with paper, a suitable text about giving on one side, and on the other an explanation of what the box is for, and the owner's name. These are to replace some small bags, which have been a great success. They are brought to the school every Sunday, the contents placed in our missionary-box, and one boy keeps an account of the weekly deposit, and for every shilling collected each boy gets a missionary magazine or leaflet."

"Half-hours with Birds."

The above is the title of a recently-published book, half the proceeds of which the author is giving to the C.M.S. It may be obtained of Mr. C. Greaves, Forest Hill Vicarage, Oxford, price 1s.

Restitution.

A correspondent says:—

"Many years ago I had a C.M.S. box, which I have lost; the money in it (almost all of which I put in myself), at one time when I specially wanted some money, I spent. I am very sorry about it, and thoroughly ashamed of having done such a thing, as it certainly looks dishonest, though I did not mean it to be. I think there was not more than 14s. or 15s. in it. I enclose 30s., which I shall be grateful if you will kindly enter with the other money collected."

A "Labour of Love."

A Curate writes:—

"I enclose postal orders for 8s. 6d. for the Uganda Mission, the proceeds of the sale of a few book-markers and kettle-holders which a poor old woman, whose hands are dreadfully distorted by rheumatism, managed to make and sent me for the work in Uganda. I was the means of interesting her in that Mission during the few weeks I looked after this parish in 1901."

Lenten Boxes.

The Rector of a parish in Ireland writes:—

"You asked me to let you know the result of our Lenten boxes. I have the pleasure

of informing you that I have this day forwarded to our Diocesan Treasurer for Missions the sum of £15 2s. 6d., which we this week received through the boxes. I placed 203 boxes in the church households of this parish, and of these eight have not yet been returned, so these will bring in something which we will add to our other missionary collections; nine came back empty, and 186 contained the above amount. This parish is absolutely in the country—not even a village in it, nor a public-house, so that it was amongst small farmers and labourers that the boxes chiefly circulated. The result is gratifying, and should I be spared till next year I will make an application to your Society for another 100 of your wooden boxes. I am perfectly satisfied that they are the most profitable as collectors, and the most economical in the long run.”

NOTES OF THE MONTH.

DEPARTURES.

Sierra Leone.—Miss W. W. Stratton left Liverpool for Sierra Leone on April 18, 1903.

Western Equatorial Africa.—Miss E. A. Warner and Miss E. M. Darby (*fiancées* to Mr. S. M. Binger) left Liverpool for Burutu on May 18.

Western India.—The Rev. A. E. Richardson left London for Bombay on April 30.

Ceylon.—Miss A. E. M. Thomas left London for Colombo on May 8.

Japan.—The Rt. Rev. Bishop and Mrs. Fyson and Miss A. M. Tapson left London for Hakodate on April 21.

North-West Canada.—The Rt. Rev. Bishop and Mrs. Lofthouse left Liverpool for Montreal on May 14.

ARRIVALS.

Sierra Leone.—Miss C. H. Pidsley left Sierra Leone on April 14, and arrived at Plymouth on April 25.

Western Equatorial Africa.—The Rt. Rev. Bishop Oluwole left Lagos on April 8, and arrived at Plymouth on April 25.

Egypt.—Miss M. Cay left Alexandria on April 2, and arrived at Dover on May 2.—The Rev. and Mrs. R. MacInnes, Mrs. F. F. Adeney, and Miss L. E. D. Braine-Hartnell, left Alexandria on April 24, and arrived in London on April 30.

Palestine.—Mr. and Mrs. H. G. Harding left Jaffa on March 31, and arrived at Naples on April 6.—Miss F. E. Neale left Jaffa on May 4, and arrived in London on May 14.—The Rev. and Mrs. C. A. Manley left Nazareth on May 2, and arrived in London on May 15.

Persia.—Miss L. Buncher and Miss G. E. Stuart left Julfa on March 23, and arrived in London on April 22.

Turkish Arabia.—Miss E. G. Butlin left Mosul on March 7, and arrived in London on April 9.

Bengal.—Miss A. M. Sampson left Calcutta on April 1, and arrived in London on May 4.—The Rev. S. B. Morse left Bombay on Feb. 28, and arrived in London on May 5.

United Provinces.—Mr. J. McIntosh left Calcutta on March 26, and arrived in London on May 5.—Mrs. H. M. Waller left Bombay on April 18, and arrived in London on May 5.

Punjab and Sindh.—The Rev. and Mrs. P. Ireland Jones left Lahore on Feb. 2, and arrived in London on May 20.—The Rev. and Mrs. C. M. Gough left Karachi on April 1, and arrived in London on April 21.—The Rev. E. Johnson-Smyth left Bombay on April 4, and arrived in London on April 21.—The Rev. and Mrs. J. Redman left Bombay on April 14, and arrived in London on May 5.

Western India.—The Rev. Canon and Mrs. W. A. Roberts left Bombay on April 4, and arrived in London on April 21.

South India.—The Rev. and Mrs. A. H. Lash left Colombo on March 30, and arrived in London on May 15.—The Rev. and Mrs. H. J. Schaffter left Tuticorin on April 10, and arrived in London on May 5.

Fuh-Kien.—Miss C. J. Lambert left Fuh-chow on March 2, and arrived in England, *via* Peking and Siberia, on May 9.

Mid China.—The Rev. and Mrs. H. W. Moule left Shanghai on March 10, and arrived in England on April 12.

BIRTHS.

Eastern Equatorial Africa.—On April 1, at Mombasa, to Mr. and Mrs. B. Laight, a daughter.—On April 30, at Seaford, to the Rev. and Mrs. W. E. Taylor, a son.

Uganda.—On April 2, at Namirembe, to the Rev. and Mrs. G. R. Blackledge, a daughter (Joan Helen).

United Provinces.—On April 11, at Simla, to the Rev. and Mrs. J. P. Haythornthwaite, a daughter.—On April 13, at Jaunpur, to the Rev. and Mrs. A. Butterworth, a daughter.

Punjab and Sindh.—On April 15, at Ripley, Derbyshire, to the Rev. and Mrs. E. Rhodes, a son.

West China.—On Feb. 25, at Ngan-hsien, to Mr. and Mrs. E. A. J. Thomas, a son.

MARRIAGES.

Ceylon.—On April 15, at Colta, the Rev. J. Carter to Miss Agnes L. Dowbiggin.

West China.—On March 12, at Mien-cheo, Mr. E. A. Hamilton to Miss I. S. D. Mitchell.

DEATHS.

Palestine.—On March 31, in New Zealand, Miss I. M. McCallum (New Zealand Association).

Bengal.—On April 26, at Simla, the Rev. A. Stark.

United Provinces.—On April 7, at Benares, Theodosia, daughter of the Rev. and Mrs. J. A. F. Warren, aged 5 years.—On April 24, at Murree, the infant son of Mr. and Mrs. W. Holloway.

Mid China.—On Feb. 2, the Rev. Dzing Teh-Kwong, Native Pastor of Tsing-yang-dao.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

"Who? When? and Where?" A Missionary Game, designed for 4 players, and consisting of a series of Picture Cards, each bearing 6 Pictures, with Cards of Questions and Answers. The game may also be played as ordinary Lotto, and is recommended as a pleasant means of interesting young people in Missionary Work. *Price 1s., post free.*

Extracts from the Annual Letters of Missionaries for 1902:—

Part III., containing Letters from East Africa, Usagara, Egypt, and Palestine Missions, 48 pp., *price 3d., post free.*

Part IV., containing Letters from the Uganda Mission, 48 pp., *price 3d., post free.*

Part V., containing Letters from Turkish Arabia and Persia Missions, 32 pp., *price 2d., post free.*

Sir Mackworth Young on Missions in India. An Address by Sir Mackworth Young, K.C.S.I., late Lieut.-Governor of the Punjab, at St. Michael's, Cornhill, on March 4th, being one of a series of Lenten Addresses to men, by distinguished laymen. Friends are asked to circulate it widely. *Supplied free of charge.*

General Review of the Year, 1902-03, as read in Exeter Hall at the Annual Meeting on May 5th. This *résumé* of the Society's work during the past year is now ready for general circulation, and will be found useful by preachers, speakers, and others, pending the issue of the large Report in August. It is also used for binding up with Local Reports. *Copies free of charge.*

Spiritual Aspirations. A booklet intended for insertion in letters, and for use at Drawing-room Meetings and small gatherings of workers, or girls' bands. It takes the place of an older paper entitled "Spiritual Shortcomings." *Free in small numbers.*

We have omitted to mention before, the issue of the Magazine of the Church Missionary College for 1902. It contains, *inter alia*, a sheet of Photographs of Missionaries who went out from the College during 1902, and illustrations of work and play at the College, and also gives much interesting information of the work that is going on there. Copies can be supplied by the Publishing Department, Salisbury Square, for 6d. net (7d. post free).

The Publishing Department has also added to its stock the following books:—
The Doctor and his Dog in Uganda. Extracts from the letters and journal of Dr. A. R. Cook, Medical Missionary of the C.M.S. in Uganda, edited by Mrs. H. B. Cook, and illustrated. (R.T.S., 2s.) Supplied for 1s. 9d., post free.

Found! Or our Search in the Western Valley. By Florence Codrington (C.E.Z.M.S.). Cheap edition, paper boards, 1s. net (1s. 4d. post free).

All orders for books, magazines, and papers should be addressed to
THE LAY SECRETARY, C.M.S., Salisbury Square, London, E.C.



GROUP AT QUINQUENNIAL MISSIONARY CONFERENCE, MADRAS.

Back row, reading from left to right: Rev. A. E. Dibben, Ceylon; Indian Pastor, name unknown; Rev. T. I. Abraham, Travancore; Rev. E. Guilford, Punjab; Rev. E. A. Hensley, United Provinces; Rev. J. I. Pickford, Ceylon.
Second row: Rev. E. A. Hensley, United Provinces; Rev. Jacob Chandy, Travancore; Rev. H. D. Goldsmith, Madras; Dr. A. Neve, Punjab; Rev. W. C. Penn, South India; Indian Pastor, name unknown.
Third row: Rev. E. V. John, Travancore; Rev. W. McLean, United Provinces; Rev. T. R. Wade, Punjab; Rev. J. P. Haythornthwaite, United Provinces; Ven. Archdn. Caley, Travancore; Rev. Dr. H. U. Weitbrecht, Punjab; Mrs. Weitbrecht; Rev. C. H. Gill, United Provinces; Rev. W. D. Clarke, South India; Indian Pastor, name unknown; Miss Ewart (C.E.Z.M.S.), Madras.
Fourth row: Mrs. Morley; Mrs. Hooper; Rev. Dr. W. Hooper, United Provinces; the Rt. Rev. Bishop Hodges; the Rt. Rev. Bishop of Madras; the Rt. Rev. Bishop Morley; Rev. A. H. Lash, South India; Rev. F. W. N. Alexander, South India.
Front row: Rev. E. F. E. Wigram, Punjab; Rev. E. S. Carr, South India; Indian Pastor, name unknown; Rev. H. J. Hoare, Punjab; Rev. Ali Bakhsh, Punjab; Rev. W. C. Whiteside, Western India.

THE
CHURCH MISSIONARY INTELLIGENCER

THE SOCIETY'S FINANCIAL POSITION.

IN the brief report presented by the Committee to the members of the Society at the recent Anniversary, they expressed their sense of an obligation resting upon them, in consequence of the large deficit in the accounts of the year that closed in March last, "of reviewing the Society's whole financial position," and they promised to do so forthwith. No time has been lost in realizing that intention. At the first meeting of the new Committee on May 12th a large Sub-Committee was formed, consisting of the standing Committee which directs the Society's home organization and a number of other members of the General Committee, and these entered on their work at once. By June 9th, when the General Committee held its next meeting after the Sub-Committee's appointment, an Interim Report was presented and adopted, and a general plan of the scope of their future labours was intimated and approved.

Before we explain the nature of the Sub-Committee's report and the consequent action of the General Committee, let a word be said to make clear what the cause is for the inquiry which has been instituted, and for the steps proposed. What is the Society's financial position?

To realize this it is not enough to look at the accounts of the past year or of the past three or four years. It is ten years since the occurrence of the first of the series of deficits, which have recurred year by year with wearisome monotony since 1893. The five previous years, from 1888 to 1892, the expenditure made large advances (from £208,000 to £243,444), but the available income proved adequate each year, and at the close of the quinquennium the Contingency Fund had a balance of £10,863. Then the full burden of the large additions to the staff since 1887 began to be felt. For the first year or two the effect of large reinforcements on expenditure is merely that of the additional sustentation allowances with provision for accommodation, &c. But as soon as the recruits have qualified in the language, then, if their services are to be utilized to the full extent, developments and enlargements and extensions take place, which, however economically and wisely carried out, involve large outlay.

Let us review these years, and first as to the deficits. The financial year ending March, 1893, saw the Contingency Fund of over £11,000 swallowed up, and a deficiency of £3,713 still remaining. In 1894 the accumulated deficits of the two years amounted to £12,600. As soon as the year's accounts were made up and the facts were known, an appeal was made asking that this sum might be met by special gifts by the Anniversary. Before the close of the Anniversary day £17,000 had

been given, and thus a deficit of £12,600 was converted into a surplus of £4,000. The next year, 1895, the deficiency was only £1,422, but it increased to £17,069 in 1896, and to £23,058 in 1897—the accumulation of three years. This was becoming serious, and a careful scrutiny was instituted into the reserve funds to discover whether any of them could rightly be applied to reduce the amount. By a self-denying ordinance, the Committee had resolved in 1893 to husband a large legacy left to the Society for extension work in China, drawing from it only £2,500 yearly. It was found that extension in China had cost much more than that amount during the interval, and from that source mainly a sum of £14,000 was obtained. The balance of the deficit, £9,000, was wiped out by contributions in response to a special appeal in the course of June of that year. The following March (1898) there was a deficit of £20,013, which grew to £30,110 in 1899. By this time considerable sums were in hand in response to the Centenary Appeal, which was for funds to support Advance, and from these the amount just mentioned, and the deficiency of income in the following year, which was £44,416, were met. This latter was the largest deficiency yet experienced. That of the following year, however, 1901, approached it somewhat closely, being £42,883. Of Centenary Funds £10,000 was still available, and a further sum of about £20,000, known as the Butterley Fund, was applied to the same purpose, carrying forward £12,481 as an adverse balance. Contributions spontaneously given to meet this amounted to £9,553, so there was still a sum of about £3,000 to swell the deficit of 1902, making it amount to £27,603. The appeal of Dean Barlow, supported by the Bishops of Durham, Liverpool, and Coventry, brought £25,283, leaving only £2,320. The past year's deficiency was £32,700, making with the above £2,320 a total of £35,000. The aggregate of the deficits of these eleven years is no less a sum than £210,452, of which Centenary Funds have expunged £84,526; the Spurrell and Butterley Funds, &c., £34,000; special contributions in response to appeals, made in every case except one by independent friends, £57,000; and £35,000 (the exact sum is £34,939 19s. 7d.) remains as yet unmet.

The above is one aspect of the Society's financial position, and it is an aspect which, while it affords much ground for thankful wonder at the goodness of God, cannot fail to impress the mind with a sense of grave responsibility as regards the future; for there are no Funds like the Spurrell and Butterley in hand, and there is no Centenary in prospect.

Let us now pursue our inquiries a little further. A deficit, or any number of deficits, do not after all tell us very much. We want to know how they come about, and first of all we are concerned to know whether they are caused by a retrograde or a stationary income. A glance suffices to reassure us on this point. So far from being stagnant or retrogressive, the receipts have steadily gone up at a really surprising rate. In 1892 the income was £231,204, the largest ever received until that year. Last year it was £341,265, also the largest received. The average annual rise in the eleven years has been almost exactly £10,000, and the aggregate sum received in excess of what would have been given

if the figure of 1892 had been exactly maintained and not exceeded has been £670,100, amounting to £60,000 a year if divided evenly over the eleven years. This includes the sums given specially to meet deficits, but it excludes Centenary gifts amounting to £143,000 which were asked for and given, and have been mainly used, to meet the growing ordinary expenditure. And the increase has been steady. The average for the first five of the eleven years was £265,780; that for the second five, £308,637; last year the income was over £14,000 in excess of the highest year of the previous quinquennium.

It is evident, therefore, that the successive deficits have not been due to a falling or stationary income, and that they *are* due to the fact that expenditure has advanced even more rapidly than receipts. Between 1892 and 1901 the outlay increased from £243,444 to £369,330, that is by £126,000 in nine years. It has fallen the past two years by first £6,000 and then another £13,000; so that last year the expenditure was actually less than that of 1900, three years before. It would be premature to attempt to account with any precision for this until the full financial lists are published in the forthcoming *Annual Report*. No doubt it is a result of the spirit of economy which has been inculcated and practised both at home and abroad. But it would be reckless to assume that economies or savings can be pressed farther; it is more prudent to anticipate that there will be some increase. Last year's income fell short by over £30,000; therefore we cannot reasonably estimate that a less than £40,000 advance on that income will suffice to meet the needs of the current year; and this leaves the deficit of £35,000 out of account.!

Such then is the position—a position with a splendid background, lit up with the gracious rays of Divine favour and goodness, and witnessing in all the mission-fields the effects of the Church's revived solicitude. The missionary staff has doubled in India and Ceylon in the past fourteen years, in Japan in ten years, in West Africa in nine years, in East Africa and Uganda and in the Mohammedan lands of the East in eight years. Since 1887 the staff of unmarried lady missionaries has increased from 22 to 364, medical missionaries from 16 to 61, University graduates from 71 to 227. In 1887 the adult baptisms of the year were about 2,600, last year they were about 9,600, a daily average of 26.

What, then, do the Committee propose? It is indubitable and well-nigh self-evident that an equilibrium of the two arms of the balance, expenditure and income, could not be brought about in a sufficient degree and with sufficient promptitude to affect the current year by means of cutting down expenditure. That being so, the Committee are agreed that attention should be concentrated on the possibilities of obtaining a substantial and permanent increase of Income, both to meet the present needs and to enable them to continue sending out such men and women as may offer to the Society and appear to be called of God to the work. To this end they have initiated "elaborate inquiries into the progress of the Society's income, or its lack of progress, in the various dioceses, counties, cities, towns, &c., throughout the country; also into the several branches of the Society's home organization and the possibilities of fresh efforts to deepen interest, enkindle zeal,

stimulate prayer, call forth offers of service, and raise the standard of personal and parochial liberality." These inquiries, however, and any steps that may be taken in consequence of them, could only be expected to produce substantial results gradually. Meanwhile the following immediate measures have been or are being taken :—

1. An Appeal has been issued for more men and means, which will be referred to below.

2. A number of clergymen and laymen, "who are themselves deeply convinced that God is calling His people not to pause in their missionary work, but to advance," are being invited "to visit as many centres as possible in the coming autumn and winter—preferably near the Day of Intercession—and seek by God's grace to stir up their brethren to greater devotion to the cause of the extension of the Kingdom of Christ among men." All the parishes supporting the Society are being invited to undertake a similar effort, and by exchanges or otherwise to bring the needs of the work before their congregations.

3. All the Society's friends are invited to observe the Day of Intercession this year with special earnestness; and as St. Andrew's Eve will fall on Advent Sunday, an unusually good opportunity will be presented to the clergy especially of pressing the claims of Christ and of the non-Christian world upon the Church.

4. All, moreover, who desire the extension of the work are called upon "to be instant in prayer during the next few months that, if it be the will of the Lord, He will give tokens of His approval and of His coming blessing by inclining men and women of suitable qualifications to offer for service and others to provide adequate funds for sending them forth and for relieving the Society of financial anxiety." A short form of prayer has been prepared for use, if thought well, at family prayers and on other occasions; but the Committee hope "that their friends everywhere will gather in special prayer meetings, at which all the needs can be fully spread before the Lord." The Committee themselves propose to devote a little time for special prayer, commencing at noon, during their Tuesday meetings, and many of their friends may be able to join them at the Throne of Grace at the same time.

The Appeal referred to in the first of the above measures is entitled "A Call for 500 more Missionaries; £400,000 a year now, £500,000 a year in five years." Now five hundred new missionaries would be about half as many again as are on the staff at the present time. It is suggested that the watchword shall be "Half as Many Again." In a district that is now well worked this should be the aim. Half as many again Subscribers, Collectors, Box-holders, Lay-workers, Gleaners, Sowers, readers of periodicals. "But many districts cannot be said to be well worked. Where there are a hundred subscribers or box-holders in a parish, to get fifty more would be a good result. But where there are only ten or twenty the aim should be not half as many again, but double or treble, or more. No equal percentage all round would be fair, either to small districts or to large, to forward parishes or to backward ones."

What is really wanted if we are to face these responsibilities, to respond to these appeals, to discharge these duties? We will quote the moving words written by an Honorary District Secretary on returning

to his parish after our last Anniversary, stirred in his spirit, as he says, by the speeches, the enthusiasm, the friends, and the electric force of numbers sharing our interests and engaged in the same work, and sensible of a feeling of depression in view of the prevailing apathy—in a district of eighteen parishes with one earnest C.M.S. incumbent, four or five giving a very half-hearted support, and the rest doing “nothing for us and not much for any one else.” He writes:—

“What, then, will stir my missionary spirit afresh? What will give me new life, new vigour, new energy, new perseverance? Well, this is a matter I am very clear about: I am clear as to what will not do it, and what will. It is not the sight of Heathenism, as large experience proves; it is the sight of Christ. It is not pity for men; it is care for God—love of Him, jealousy for His glory, longing desire for His supremacy.

“How, then, shall I begin new effort? Where shall I find new zeal? I will betake me to the feet of JESUS, that I may quietly gaze on Him, and leisurely hear His voice. I will leave the fuss and hurry of the day for a quiet time—and not too short a one—alone with JESUS CHRIST.”

G. F. S.

THE MADRAS MISSIONARY CONFERENCES OF DECEMBER, 1902.

Proceedings and Minutes of the C.M.S. Quinquennial Conference, Madras, December 5th to 10th, 1902. (Privately printed.)

Report of the Fourth Decennial Indian Missionary Conference, held in Madras, December 11th to 18th, 1902. (Christian Literature Society, 9, Duke Street, Adelphi. 2s.)

THE nature of these reports, especially of the second, illustrates well the development that is taking place in missionary work. Hitherto the methods of missionary Conferences have not differed essentially from those of a missionary meeting, except for the addition of a certain amount of discussion. Papers have been read, set speeches made, and as many members as time allowed have delivered their souls before the assembly. By these means some information has been imparted, more interest and enthusiasm stirred up, and the union of Christians in common devotion, intercession, and social intercourse has brought them nearer to their Lord and to each other. Assuredly these were no small benefits, and well worth the time and labour which had to be expended. But missionary work, like every other growing work, specializes as it moves forward, and the discussion of it, if it is to continue fruitful, must also become specialized and systematic. The gatherings, too, in which it is treated need to be more carefully elected as to membership and more thoroughly organized in their working than formerly.

This was forcibly brought home to the missionary body in India by the proceedings of the Decennial Missionary Conference held at Bombay in December, 1892. Being still a loosely-organized assembly of some 600 members, each of whom attended simply in virtue of being a missionary of some recognized body, this Conference was unsuited for debate in detail or for the formulation of resolutions expressive of the general opinion of the missionary body, and the attempt (made chiefly by outsiders) to bring forward resolutions on certain public questions resulted in an unpleasant fiasco. The result was a widespread feeling

that the organization and methods of the Conference must be modified if it was to meet again to any profit, or indeed at all. Following, therefore, the precedent of the South India Missionary Conference of 1900, the Standing Committee proposed that the Decennial gathering of 1902 should consist of delegates of the various Missions, together with a few missionaries of very senior standing and specially selected Indian representatives, numbering in all some 250. These were distributed into sections according to the main departments of the work, viz., (1) Native Church; (2) Evangelistic Work; (3) Education and Work among the English-speaking Classes; (4) Women's Work; (5) Medical Work; (6) Industrial Work; (7) Comity and Public Questions; (8) Literature. For each section a convener was appointed, whose duty it was to draw up draft resolutions and preambles setting forth the premises of these resolutions. These were circulated and considered by the members of each section beforehand; then, during the first three days of the Conference, they were debated and amended by the sections, after which the last four days were spent in presenting and passing the resolutions in full Conference.

With this large general gathering in view, it was natural that the C.M.S. should take advantage of the occasion, as it had done ten years previously, to hold a gathering of its own missionaries from all India for deliberation on C.M.S. work. As this took place before the Decennial Conference, and was intended to lead up to it, I will notice some features of it before passing on. The members consisted of twenty-one foreign clergy, one medical missionary (Dr. A. Neve, of Kashmir), seven Indian clergy, three Indian laymen, and one lady (Mrs. Hooper, of Mussoorie). Eight of the appointed delegates were unable to attend, including, to our great regret, all the Bengal representatives. The proceedings began with a Quiet Day, conducted by the Bishop of Madras, and each day's work was opened by a service, with an address from a member, while a short prayer-meeting at the close of each morning session gave us a helpful opportunity of special intercession for the needs that had come before us. On two days the Conference had the great advantage of the presence of the Bishop of Madras as chairman, and the Bishops of Travancore and Tinnevely as assessors. The resolutions on ecclesiastical subjects, such as Mission Comity and Liturgical Elasticity, were carefully considered and framed in their presence and with their help.

Without being prejudiced *pro domo*, one may say that the resolutions of the C.M.S. Conference were more thoroughly addressed to practical ends than those of the larger gathering. Among brethren closely associated in work it was probably more easy to take general principles for granted than when there was some feeling of making pronouncements *urbi et orbi*, and, of course, as the number of workers was smaller so the area of agreement was larger. The divergences, such as they were, ran mainly along the line of geographical division between North and South India, reminding us of a principle now acknowledged by the Society and emphasized by the Viceroy, that it would be useless, if it were possible, to treat all parts of India alike.

After giving expression to the feeling of our deepest need, that of an outpouring of the "Power from on high," the most prominent matters

dealt with by the Conference may be briefly noted. It was felt that the preparation of missionaries, both before and after arrival in the field, needed to be more thorough and systematic. The worker should come to his sphere with some knowledge of ethnology, phonetics, and comparative religion; his study of the language, history, and habits of the people after arrival should be more systematic and thorough (but in this, alas! as in other counsels of perfection, we are hindered by the shortness of our forces). The training of educated Indian agents to fit them for posts of responsibility, it was desired, should be more efficient. Various methods of self-support in the Native Church and of devolving the work of administration on the local Missions were recommended. In ecclesiastical questions, the Conference was unanimous in urging the need for liturgical elasticity and adaptation of services to the conditions of Indian congregations, as also in appointing a Committee to draw up a careful representation on the subject of Intercommunion for submission to the next Episcopal Synod (in 1904). To give due expression to the spiritual union existing between Christians who are outwardly separated, while faithfully safeguarding the doctrine and discipline entrusted to our branch of the Church, is a problem demanding for its solution nothing less than the most careful thought and study, guided by the teaching of the Holy Spirit, and for this we ask the prayers of our friends.

On the subject of the territorial delimitation of mission spheres, expression was given in the C.M.S. Conference to the feeling that, while not desiring to interfere with any existing arrangements, it might be necessary to prepare for a condition of mission comity or fellowship in which different Missions will be ready when necessary to work amicably in the same areas, not only without attacking each other, but actually endeavouring to help one another's work. We may here note that the Decennial Conference recognized the right of various Missions to carry pastoral ministrations to their members who migrate into districts worked by other bodies; but such visits, it held, should not be for evangelistic purposes. How far this separation of the missionary and pastoral work of the Church is desirable and feasible* is a question which the Decennial Conference has left to the future. Meanwhile they have appointed a Board of Arbitration to assist in settling any disputed questions of comity that may come up.

The Quinquennial Conference endeavoured to help the great cause of missionary education by recommending the establishment of a special Educational Auxiliary at Salisbury Square. It was felt that the progress of educational methods, and the demands thereby involved (such as the provision of proper apparatus, the training of teachers, &c.), called for more specialized treatment of Educational Missions at headquarters, and that their work will thereby be greatly strengthened. At the same time, while advocating measures to secure the efficiency of higher

* "A Church cannot be regarded as loyal to Christ which has little or no care for those who are outside the fold, and no Mission can regard its work as satisfactory unless there is developed in the Churches it establishes an earnest missionary spirit" (p. 33 of Report, Resol. xviii., on Native Church): "Care should always be taken by the missionary societies to see that the idea of evangelistic work is not dissociated from that of pastoral" (p. 36, Resol. xxv.).

missionary education as the great instrument for reaching the higher classes, it was emphatically laid down that special attention should be given to providing suitable education, especially of an industrial kind, for the children of rural Christians. And this was one of the most prominent points in the Decennial Conference.

Turning to the report of this body, we may take note of the criticism made by the secretaries themselves, that, owing to lack of time for preparation, the subjects were not sufficiently digested, and thus the preambles and resolutions in some places are more or less crude. Measures have been taken to guard against a recurrence of this defect at the next Conference. But that the Report is full of instruction and interest to every missionary and student of Missions is undoubted. It will repay careful study, and to assist this I mention some of its salient points.

In the proceedings of the Native Church Section we find the affirmation and application of well-known principles. Among these is one already referred to—the necessary connexion between the pastoral and evangelistic work of the Church, which reminds us that the work of the Church and the dangers which beset it are the same in all lands. At home deputations and other missionary advocates have to remind the Church that attention to those within the fold, however diligent and careful, is not her healthy or normal condition without an earnest care to bring in the “other sheep.” In the mission-field the same danger is experienced of separating the pastoral from the evangelistic organization, with the result that there are hundreds of congregations carefully looked after, but inexpansive and inert. Another strong point was the insistence that progress in self-support can only be made on the basis of gradual withdrawal of foreign support. So long as any body of men feel that, if they only lie low persistently, their spiritual ministrations will be paid for somehow from outside, they will not dive deep into their own pockets. But the most novel resolution of this section was No. xxviii., which recommends “the careful consideration of the question of establishing an Interdenominational Theological Senate, or Board of Examiners, for the promotion of theological learning in India.” During the last few years this project has been ably advocated by the Rev. G. Howells, of the Baptist Orissa Mission. The Indian Universities being disinclined to consider the establishment of a Christian Faculty of Theology, Mr. Howells ingeniously had recourse to the fact that the Baptist Mission possesses a college at Serampore, on which the King of Denmark, while Serampore was still in his dominions, conferred a Royal Charter for the granting of degrees; and that this charter was kept intact on the assumption of authority over the Danish possessions by the East India Company. Hence he proposes that the Council of the Serampore College should be strengthened by introducing representatives of other Missions, and should form a theological faculty for the purpose of examining candidates and granting degrees in theology. The Conference was well aware of many practical obstacles in the way of such a measure, but it sympathized with the desire expressed, and resolved to appoint a representative committee from among its own number to confer with the Baptist Missionary Society,

"with a view to giving practical effect to any feasible solution of this question." The Serampore College has never yet realized the bold designs of its founders. Should this scheme come into execution, the stately building by the Hugli may yet find a commensurate use. In any case Mr. Howells deserves no small praise for the ability and persistence with which he has put forward his proposals. If not carried out now, they are certain to come to the front again ere long.

In the section on Work for the Young, the extension and consolidation of the Sunday-school movement in India naturally was prominent. Here, as in England, the opportunity is great and the progress in numbers considerable. The great lack is in the quality of the instruction given, and in the training of the teachers. The section rightly insisted on the primary importance of an efficient weekly preparation class in connexion with each Sunday-school. They might, not unprofitably, have added a word as to careful sifting of teachers for Sunday-schools, and the need of putting quality before quantity.

The section on Evangelistic Work takes a broad outlook, both in its thoughtful comparison of the Gospel with other religions, and in its careful balancing of the claims of different kinds of work. It rightly urges "that the greater successes achieved among the lower classes ought not to interfere with systematic effort among the higher and middle classes. In connexion with the work among low caste people, the Conference laid justifiable stress on the utterance of the South India Missionary Conference of 1900, "that the social [and, we may add, spiritual] work undertaken by missionaries should under ordinary circumstances [barring, that is, conditions of sickness or actual famine] be free from all element of almsgiving, and that the help rendered should have regard to the encouragement of thrift, rather than the affording of temporal relief from hardship, and that no form of social help [not even education] should ever be given on the condition of people becoming Christians." The words within brackets are our own. Those who have worked among the depressed classes get to know how absolutely necessary this is. It is hard to hold one's hand when one is dealing with people who perhaps are having only one meal a day. Yet the moment almsgiving comes in, that moment the work begins to deteriorate, and instead of attention to the message of the Gospel we get on the part of the lucky ones a greed for temporal benefits, and on the part of the unlucky ones every hatred and jealousy against each other or the preacher. Free entertainment of Christians coming to a centre for religious services, the Mission feast to all Christians at a *mela*, the Christmas feast and distribution of gifts to whole congregations—all these are practically forms of almsgiving and hindrances to the work.

Special attention was given by this section to work among Mohammedans, and an appeal was issued on the subject. We think that rather too much stress was laid on "the comparative fewness of the converts from Mohammedanism." Careful readers of the *C.M. Intelligencer* and *Gleaner* will have gathered that, where equally sustained and systematic efforts have been made amongst them, the proportion of conversions from Islam has not greatly varied from that among the same classes in Hinduism. (It may be that some misapprehension arises from the fact

that the depressed classes, among whom mass movements occur, are often characterized as Hindus.) It is needless to say how thoroughly we agree with all that is said as to the wonderful opportunity now offered to missionary effort in the Moslem world—just awaking as it is to the impressions of intellectual light and progress—especially in India, where that progress is greatest and the liberty of the subject most complete. The Agha Sahib, a leader of progressive Islam, in his opening speech at the Mohammedan Educational Conference at Delhi in December last, fearlessly designated the doctrine of fate, the custom of female seclusion, and the institution of polygamy as among the greatest hindrances to the well-being of Islam. Where such self-knowledge and sincerity is displayed, the way for more truth to enter is open.

Among other recommendations of this section of the Conference we may note one on missionary qualifications, which touches a sore spot: "It deprecates the common habit of imposing on young missionaries such an amount of work and responsibility as renders it impossible for them to devote themselves to the study of the language." The Regulations of our own Society on this point leave nothing to be desired, but the practice—? *Non multa, sed multum* is a difficult counsel of perfection.

The Educational Section, at a time when education is being discussed and pushed on all hands, naturally presents many points of interest. Perhaps the most fundamental is the recommendation (p. 85) that educational missionaries should be trained to teach before being sent out. This might seem to go without saying, but we are glad that it did not. Hitherto scores, probably hundreds, of missionaries, have been appointed to the charge of schools and colleges who had never studied the art of teaching, much less gone through a normal course. Many of these have done excellent work; but they could not, in the nature of things, make their work as efficient as it should be; and where a trained man has been at work the difference is marked. If missionary education is to maintain its place amid the stress and competition of trained men in the twentieth century, the educational missionary must have a professional training as well as his medical brother.

There was no great discussion at this Conference, as there was ten years ago, on the evangelistic value of mission-schools. The results of that discussion were taken for granted, and this Conference specially recommended that the "work in mission-schools and colleges be supplemented and followed up," in order to render the impressions there produced permanently fruitful. This is assuredly a sound line of policy; but we should have liked to see it supplemented or preceded by an expression of opinion that the actively evangelistic character of work in mission-schools and colleges should be carefully maintained, and no efforts spared to man these schools with Christian masters. The increased activity of Y.M.C.A. work in India naturally came in for a share of notice, and we may hope that the student branches of this Association will prove an effective supplement to the schools and colleges from whom they mainly draw their members. The need of elementary schools working towards the primary education of the

whole Christian community was rightly insisted on. We are thankful to notice that the close connexion between education and literature was repeatedly touched on. The publication of three manuals was urged; the first being a course of study for normal training in the Bible; the second, a text-book of instruction in the Christian faith for intelligent non-Christians; the third, a revised series of school readers, both English and vernacular. Moreover, a Committee was appointed to consider the establishment of a weekly high-class English journal for educated India. The recommendations of the late Universities' Commission were dealt with, both by way of approval and disapproval, the raising of the matriculation standard being approved, and the disaffiliation of First Arts colleges (those, namely, which do not take students up to the B.A. degree) being condemned. This recommendation would have stopped not a few growing missionary colleges, not to mention others, and it has been practically rejected by the Government.

The proceedings of the section on Women's Work touch upon several important and difficult questions. To risk breaking up the life of the family by the presentation of the Gospel is the most painful and delicate problem that the missionary has to face, and to do so is in a special way the task of the woman missionary. In the preamble of the resolution on this subject we read: "We all agree that in no case should wives and mothers be urged to break family ties in order to publicly confess Christ by baptism; but rather that they be encouraged, even in the face of bitter persecution, to confess Christ in their own homes." At the same time the resolution reads, "We feel that we must plainly put before them the Saviour's command, and leave them to act according to the dictates of conscience, even if it involves forsaking all for Christ's sake." The practical lesson to be drawn from this painful dilemma is the absolute necessity of carrying on work among men and women *pari passu*. Isolated Missions carried on by women alone are sure to encounter the difficulty of breaking up the family in an acute form, and the accumulation in mission compounds for the sake of protection of women separated from their husbands produces a situation of great difficulty and peril.

The stress laid by the Conference on the need of developing industries for women (especially those rescued from famine and plague districts) illustrates the importance now attaching on all hands to industrial missionary work.

The opinion "that the managers of Christian schools for non-Christian girls should aim at the employment of Christian teachers only" is one that has its application to boys' schools equally. In both cases its enforcement might result in a temporary contraction of the scope of missionary education, but this would be compensated by its greater effectiveness. The need of provision for rescue work among Christian women and girls is wisely dealt with by the Conference, who "urge Home Committees to allow ladies who have been drawn into such work, and gained experience in it, to devote their whole time to it." The existence of such a need is indeed a mournful fact, yet it is an almost inevitable result of a large increase in numbers and of the attitude of the Christian Church, which must endeavour to raise

this class, and cannot simply segregate it in castes or professions, as is done by Hinduism and Islam.

The resolutions on Medical, Industrial, and Literature Work are of a very practical character, being devoted chiefly to the development of methods for the better carrying on of these operations. An important principle is insisted on by the medical resolution No. III., viz., that the medical missionary and his staff of medical assistants should, wherever possible, take part in the religious service held for the patients. No one can present to them the message of Christ's love so effectively as the man or woman whose healing skill they are experiencing; and if the religious instruction or preaching is left almost entirely to non-medical helpers it loses much of its force.

The preamble of the industrial resolutions calls attention to the important fact that "the recent famines have placed under the care of missionaries some 30,000 children," for whose training as efficient members of the commonwealth we are responsible. It also urges the truth that "the Christian cannot live on the same meagre pittance as his ancestors, and at the same time maintain moral and spiritual progress." In what way can this opportunity be used and this need be met except by the most careful and efficient industrial training of boys? Hence it must be borne in mind that "the aim being to train artisans, it is unwise to give such an education as will divert our pupils from industrial pursuits." Besides the "three R's" they should mainly learn drawing and manual work. As regards instruction in the practice of their trade, the Conference holds that this "can best be acquired under a system of apprenticeship in some well-equipped and efficient workshop." Wherever this is possible it will be better to get lads trained in outside institutions than to start special mission industries. We may mention that this is the principle on which the new Industrial Hostel at St. John's College, Lahore, is being started. The lads are to live there under the care of an industrial superintendent, who will help them in their general training, but they are to learn their trade in Government and other workshops in the place. But where this is impossible on account of the strength of caste prejudice, the Conference recommends apprenticeship in mission workshops, "provided that the staff is thoroughly qualified and the equipment adequate."

The question of Christian Agricultural Settlements was as warmly debated as any. Some regarded them as an expensive and useless experiment; others, notably the Irish Presbyterian missionaries of Gujerat, were enthusiastic in their description of the benefits conferred by these settlements on their own Missions. The Conference at length agreed in somewhat guardedly asserting that in "carefully-organized peasant settlements we have one of the means" for improving the social and material condition of the poorer members of the Christian community. We think the next decade will allow of a more pronounced opinion than this. Meanwhile there is no question of the difficulties in the way of effectively organizing these settlements, and of the great care that is needed in order to make them truly Christian and truly agricultural.

The matters treated by the section on Public Questions fall into two groups. First come the liberties and legal rights of Indian Christians,

the opium and liquor traffics, and kindred public matters. For observation of these, and necessary action, a Standing Committee was appointed. Next comes the question, already referred to, of Mission Comity. The preamble very pertinently cites the condition of several large territories, such as Kalhiawar, Dacca, Rajputana, in which the supply of missionaries is either *nil* or glaringly inadequate. In view of such unoccupied places, the starting of new Missions (especially by bodies new to India) in territories already fairly well cared for is obviously against true missionary policy. The Conference, therefore, "while recognizing the right of Christians to the ministrations of their own Communion and to Christian liberty of thought and action," was of opinion that, under present circumstances, the principle of territorial divisions should be maintained; and besides providing a Committee of Arbitration to settle such questions as may arise in the application of the present rule, it "advocates the formation of provincial or territorial Missionary Associations (such as that already existing for South India) for the purpose of facilitating common action and increasing practical co-operation."

In the section on Literature the same unifying tendency found the most complete expression of all. Nor is this to be wondered at, seeing that this department of our work is directly linked to each of the others and was dealt with in the resolutions of most of the other sections, while the Literature Section in the course of its deliberations visited and conferred with most of its brother groups. In addition to recommendations as to the various classes of books that are needed, a standing Literature Committee was appointed for each of the large language areas of India (amounting in all to eighteen), and a General Committee for the unifying of the whole work and with a special view to literature for English-reading Indians. These Committees are, of course, in no way intended to interfere with the existing publishing societies, but to help them, primarily in the production of the literature most needed, and also in the circulation of what is extant. The hope was also expressed that missionary societies would look to their workers of all classes to report on the circulation and effects of literature as an integral part of their labours. In the proceedings on Bible Work, a place was naturally given to the approaching Centenary of the British and Foreign Bible Society and a cordial promise of participation recorded. Many will be interested in the recommendation made that a list of Biblical terms should be drawn up which have no equivalent in the Indian languages, and which convey no meaning to the ordinary Indian reader, such as Pharisee, Passover, Sabbath, &c.; and that this list in English, with brief explanations also in English, should be submitted to the Bible Society for sanction in order that a vernacular translation of these terms may be added to the various Indian versions. The fact that this was unanimously agreed to by a representative Conference of Indian missionaries shows that the spirit of the Bible Society's law as to issuing the Scriptures without note or comment is thereby observed, for it is obvious that the meaning of that law is that no offence should be given to the doctrinal prepossessions of any Christian body. There is little doubt that such a measure would greatly contribute to the

intelligent use, and thereby to the spiritual effect, of the Holy Scriptures as a missionary power.

Even this brief review of the Conference proceedings will have shown that it is likely, with God's blessing, to set forward the practical and effective organization of missionary work in India, and, by focussing the attention of the missionary body on certain important matters, to make its opinion on them more clear and unanimous and its expression more influential.

The Report is supplemented by several reviews of missionary work and religious movements during the last decade, which are well worth the attention of the student of Missions or of Indian life. We quote the appeal to the Home Churches, with which the Report concludes, with the prayer that God may bring it home to the minds and hearts of His people:—

"Standing at the close of another decade of missionary work in India and at the opening of the twentieth century, we send this message to our fellow-Christians in all lands.

"Since our last meeting in 1892, India has been sorely visited by plague and by famine, and the shadow of pestilence is still upon the land. Yet the service rendered to the people, even to the sacrifice of life, by administrators and evangelists alike, has helped to knit together the hearts of East and West in the bonds of human sympathy and to draw multitudes to the Son of Man.

"The spread of knowledge has gone on with increasing momentum. The education of the higher classes has been made the subject of a Universities' Commission; the enlightenment of the lower and lowest classes is more than ever an object of care to the Government, the missionary body, and to some progressive Indians. Intercommunication by railway is spreading the effects of civilization, and educated India is developing a sense of national unity among all the diversity of its races.

"The patriotic feelings of the people are tending more widely than before to run in the channel of social reform. Associations for the amendment of hurtful marriage customs and caste rules and for the promotion of enlightenment are springing up throughout India.

"Efforts at religious reform on a national basis continue and multiply. Educated Islam endeavours more than ever to modernize its faith, the reforming sects of Hinduism are still on the increase, and Buddhism is trying to assume a modern form.

"Almost all these movements are, in part at least, a result of Christian missionary effort, and in them we see additional opportunities for the increased activity of the Christian Church.

"The movement among the depressed classes has gathered force. Multitudes have entered the Christian Church. Many thousands of orphans have been brought under missionary care. The work of Industrial Missions for the economic elevation of the Christian community has risen into prominence.

"Medical Missions and zenana work have helped to remove prejudice and to raise the home life, and have found outside imitators.

"The Bible has now been translated into all the chief tongues of India, and is being studied far beyond the limits of the Christian Church and even of all other missionary effort. Christian literature in the vernaculars and in English is raising the ignorant and influencing the educated. And among the many who have thus come into contact with Christian teaching, an increasing number are giving serious personal thought to the claims of Christ.

"In all parts of the country nearly 3,000 missionaries—including ministers, laymen, and women—are preaching the Gospel, while some 25,000 Native Christian preachers, zenana workers, and school-teachers are helping to extend and build up the Kingdom of Christ.

"The Protestant Christian community now numbers about a million. During the last decade it has increased in a proportion far larger than that of any other

It has tended to become unified and to vindicate its interests. Its members, including not a few from the higher classes, find their position more assured: the convert is backed by a more influential society. At the same time it has made definite progress in the support of its own pastorates and schools.

"With all this the desire after a higher standard of Christian life and knowledge has increased. Gatherings to promote it have multiplied. Yet there remains much to humble us in the large extent of a merely nominal Christianity; and the deepest desire and prayer of this Conference is two-fold: for a powerful revival of the Church's spiritual life, and for a mighty extension of her borders.

"The doors are opening, the adversaries are increasing. There is scarcely a part of India which is not now accessible to wise, patient, and zealous missionary effort. The command of Christ our Saviour has not changed: 'Make disciples of the nations.' Nor assuredly has His promise failed us during the last ten years. He has been with us 'all the days.'

"Yet although modern missionaries have been at work in India for more than a century, the fact remains that the number of foreign missionaries at present engaged in the work in these lands is not only wholly inadequate to enable them to avail themselves of the opportunities that press upon them, but also far below what the resources of the Christian Church can well afford to maintain.

"Even if the clear and intelligible statement of the Gospel Message to each inhabitant were all that we aimed at, yet the body of foreign missionaries and native preachers at present at work would be deplorably inadequate, as it will suffice for the regular visitation of only a small proportion of the inhabitants, and the vast majority of villages are not regularly visited at all.

"We fully recognize that the greatest part of this work of district evangelization must be done, not by foreigners, but by members of the Indian Christian Church. But to train these Indian Christian workers and to supervise and direct their work, there will for many years to come be required a considerable number of foreign missionaries. It is thought to be anything but an extravagant estimate of the needs of the country if we ask that there be one male and one female missionary for every 50,000 of the population, and this would mean the quadrupling of our present numbers. It is the opinion of sober, thoughtful, and zealous men that, in order to carry on thoroughly the work now in hand and to enter the most obviously open doors which God has set before this Church in India, the missionary staff in the country should be at least doubled within the next ten years.

"But we further affirm that the mere placing of a clear and intelligible statement of the Gospel Message before every inhabitant would be a very inadequate fulfilment of our duty. The messengers of the Churches have to use the influences of the Divine Spirit to remove the prejudices of ages, to overcome aversion, indifference, and inertia, to arrest attention, to win affection for Christ by beneficent deeds, and to impart new ideals of life by unselfish and saintly lives. They have to awaken a truer consciousness of sin, to deepen the sense of personal responsibility, and to strengthen and encourage those of feeble will till they bring their courage to the point of heroism. In doing this they come into conflict with priestly classes who have vested rights in the maintenance of traditional customs; they have to study with sympathy blended with discrimination hoary philosophies maintained by men of subtle intellect; they have to bridge great social gulfs and weld into Christian brotherhood classes that have for millenniums stood apart; they have to adapt the experiences of the West to the circumstances of the East, and to devise careful schemes for meeting the new needs of rapidly-changing times; in short, to bring the Spirit of Christ into touch with every part of the personal and domestic and social and political life of the people.

"It follows that it is not simply numbers that are required. The work to be done is intensive as well as extensive. The quality of the workers sent out is of even more importance than the numbers.

"As there is need of a large diversity of gifts, we appeal to those of the most highly educated classes of our native lands who have consecrated their lives to the obedience of Christ to consider whether there is not a call to many of them to dedicate their talents, which are largely the heritage of seventeen centuries of Christian privilege and enlightenment, to the uplifting of their brothers and sisters in foreign lands, who have had fewer advantages. We would appeal to

ministers and educationists and other men of scholarship, to doctors and nurses, to writers and journalists, to men of organizing power and business experience, and to Christian ladies and gentlemen possessed of private pecuniary resources, to ask themselves whether they cannot hear a call of God to this work. At the same time every worker endued with the spirit of love, of power, and of a sound mind, and possessing the qualities that go to make the successful minister at home, will find here abundant scope for the exercise of all his gifts.

"We are well aware that the above facts apply not only to work in India, but to work in most if not all parts of the mission-field. But we feel that there is a special urgency in this appeal in the case of India, Burma, and Ceylon—

"(1) Because of the abundant and unique facilities for work throughout these great dependencies of the British Crown, and the large measure in which their people are absorbing Western ideas ;

"(2) Because India, now awaking from the sleep of centuries, is in its most plastic and formative condition, so that the impressions, good or ill, which it receives in these present fateful years are likely to affect its future for centuries to come ;

"(3) Because this critical time is rapidly passing. Many forms of worldliness, and many motives at variance with the Spirit of Christ, are competing for the dominion of the Indian mind and heart, and loss of the present opportunity may multiply our difficulties and enfeeble and hamper our work in coming decades.

"In the name of Christ our Common Lord,—for the sake of those who, lacking Him, are as sheep without a shepherd, we ask you to listen to our appeal. You, under God, have sent us forth to India. We count it a privilege to give our lives to this land. For Christ's sake and the Gospel's, strengthen our hands and enable us to press on towards the goal of our great calling, when the kingdoms of the world shall become the Kingdom of the Lord and of His Christ."

H. U. WEITBRECHT.

A DIVINE CAUTION TO WORKERS.

A Sermon on the occasion of the C.M.S. Bengal Conference, March, 1903.

By the Rev. C. B. CLARKE, M.A.

"The servants said unto Him, Wilt Thou that we go and gather them up? But He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them."

St. Matt. xiii. 28, 29.

HOW wonderfully, divinely true a picture of the Christian Church we have in this chapter of lakeside parables! Divinely true, I repeat, for none but One Who spoke with Divine authority could have anticipated that mighty influence which was to turn the world upside down. He declared that His Church, then so mean, so insignificant, was to have an influence as irresistible, as universal as the leaven in the meal; and 1,800 years have passed and it is as true to-day as it was when the Pharisees bitterly complained that the world was gone after Him. You have only to live a short time among the Hindus of Calcutta to realize how the whole of society is being Christianized in spite of itself to an almost startling extent, and how men professedly Hindu follow the example of Christ, and that example only. And not only has the Church a quiet, ever-spreading influence, changing the very nature of Hinduism and modifying the bigotry of Mohammedanism, so that in the *Times* a few weeks ago a Mohammedan claimed Christian toleration as a characteristic of that most intolerant faith, but she is openly growing and developing before our eyes like the mustard plant that from a small beginning grew into the mighty tree that provided shelter and food for the birds of the air.

Last month a letter was written to the *Spectator* pointing out the enormous disproportion between the results of Mohammedan and Christian proselytizing. Whereas, it stated, the former claims 60,000 converts yearly,

Christianity cannot claim a tithe of that number. On first reading this, one sorrowfully acknowledges the strange difference between the work of the False Prophet and the True Christ without a suspicion of the complete inaccuracy of the statement. Others, however, were not slow to point this out, and a computation was made by one writer, which has been unanswered and uncriticized, that instead of the number of Christian converts a year being a bare 6,000, the actual number is more probably no less a figure than a quarter of a million, not inclusive of increase by birth. We are so accustomed to imagining that the Parable of the Mustard Seed could only be applied to the early days of Christianity, when whole nations became Christian and the Nazarene conquered in court and cottage alike, that we totally under-estimate the might of the still-conquering Gospel of Christ, and the certainty of final and complete victory when the kingdoms of this world are to be the kingdoms of the Lord and of His Christ.

Nevertheless, if these two parables—the parables prophetic of the growth of the influence and extent of the Church—had alone been spoken, what bitter disappointment and dismay would have been felt by all alike when the corruption and the failures of the Church are borne in upon us, when we are perplexed by schism, heresies, want of zeal, want of faith, and, worst of all, want of love. But our Lord did not leave us thus unprepared for the apparent incompleteness of His work and the unsatisfactory condition of the Kingdom He established. His Church, for which He gave His blood, was to be, He declared, as a field fruitful in wheat and tares alike, the one strangely resembling the other. She was to be as a net cast into the sea, burdened with a mighty haul, but containing fish bad as well as good. And yet withal, in spite of what seems to us to tarnish and dishonour the very Name of the Founder, that Church was to the Lord a pearl of great price, precious, infinitely precious for the salvation of the world. With all its weakness, its errors, its unloveliness, it was worth the sacrifice of the most precious life the world has ever possessed; it was worth the most awful agony the world has ever witnessed; it was worth all that the Divine Founder had to give; it was worth to God the gift of His only begotten, His well-beloved Son.

How marvellously true—and shall I say *honest*?—a picture, my brethren, does this chapter present of the Church as she is to-day, and will be to the end. For when the Lord returns will He find faith on the earth? I trow not. And yet there will be gathered to the great marriage supper from every kingdom, nation, and tongue those who have washed their robes and made them white in the blood of the Lamb.

As I read this chapter of pictures drawn by the Lord Himself, of His own work, of His own Kingdom, I seem to see that our Lord recognized the necessary limitations and defects of any work, however Divine, carried on in a world whose Prince had been the power of evil, and whose sons were still born beneath the ban of God's wrath and were still endowed with a will free, terribly free, to rebel.

It seems to me that our Lord, with the highest ideals for Himself, was far from being what we should call an idealist. He did not believe in counsels of perfection. He took things as they were, and not as they ought to have been. He realized the slowness of growth in nature, and was content to wait for growth in the realm of grace. He saw with Divine omniscience that men are often better than they seem. With a Divine intuitive sympathy, with a love that hoped all things, He recognized the response of a heart of a Zaccheus, a Matthew, a sinful Magdalene, an impulsive Peter, a doubting Thomas, and possibly a tempted Judas. No wonder then, brethren, that He was distressed at the clumsy, ruthless, critical scribe or Pharisee that saw nothing but evil in the publican and sinner, that loved to condemn, that

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delighted to pull up and to root out the tares from the Jewish Church, even though in doing it they sometimes might root up the wheat also.

Would that we were more like the Lord, Who saw the good rather than the evil in men, Who loved them because of that good, and Who died for them because He could not do without their love. His work was not to set ideals on a pedestal and judge men by that standard, and that standard alone. He never insulted and offended others by patronizing, superior holiness. There was none of the "I am holier than thou" about the Lord Jesus. There was very little of "Thou must" and "Thou must not." It was ever "Thou art" and "Thou mayest be"; "I love thee as thou art. Thou mayest love Me more."

Hence it was that all flocked to Him. For it seems to me that He carefully set Himself to bear the infirmities of the weak, as St. Paul says the strong ought to do. He reclines at the marriage supper at Cana of Galilee, taking part in the pleasures of social life. What matters it to Him if men call Him winebibber and compare Him unfavourably with His servant John? He had come to be a Man amongst men, and man is born social, and social he ever will remain. He dined at the table of a publican, for publicans, too, were men made in the image of His Father. What mattered it to Him if the sneer of "Birds of a feather flock together" was whispered through the streets of Jericho? He was not a tax-gatherer, but He might have been if it had been God's will, and He treats the tax-gatherer as a brother man.

He ate with unwashed hands and allowed His disciples to do so also, not surely because it was His wont, nor surely to offend the susceptibilities of His nation, but to make general indiscriminating condemnation of all who did the same impossible. For some of them He saw had hearts acceptable to God and ready to respond to His love.

He picked corn on the Sabbath Day, not to make light of His own day, the day of which He was lord, but to make men a little less sure in their unreasoning and wholesale condemnation of so-called breakers of the law, for many of these He recognized were very dear to the heart of the Heavenly Father.

He dined at the table of the Pharisee, and those who had heard His scathing words sneered doubtless at His inconsistency; but all Pharisees to Him were not the same. The love of a St. Paul was as precious to Him as the love of a St. Matthew. What mattered it to Him what a man called himself, or what his neighbours judged him to be? A man was never less than a man to the Lord Jesus, and had He not come to be a Man amongst men? He refused to condemn even the woman taken—yes, taken in adultery, and His tender love would be mistaken for a shallow view of sin, but what mattered it to the Lord, Who had come to save others, not His own good Name? Some doubtless sneered at Him as unmethodical in His work, many as unsuccessful, but what mattered it to Him what they said? He had not come to be an ideal missionary so-called, He had come to be a Man; yes, a Man with the infirmities of a man, infirmities that limited His capacity for work, and made days of retirement and meditation necessary, and the sneer of want of zeal possible.

My brethren, are we like the Lord Jesus, for we have the same work to do?

Some may be, but one and another will say, "I am not." We are more ready to detect the evil than the good. We are disappointed in men around us. We are sometimes cynical. We are ever sitting in judgment.

It seems to me that we are ever rooting up, in spite of our Lord's own warning. "Nay; lest while ye gather up the tares, ye root up also the wheat

with them." Let us pray that it may not be true that, as I have heard it said to-day, our Conference has a sinister sound to our Bengali fellow-workers, and that it is always viewed with apprehension. It would *not* be true if we sometimes reminded ourselves, thankfully reminded ourselves, that the angels, and the angels alone, are to be the reapers—the tender angels who always behold the face of the Father, and who could not despise one of the little ones, one of the weak ones, who try *us* so much by their vacillation, want of zeal, unpunctuality, lack of perseverance.

Oh, what havoc men who do not always behold the face of the Father make when they try to separate the evil from the good! What mistakes have been made, what mistakes perhaps we in Bengal have made? Such was the thought that passed through my mind as I sat by the sick-bed of one of our Bengali brethren a few weeks ago. After saying to me that he was quite ready to depart and be with Christ if it were not for his flock, he asked me to read a chapter to him from his Greek Testament, which he said he loved better than any other book in the world. "Every day," said he, "I study a chapter from seven o'clock to nine o'clock. I never leave it till the chapter is done. On Sundays there is little else that I read, and in one year I read right through my Greek Testament, omitting only the Epistle to the Hebrews and the Revelation." I read to him St. John xiv., and he repeated the Greek after me over and over again, as if he loved it: πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια, and so on, and as I listened I felt that I had misunderstood and misjudged my brother. Here was an *ἐνεργεία* that had not been dreamt of, and perhaps, in this land of thought, holy thoughts, holy aspirations, fed by daily feasting on God's Word, are the better part, that I, who day by day am careful and troubled about many things, have missed.

My brethren, we may be far too much like the busy, restless Martha, without a sense of proportion, magnifying good management at the expense of good manners, economy at the expense of efficiency, system at the expense of sympathy, courage at the expense of courtesy, hard work at the expense of heart work, and, shall I say? faith at the expense of love. And hence comes frequently the impatient, "Lord, dost Thou not care that my sister hath left me to serve alone?" and the tender rebuke in response, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

Have we learnt, my brethren, to bear the infirmities of the weak in the spirit of the Lord Jesus? Do we not sometimes flaunt in the face of this unmethodical, unsystematic, unpunctual East, our English punctuality, method, system, sense of duty, until, I take it, our virtues stink in the nostrils of this people?

Did the Lord Jesus ever taunt a disciple for being vacillating, for being faithless, for being cowardly? Never! To taunt weakness was an impossible mistake to the Lord Jesus. His taunts were kept for hypocrisy, cruel, heartless hypocrisy, and well were they deserved; but for weakness, vacillation, want of zeal, want of faith, He had only and ever infinite compassion and tenderness. Are taunts unknown in our circle? Alas! no. Do they do any good? They do infinite, untold, heart-breaking harm.

Oh! my brethren, the greatest power in the world, as the Lord Jesus proved, is love; and it seems to me to be thrust in our system into the background, and what is lovely is little thought of, compared with what is well-organized and cleverly contrived.

The Lord Jesus did not come to preach the gospel of work. I shudder

at the thought, for of all gospels it is the most disappointing, as I know sadly well, for when you have done your best—and God knows that many a disappointed missionary can say that—all you can say, and, alas! truly say, is, “I am an unprofitable servant.”

The Gospel He preached was the Gospel of communion with God, and the woman who was a sinner, in her gratitude for that Gospel which all sinners need, washed His feet with her tears, for was He not all in all to her? and Martha's sister, Mary, forgot all the claims of hospitality as she sat at His feet and gazed into His face and drank in His Spirit, for was He not love itself?

But we, who do the same work and would preach the Gospel of the Lord Jesus, what of us? “What you are,” said an American to a preacher, “thunders so loudly that I cannot hear what you say.” Why do we influence so slightly the people of this land? Is it, my brethren, that what we are thunders so loudly that they cannot hear what we say? Is there in us want of sympathy, unfair criticism, national exclusiveness, selfish pride in our work, exaggeration on the platform, want of courtesy, want of consideration? If there is, then, although the work of the Lord Jesus is in our hands, we shall never do the work that He did, never draw men to God, never bring peace to the troubled, never give strength to the weak.

My brethren, it is well to think of our disappointments—sometimes, perhaps, better called failures.

It is well if the sense of the incompleteness and difficulty of the task brings us to our knees in humble confession and true contrition.

“All I can do is to pray,” wrote a friend to another. “If you can do that,” replied the second, “for God's sake don't do anything else.”

Brethren, if you can pray—a thing which very few of us can do, so wrapped up are we with the cares of this world and the deceitfulness of hard work—if you can pray, for God's sake don't do anything else, for until we have prayer—not occasional prayer-meetings, but incessant, laborious prayer—once more in our midst, we shall never know anything of that marvellous influence of Christ which, without one note of reproach, brought sorrow to the sinful, which was like the blessed sunshine wherever it was felt, life-giving, hope-bringing, and which, my brethren, I maintain is our heritage, and may be our possession if only we realize what oneness with Christ means.

Once again I feel inclined to say to those of you whose work allows you time to pray, as the work of some of us does not, “If you can pray, for God's sake don't do anything else.”

A SCHOOL EXAMINATION TOUR.

LETTER FROM THE REV. W. S. MOULE.

Chuki City, Jan. 16th, 1903.

I HAVE nearly come to the end of a very interesting journey, and I think it might be welcome to some readers of the *Intelligencer* if I give a short account of it. On January 6th we were hard at work examining the two day-schools in Ningpo City.

Our plan of examination is—first we have to hear all the repetition both of Chinese classical books and of Scripture. Then we examine in the meaning

of what they have learnt by heart. The written language is what they learn, and we have to see that they can translate it into their spoken language. Most of the boys are also tested in their knowledge of Chinese characters by another method. We have the characters printed on slips of paper and shuffled, then the boys have to recognize the character and explain its meaning. They are also examined in arithmetic, the four simple rules, and in the map

of the world, as well as in an outline history of China. Questions are also asked them on simple astronomical facts. Their writing is also examined, both of Chinese characters, and of their spoken language written phonetically in our letters. Last of all comes the catechizing of Scripture knowledge. This year we had to question on Old Testament History from the making of the golden calf up to Samson; and in the New Testament on the Gospel of St. Luke. Several of the secular subjects have been introduced this year, as there seems to be a growing desire for a wider education.

This was our plan in each school that we visited, and each usually took up the best part of a day. On the first day we had extra helpers, and were able to get through more quickly.

Mrs. Moule and I then started in a Ningpo boat with our servant, and the two native helpers in another boat. Early the next morning we reached an out-station. I enjoyed examining the school, as it was in very good order. We found one Christian boy there who is anxious to enter the College. By beginning early in the morning, and having two helpers, we managed to get through by 2.30 p.m.

Then we started on a walk across the hills, about ten miles, into the Sanpoh plain to Tong-bu-deo. Mrs. Moule had a sedan-chair. We reached Tong-bu-deo at 6 p.m., and it was already dark. There we found two foot-boats waiting for us, that is small boats rowed by a long oar in the stern grasped and worked by the feet. The remaining ten miles to Kwun-hae-we were very quickly got over, and we got on shore at 8.30 p.m., and were very glad to get into the two-roomed house which my father built long ago for the accommodation of missionaries. The next day was bitterly cold, there was no sun, which made us feel the cold all the more, and a keen wind. However, I was again warmed in heart by a good school, and two applicants for baptism amongst the boys. These boys will probably come into the College. Three boys were baptized during the year; one of these wishes to enter the College. There are two other boys, children of well-to-do people, who seem quite in earnest in wishing for baptism, but their parents object. At this place I went to see the very nice buildings which used to be a Confucian school,

and which have now been given to the Christian Church in Sanpoh. Mrs. Moule came in a foot-boat to see some of her friends at Ming-ngoh-dziang. We spent Sunday at Kwun-hae-we, and I preached to a reverent congregation, and Mr. Mô (a Chinese clergyman), in the afternoon preached while I read prayers. It seems that it is not safe to travel through some places at night, there have been so many robberies, but in the day all is peaceful. On Sunday before leaving Kwun-hae-we, I visited with Mrs. Moule the homes of some of our boys at present in the College. Some of them come from heathen homes. May God help them to shine for Him!

We reached our journey's end some time during Monday night, being two nights and a day on the way. We had to be hauled over three mud-banks on the way; these take the place of locks on the Chinese canals. The jerking, and bumping, and sliding, and the discussions as to payment that go on at these haul-overs are amusing. I spent Monday in drawing up some statistics of the twenty-seven years of work in the College.

On Tuesday morning we made an early start for a short journey of two miles, including the crossing of a river, to our o'her boat. With all our expedition it was nearly twelve before we started again in a boat to Shaou-hing. We found the boat was towed as well as rowed, and it went too fast for us to keep up walking with it, so we resigned ourselves to quiet reading and delightful scenery. We passed Tong-wu (i.e. East Lake), an isolated hill with remarkable cliffs and a lake at the foot. There is a college here where English is taught.

At 6 p.m. we finished our water journey of twenty-three miles, and entered the famous city of Shaou-hing by one of its water-gates, traversing its canals till we stuck fast, and then taking to our legs found that we were close to the mission-house. Here we received a warm welcome from Mr. and Mrs. Barton and their children.

I had only one helper now, so the next day was very fully occupied in examining the school, which did fairly well. Two sons of the city catechist in Shaou-hing were about to be married. One, an old college student, is the first missionary of the Chinese Church Missionary Society, and this year is about to start work in new ground on the

Hang-chow river. The other is our third class master in the College. Besides examining the school, I managed to visit our ladies' house, where the missionary ladies are working, and also the house of Mr. Cornford, an old schoolfellow of mine, who lives in Shaou-hing as an independent missionary.

I had to leave Mrs. Moule at Shaou-hing and come on here to Chuki alone. Since the buildings in this city were all burnt down there is little accommodation, and the journey would have been rather an arduous one for her. She spent another day in Shaou-hing, and then went on direct to Hang-chow. I left with one of the Theological students at 8 a.m. in a foot-boat. This journey took us two and a half hours—called five miles. We were glad to get out of the boat, and half an hour was spent in settling about our two loads of bedding and belongings with the bearers.

We then started on our seventeen miles' walk to Fong-gyiao. Our road led amongst the hills, and was one continual pleasure to the eye. We stopped half-way at a bare room that has been rented with the hope of reaching some of the people in these parts and connecting the work in the two stations of Shaou-hing and Chuki. At present there is one family who have put away their kitchen gods and are inquirers. We spent an hour here, and finally reached Fong-gyiao at 6 p.m. Here we found a small boarding-school with ten Christian boys; these boys are the children of scattered Christians.

We were now in the country of Chuki, which suffered so much in the troubles of 1900. Fong-gyiao is a large and busy place. One of the Chuki pastors lives there. There is a chapel for worship and a preaching-room, which is also the place where an evangelist lives and the itinerant missionary can stay. All the furniture of this place was looted. I was much struck also by the absence of any notice-board that the place was Christian. This is universal in Ningpo, but here it had been smashed up. I found the people quite indifferent. The same evening and the next morning we examined the school. There is one boy who wishes to enter the College.

Leaving at twelve noon, punctually, another seventeen miles' walk brought us to Chuki city. The situation is

very picturesque, between a steep hill and a swift stream. A wall encloses the city, and there are two pagodas close by. Here we were welcomed by Mr. Ost and Mr. Browne, the only two foreigners in the place. The compound of the Mission is a sad sight, not a trace of the houses, chapel, girls' school, &c., that stood there in 1900. A slight house has been rebuilt on the site of the girls' school, where the two missionaries live; every tree was cut down, and every single thing looted or burnt! The boys' school with nineteen children was close by in a rented house. The next day we examined this, and I rejoice to think that four boys are coming from it into the College. The master is also coming into the Theological Class. Two items in Mr. Ost's duties that day were, to receive a military mandarin who called, and to attend to an opium (would-be) suicide, brought by a Taoist priest. The former received tea, and the latter drank quantities of warm water and other emetics, and was walked up and down until he revived. The next day was Sunday. In the morning I preached to seventy people on Acts ix. 31, which seemed to me very appropriate to the present condition of these Christians. The pastor himself was away at one of his *twelve* congregations, where he baptized three adults. The Chuki Christians are very scattered. These came from all distances within three or four miles.

After service we climbed a hill at the back of the city. At the summit is a Taoist temple; two priests were performing the service. They were chanting hymns in praise of their idols, with the accompaniment of a bell. They gave us a nod of recognition, but went on with their service. After we had passed we heard the priest hurrying after us, entreating us to return and take some tea, apologizing that he could not leave his devotions to attend to us; so courteous are these people as a rule. It was getting dark, so we could not stay, but there lay the city with its 40,000 inhabitants at our feet. The Chuki region is indeed pleasant to the sight, the people are manly and brave; but alas for their lawlessness and ignorance, and for the malice of so many, which too frequently stirs up strife. The Christians have to undergo very much.

As we returned we were attracted by

a series of bonfires, and found a Buddhist priest burning papers and making incantations to the spirits of ancient graves. He took no notice of us. After our evening meal the pastor came in, and we had a long talk. He confirmed me in what I have long believed, that the present Reform movement in China, promoted largely by the refugees from the Empress-Dowager's fury, who are at present living in Japan, aims at the overthrow of the present Manchu dynasty and the substitution of a Chinese dynasty. These refugees have started a magazine, which appears twice monthly, and has now a circulation of 20,000 copies, which indirectly, but not less certainly, aims at this end. It becomes a grave question what is the duty of the private Christian and of the Christian missionary towards this movement. The Manchus are as a body against reforms, and every one believes that the old leaders of the Boxer movement are organizing in the north-west of China a strong counter-movement. The storm may be delayed, but a storm is on its way, and it bids fair to be fiercer far than the great rebellion of forty years ago. It is a comfort to remember that the Lord

reigneth. Our duty is to preach the Gospel while we may. Thank God that native missionaries keep coming forward. Chuki is just the place where a *medical* missionary is sorely needed, to break down prejudice and help towards a better understanding.

I am writing now in a boat, on my way to Hang-chow. This morning I bade farewell to Chuki. A six-mile walk brought me to our boat. It is simply without chair or table; there are bamboo coverings, and I am writing on the planks which form the bed. I shall sleep on the bottom to-night. There are seven boatmen, smoking and talking; one sits in the stern and wields a big oar with his feet, three others pull a long sweep, the rest smoke or prepare the rice. To-morrow I hope to meet Mrs. Moule in Hang-chow. There are sixty miles by river, and then three miles' walk into the city. We hope to go home to Ningpo by way of Shanghai. I have had much discussion with Chinese and English brethren on the management of the Training College. Will you pray for an outpouring of God's Holy Spirit upon us, a real, deep, spiritual revival?

THE POSSIBILITIES OF MISSIONARY WORK IN RURAL DISTRICTS.

A Paper read at the Nottingham Conference for Women Workers.

By Miss M. MAUDE.

IN considering our missionary work in country places, with a view to its efficiency and development, we must not forget to note the changed, and still changing, conditions under which it is carried on. The activity of the century, which, in our towns, is felt as almost "a race for life," has not left the villages untouched by its influence. Two modern developments may be instanced, which, in their very diverse ways, bear strongly upon village life. The first is the system of technical education classes, bringing practical science to our very doors. The second is the *cycle*! The one has come to cultivate our talents; the other enlarges their sphere of action. It is not too much to say that these two gifts of the last quarter-century (not to mention others) have sharpened the edge of life for multitudes of young country-women, from the squire's daughters to the labourer's.

Very likely there are some drawbacks. Activity may degenerate into restlessness: the herb of "sweet content" grows less freely in lowly places: the little flower named "heartsease" needs more careful cultivation. Still, the fact remains that we have wakeful minds, and capable bodies, and increased liberty of action to deal with, in our country work; and we will seek to reap the advantage for our Master. His field shall not be the stagnant spot, nor His service the lagging one.

Surely, in our Missionary Conference, we are enjoying some of these

present-day benefits. Thirty years ago such gatherings would hardly have been a possibility. The sympathies were still unknit, and facilities were lacking. And great as the pleasure may be to fellow-workers in towns, to draw together thus, I believe the boon to be a still greater one to their country cousins.

We can turn our own little mill, with our own little wheel, beside our own little brook; and some of us have done so for many a year. True! but what a lift it gives us to come into touch with kindred workers. We gain ideas for the improvement of our machinery: we may be able to impart, as well as to acquire, helpful suggestions: and how inspiring it is to feel that we are not solitary labourers—to catch the sound of other mills, grinding away in cheery concert; to realize that we are members of a great army of workers, who give their willing toil to supply Bread for the world's famine. All this is good, but better still is the *atmosphere* of the days of prayer, of holy purpose, of brightening hope. Good is it to draw near to each other; but better, best of all, to draw near together to our God. Friends, let us, while we may, inbreathe deeply this spiritual atmosphere; that returning, we may carry it with us, to strengthen our powers and enlarge our possibilities. It is a solemn thought that our possibilities of service depend upon the closeness of our hold upon Him, with Whom all things are possible.

Let us glance together at a few only of the opportunities which lie around us in our village homes. I think we may take for granted that most of us combine missionary with parochial work. One feature of country work is its multifariousness: we must needs be "all-round" women, general servants! The Mothers'-meeting, the Bible-class, Sunday-school, and Band of Hope, the Choir, Cocoa-house, Clothing-club, Parish library, district visiting, technical classes—these, and more, press upon us with their claims, not singly, but in battalions. Hence arises at times a sense of distraction, as though we were already trying to steer ten boats at once, and hardly see how to handle an extra missionary one. Ah! but the missionary cause is not an "extra"—that is just the point! not an extra, but an integral part of *all* the cargo.

It is a help, I think, to remember—

Firstly, that our life-work, in God's sight, is a unity. With His hand on the helm, we may be able to keep all our little fleet in tow.

Secondly, that He demands from no one more than He gives power to accomplish: and *He* may sometimes sign as "complete" the day's record of work which we deem all unfinished. And,

Thirdly, let us regard our home and missionary efforts as belonging so closely to each other that they *must* be worked together. The one is the natural sphere of the other.

For our best possibilities are not those of doing our own utmost of work, still less of gaining the uttermost farthing of money: we look higher; to the possibility of stirring, enlisting, and organizing our people; our neighbours, rich and poor, into a great Missionary Union of Hearts and Hands. The more lives we touch, even in the secular branches of parish work, the wider is our sphere: the more hearts and consciences are roused by the Holy Spirit through our humble efforts in house, or school, or Bible-class, the firmer and truer will be our band of fellow-helpers in missionary work. For this is the leaven which must pass through the mass until the whole be leavened: and is it not the woman's own prerogative to slip that leaven in?

We can only (in these short minutes) look very briefly at a *few* spheres of possibility. The SUNDAY-SCHOOL is so obvious that it shall come first. I hope that most of ours have their "Missionary Sunday" once a month;

not only for the collection of pence, but for definite instruction. The series of Lessons now being issued by the Society are very suitable. Sometimes, there is, however, a difficulty in breaking the regular lesson course marked out. It has struck me that where it would be found awkward to make such a break every month, a special Missionary Lesson might be achieved once a *quarter*; while on the other "Missionary Sundays" Miss Symons' admirable "Monthly Sunday-school Letters" might be used. They are exactly the thing for either reading to children, or (better still) conning first and talking out to them. This method, if it needs a little more pains, is also more repaying.

The DAY-SCHOOL is usually far less worked, and must be approached with tact and caution; but I have found teachers really pleased by a morning call from a kind Deputation, and most ready to accept a short missionary talk or object lesson. I think also that it is well to let our children have the interest of contributing for a definite purpose. It is sometimes objected that this method narrows their view, so that they see only their own little black boy, and not the grand meaning of Missions. In such a case, it would seem to me that the *teaching* had probably been defective. For that matter, it is not necessary that the special object should be a "black boy," nor that it should be always the same; but to have some knowledge of the destination of their gleanings does help young people to a sense of reality in giving.

From the schools our thoughts turn naturally to the elder BIBLE-CLASSES. What they are to the cause of Missions depends upon the spirit that is in them. We *ought* to find here lives already given to Christ; hearts which are anxiously asking, "How can I best serve Him?" And how often our missionary work supplies the answer! I think of two devoted young men, now sleeping—their day's work ended—by the shores of the great Nyanza. They both owned, as the birth-place of their self-dedication, a lady's Bible-class. I think of another men's class, conducted by a dear friend of my own, where a "time of refreshing" was followed by the offer of six young men for home or foreign mission work, as God should lead them forth. One of these has served in Africa for more than twenty-five years. And work is furnished no less for those who cannot go out. "No arm so weak but may do service here!" The cottage mother, the young servant, the labourer or mechanic, find here a true work for God which lies within their powers. Speaking personally, I find my best supporters in the young women's and elder women's Bible-classes; and we have annexed a good many husbands and put them into our G.U. Branch, where they do yeoman's service. Several times I have received half-sovereigns from the more earnest of the working-girls, or they have begged for boxes for their home or kitchen. And to see the "mothers" file past the box on the table, each dropping in her coin, is a pleasant sight. I say, "Do not think I expect you to bring anything; do not feel *bound*," and they smile at me, but go on just the same. May I pass on, for what they are worth, two hints from my own experience?

Firstly.—Remember that these dear people are less able than you are to fetch the interest for themselves out of books and magazines. One of my most faithful helpers owned that the *Gleaner* was "rather like *French*" to her. Therefore, try hard to carry them along with you from point to point of the ever-developing story of the Kingdom. If you hear a good speaker or attend a big meeting, come back and tell them all about it. Point out the bits in the magazines which concern Missions of which they know something; give them the last news from the critical quarter; draw them into the circle of prayer. I find the "Quarterly Papers" just the

thing for giving round; they are very attractively put together. In ways like these we may sustain the living interest.

Secondly.—Make a little festival of the box-opening: we find this a wonderful help. No meeting of the year is quite so bright and warm, yet we seldom have any outside help. A cup of tea all round; a turn-out of the heavy boxes; the dedication in prayer of their contents; a very short address; and several of our brightest hymns—such is the simple programme. We gather in more than £20 that evening, year after year, from gifts and work connected with those two classes.

It needs not to speak of the value of a prosperous WORKING PARTY, but I think one must admit that there are many small or scattered parishes where a flourishing one is *not* a possibility, and a thin one is apt to be depressing. A little WORKING UNION is often more possible, with a meeting (or perhaps *two*) for cutting-out and starting; after which each member carries home her work to finish. We get a good deal done in this way.

The CHOIR must have a special word; for I know there are possibilities here not always worked out. They should be led to render to the Cause their service of song, and to realize that it *is* service. I yield to no one in affection for "Greenland's icy mountains" (was it not composed in our own market town?) * yet it is a pity to hear, time after time, only one or two ancient favourites, set to the best known (but perhaps the worst sung) tunes. From the day when Miriam struck her timbrel by the Red Sea, down to England's latest war, every great national or religious movement has had its own outburst of psalmody. We have had ours, in the soul-stirring hymns of the Kingdom which the last few years have given us. Now we have to learn to sing them, and to sing them well and tunelessly. There are splendid possibilities for song service between the red covers of our C.M. Hymn-book; let us discover and use them, to attract the careless and to inspire the workers.

I purposely refrain from entering into the working of a G.U. Branch, a Sowers' Band, or a Missionary Prayer-meeting, because each one of these deserves, and I think will have, careful and separate consideration. We can but say how all-important it is to have definite and distinct channels for our missionary interest. We may begin by leavening our existing parish organization, but if we end there, the work, however good, will be apt to lack one vital quality—*permanence*. A Mothers' meeting, or Bible-class, may be managed by our successors on different lines; but a Sowers' Band or a G.U. Branch—these are "stubborn facts," and we should earnestly aim at leaving such roots behind us. And in these constructive efforts the active parish worker will surely reap the benefit of being already in touch with her neighbours of all degrees. The children whom she has taught in school will follow her lead into a Sowers' Band; her fellow-teachers or district visitors may prove her best assistants; and as for the adult Bible-classes, these are, or should be, the nursery-grounds where Gleaners grow!

Have we come to the end of our possibility list? Oh! we have but touched on a very few of those lying nearest to us, in our own parish; and what of the surrounding country? Dear friends, *a lighted parish must hand on its light*. Think of Uganda, making for itself a circle of radiance in Nassa, the Sese Isles, Busoga, Bunyoro, Toro, Nkole. Think of Toro, catching the vivid flame and sending it on into the Pygmy Forest. Think of King Daudi's noble ambition: "I want my country to be a strong lantern, that is not put out, in this land of darkness."

Think on these things, and remember that expansion is a law of the

* [Miss Maude's home is at Overton, near Wrexham.—En.]

kingdom, abroad and *at home*. How often may the prayer, the word in season, the request from a friend, lead to the commencement of work in a new place, where the official secretary had found no opening! How much may spring from such small beginnings, if sped by believing prayer! There are opportunities and possibilities enough, for those who have eyes to see; but they cannot be foretold or tabulated, they must be watched for.

Have we not read of moth-collectors who make their fire at night in the haunted spot, and as the lovely, ghost-like creatures flit into the lighted circle, the net is ready and they are captured? A heart alight with heavenly fire is what we need in this our quest; and a mind alert, wakeful, watching by that light, ready to seize the God-given opportunity as it comes into view. May God grant to us that lighted heart, that watchful mind!

One more possibility—and we have done. It is possible that, as we pursue our appointed tasks, the Voice Divine which sent us first into the vineyard may change its tone. It is possible that the command we are striving to obey may thrill with more insistent power in our inmost heart; it is possible that in place of “Go *ye*,” the word may be “Go *thou*.” And should this message indeed come to any of those now gathered here, be sure that the worker who has faithfully performed her missionary home duties, who has written “Unto the glory of God” and “For Jesus’ sake” upon all her life and all her service—be sure that she will be quick to catch the Master’s whisper, and to meet His guiding eye, and will find it possible—most possible—to leave all, rise up quickly, and go forth with Him.

IN MEMORIAM—EMILY O'MALLEY.

IN the Annual Report for 1888, among the list of those who, like “the beloved Persis” of old, “laboured much in the Lord,” occurs the name of “Mrs. O'Malley, Eastbourne.” This record of women held in repute for their long and active interest in the missionary cause had but a few months before been formed into a roll of honour under the title of “Honorary Members for Life,” and none deserved a place there more than the subject of this notice. On Tuesday in Whitsun week, at a ripe age, this devoted servant of God was removed to the immediate presence of her loved Saviour, to render holier and unwearied ministries of love where “His servants shall serve Him, and they shall see His face.” The mortal remains were reverently and lovingly laid in the churchyard of Holbrook, Suffolk, by the side of her late husband, Peter Frederick O'Malley, Q.C.

For upwards of twenty-five years of widowhood, spent at Eastbourne, Mrs. O'Malley continued the labours of love on behalf of the C.M.S. in which she had previously acted in conjunction with her talented and whole-hearted husband. As some account of these abundant efforts may help to provoke others unto similar “love and good works,” a short account of her methods of labour may possess value. About the year 1880 the Ladies’ Association was started, and gradually assumed one feature of activity after another, under the controlling influence of our departed friend, activities which have rendered it the most prosperous branch of the Eastbourne Auxiliary.

(1) The system of collecting was that of receivers and collectors. The latter worked mainly in those parishes where the C.M.S. had no footing, and gathered in sums of any amount, down to the smallest, rendering their accounts to the receivers, who in their turn were responsible to her who was the soul and centre of the work.

(2) In addition to the annual autumn meeting of the Eastbourne Association, a spring meeting was set on foot, and held annually in February. This consisted of the then unusual plan of a tea, succeeded by a popular meeting. This usually completely fills the Town Hall. Nor was this all: the following afternoon a second meeting was held, to which the older and more leisurely friends of the C.M.S. resorted.

(3) Before this second meeting, Mrs. O'Malley's house was the scene of a missionary lunch, at which local clergy and laymen met the deputation in that happy and genial sociability in which the hostess shone.

(4) A sale of work at the beginning of December was another of the methods of working set on foot by this faithful friend of the C.M.S. Beginning in humble quarters, it now annually fills the largest hall in Eastbourne, and, in conjunction with the Junior Association, and Gleaners, commands great success.

(5) One other effort must not be omitted. A missionary working class, into which her daughter's energies have been thrown, has displayed each summer the year's work, before it went out to be sold or used in the Society's interests. This show of work at our dear friend's house was turned to good account, for while the young people were assembled and addressed, many neighbours came and inspected the labour of willing hands, exposed to view in all their variety and ingenuity of workmanship.

These various lines of interest and endeavour have gone on with developing growth, and have been maintained under the eye of their patron, even when latterly her failing powers have prevented her from active co-operation.

Concerning the subject of this notice herself, it would be difficult to convey an adequate conception of her grace and charm. Possessed of considerable culture, developed by wide reading, she united generous largeness of heart with distinctive fidelity of religious conviction. She was a thorough Church-woman of the best type. With great charm of manner she combined indomitable purpose and will. At her house for some years a valued Bible-reading has, until quite recently, been held weekly under the mature leadership of the venerable Rev. F. Bourdillon.

Thus one more labourer has gone to her rest and reward. Her zeal and influence have stimulated many. May these few lines of grateful memory do something to encourage others to enter into her labours! Thus the words written of one of the early heroes of faith shall be verified yet again: She "being dead yet speaketh."

W. A. B.

THE COUNTRIES AROUND UGANDA.

Extracts from the Annual Letters of the Missionaries.

I.—NKOLE.

From the Rev. J. J. Willis.

Mbarara, Nkole, Oct. 30th, 1902.

IT has been observed that the second year is the critical year in the life of the young missionary. During the first he is inspired and borne along by the complete novelty of the life, and the strangeness and fascination of things around him. By the end of his first year that novelty and romance has worn off, and he finds himself soberly face to face with the realities of his

new position: and that is his moment of special need.

If this be true, as experience goes to prove, of the new missionary, the same may truly be said of the new Mission. And this especially in an African mission-field. At first there is the novelty of the white man, of his teaching, and the like, and if king and chiefs lead the way it will not be surprising if the people follow. This perhaps for the

first year. By the end of that time the novelty has completely worn off; they have found that reading requires mental effort and determination, and it will not be surprising if many should give up reading, and others cast about for some easier path. This is the testing time in the life of the Mission. They have heard the Gospel, and now comes the great question, Will they accept it or not? Will they take that great step out of darkness into light signified by baptism? Will the Gospel indeed prove itself here, as it has throughout the world, to be "the power of God unto salvation"? And, thank God, the answer is never in doubt, and writing at the end of this second year in the history of the Nkole Mission, one can humbly and most thankfully answer, Yes.

There has undoubtedly been progress during this year, most noticeably at the capital, Mbarara. A year ago we met day by day in a tiny tumbledown mud church, which barely held a hundred. Since then we have built a new church, seating some 500 or 600, in a commanding position. Then not one of the Bahima could read the Gospel; now there are probably upwards of eighty reading it. The women, who a year ago were inaccessible, now come daily to church, and take a keen interest in it all. They still sit shrouded from head to foot in their bark-cloths, but this custom will in time be given up. And we now have in Mbarara a class of thirty-five, many of them being leading chiefs, reading for baptism. Perhaps one of the most encouraging signs, in view of the future of Nkole, is that several of those now reading for baptism are definitely looking forward to going themselves as teachers into the out districts, as soon as they shall have been baptized and sufficiently taught.

The first baptisms of Natives of Nkole—apart from Baganda in the country—took place at Kazinga, on the Albert Edward Lake (generally marked Wa Kaihuru on maps). Three boys were baptized there in May last. The work at Kazinga has had an unsteady course.

The next to be baptized were two young women, connexions of the Kati-kiri, at Mbarara. These were baptized here in June last, and are now reading for confirmation. One of these, at least, is hoping in time to go out as a teacher. Both are already rendering good ser-

vice in teaching the Bahima women here, and have thoroughly identified themselves with the Baganda Christians in this place.

There are many evidences of progress which can never appear in statistics. In many respects the tone of life here is distinctly changing. The last year has made a great difference in the attitude of the people towards oneself and the Mission. Then it was an attitude of politeness and hospitality, not unmixed with fear; now it is distinctly one of confidence and friendship. And, best of all, on more than one face there has begun to come that subtle, indefinable change which the Gospel of Jesus Christ brings, and that at once stamps and differentiates the Christian man from the Heathen.

In these, and in other ways, there has been very marked progress outwardly, and one firmly believes, too, inwardly. But it would be a strange Mission that supplied no other side. And, while on the one hand one thanks God for progress, in other directions one has to deplore, not only stagnation in many cases, but in others positive retrogression. A year ago a dozen stations were occupied throughout Nkole by our teachers. To-day, from want of teachers, scarcely half that number are being worked. Some day, please God, they will be manned by Bahima teachers, but, meanwhile, if Christian men sleep, it is small wonder if the Enemy is busy sowing tares.

That Nkole is looked upon increasingly as a country of importance in the Protectorate is proved by the growing number of Government officials being sent here. When Mr. Clayton and myself first arrived here in January, 1901, we found three officials here, two civil and one military (a lieutenant). We now have two civil officers, two military (a major and a lieutenant), an English sergeant, and a doctor. If, as it is proposed, two ladies should be sent here early next year, we shall be a considerable European colony. There seems some possibility, too, of a Sub-Commissioner being stationed here ere long.

I am anxious, if the way should open, to start a new European station at Kazinga, on the Albert Edward Lake. It is about five days' journey west of Mbarara, and would therefore be more than a fortnight's journey from Mengo. But it would form an excellent centre

for work in West Nkole. It is a larger place than Mbarara itself. Nkole is too large a country to be adequately worked from one single centre, being, as I think I mentioned in my last annual letter, larger than Wales, and with a population reckoned at something over 300,000. But a man stationed at Mbarara could reach any part of East Nkole in three days, while a second stationed at Kazinga would be within two days of any part of West Nkole. There is also a large district to the south-west, round Mount Mufumbiro, with a relatively dense population, but this is still in open rebellion,

and at present inaccessible. Possibly, eventually Nkole may have three stations, one at Mbarara, one at Kazinga, and one in the south-west, and each would be at least four days' journey from any other. There is, as everywhere, abundant room for expansion, if only the men were available. Meanwhile our work is to strengthen and deepen the work at the capital, and as opportunity offers, and whenever men come forward, to "preach the Gospel in the regions beyond." This past year affords a strong ground of hope and encouragement for the future.

II.—TORO.

From the Rev. A. B. Fisher.

Toro, St. Andrew's Day, 1902.

In Toro we have adopted the plan of allowing only Christians and catechumens to attend the Sunday morning service. For all others a bright mission service, conducted by my wife, is held in the large schoolroom, and, judging from the large Sunday attendance, is greatly appreciated. In order not to absolutely exclude seekers and others from the church, we invite them to attend the Sunday afternoon service, which is always short and evangelistic, and at which our Kabarole converts are baptized.

During the year we also commenced a children's Sunday service for girls and boys under ten years of age. This has been a great success. It is held at the same hour as the other two morning services, and is conducted by Miss E. C. Pike.

The Sunday service at Ngoma—the Namasole's place, about a mile away from Kabarole—has been attended by a congregation of about 400, and Holy Communion has been celebrated on alternate Sundays at Kabarole and Ngoma. The work there is in charge of Sedulaka Zabomukwata, who is an old and most energetic teacher.

The Rev. Apolo Kivebulaya has taken his full share in all the work during the year. All his training has been in the direction of making him feel that he is pastor of the Toro church and is responsible for the flock. He takes all the infant baptisms, marriages, and the simple service for the churchings of women, which has been introduced during the year. Apolo has also paid frequent pastoral visits to out-stations, and has been greatly used in cheering

the little bands of Christians to more aggressive work for our Master. He lives a holy, consistent life, his face is an inspiration, and he is greatly beloved by us all for his simple wholeheartedness and desire to win souls.

Throughout the year I have been responsible for the training of the male teachers, and I am sorry to say my class has never risen above thirty-three members. The class only remains with me for three months at a time; it is then dismissed, after a little examination, to the vacant outposts. We have had very good times together, and the boys have been very sharp in picking up information, but they, like most pupils, forget a lot before they return, after six months' work, for further instruction.

The order of classes at Kabarole is as follows:—At 8 a.m. we all (men and women, Christians and catechumens) meet in the big church for a service lasting half an hour. From 8.30 to 9.30 all candidates for baptism and confirmation are instructed in classes, the Rev. T. B. Johnson having a large general Bible-class at the same time, attended by the king and others. At 9.30 all the men troop down to the school for writing, arithmetic, &c. These classes end at 11.30, and then all the missionaries meet in my house for prayer and praise. At 2 p.m. classes form again until 3, and others among the women, who then learn writing, and Mr. Johnson's English class goes on till 4 p.m., which is tea-time in Kabarole. A monthly workers' meeting for Europeans is held at my house for the discussion of new plans and for gaining information about the individual work.

During the year the Toro Church Council sent out 176 male teachers and eighteen women. Some of these went to Nkole, Bunyoro, Bulega, Bamba, Bakonjo, and Songola.

The Christians have contributed for the support of their pastor and teachers Rs. 831, besides many personal gifts which did not pass through our books.

In the month of October an exhibition and sale of native curios was held in the schoolroom, as an encouragement to the people to use their hands. The king and chiefs acted as judges, and many of the prize-winners handed in their exhibits for the support of the church. We have invited all our Christians who are too poor to contribute money to our church funds to make things and bring them in as Christmas offerings.

Miss A. E. Allen arrived here in March, and immediately took over the dispensary work from my wife. We have lost some of our church members through death—at times regular epi-

demics seem to break out over the country, but I am happy to state that all the European missionaries have been quite free from illness during the year, notwithstanding the very trying weather which we have had.

As the possibility of starting industrial work in connexion with the C.M.S. seemed very remote, I induced King Kasagama to spend Rs. 400 on English tools, and with the aid of one of his own men as instructor, who has been trained for three years by Mr. Borup in Mengo, he has commenced a small industrial school for the training of his own Christian boys in carpentering and brick-making.

The work at most of our eighty-eight out-stations has grown during the year.

As the force of gravitation in great Ruwenzori, which literally draws down every cloud that appears on the horizon and scatters it over the land, so may the prayers of friends bring down clouds of blessing on these people.

From Mrs. A. B. Fisher.

Toro, Nov. 30th, 1902.

I trust I may be allowed to add, as it were, a postscript to my husband's letter to give a glimpse of the scholastic work at Toro, which I took over in May last, after my marriage, giving over the dispensary to Miss Allen, and the training of the women teachers to Miss Pike, for which work I had hitherto been responsible. In February we had the joy of sending out our first native women missionaries. As they had been attending my class twice daily for six months, one had a fair opportunity of judging, by their constancy and eagerness, of their worthiness of this calling; and, relying on the prayers that ascended for them, we felt that we could trust them to the guidance and protection of our Father in this untrodden and important path. Out of the ten sent, six returned immediately to their stations after the first settled period of six months' work; Hana Kageye, the chieftess, who went to distant Nkole, and another have not yet returned from their posts; and the remaining two are to be shortly married, one to a teacher now under instruction. From all of their stations we received most encouraging accounts of their teaching, visiting, and stirring up the baptized women to regularly visit the surrounding gardens. Their

example has stimulated others to offer themselves, and now a second party has been dismissed.

Now as to the school work. The daily attendance numbers, on an average, about 300. They gather at 8 a.m. for prayers and a short Bible lesson, then each teacher takes his or her pupils off to their respective classes. We have certainly adopted the American plan in not differentiating the various castes. There is the chief, dressed in his white linen, sitting on his little round stool, sharing a reading-sheet with a poor, skin-clad peasant; a woman who has just left her digging, with a wee infant strapped on her back, reading with her little daughter, who has not yet reached the age of clothing. And what a pandemonium! Each of these 300 voices, from the deep bass to the shrill falsetto, will be exerting its full vocal powers to sing out the weird Gregorian sort of chant which they set to the alphabet, syllables, or words of the various classes. At 9.30 a.m. the reading, or rather the singing, is over. It is a wonder how they can learn to read in such a hubbub, and yet they manage to do so fairly quickly.

The class-room now presents quite a different aspect; black-boards are brought out, and eighty to one hundred baptized men and youths will silently

be struggling with slates and pencils to form the words written on the boards. The higher classes are at the same time being taught dictation and composition. This is followed by one hour's arithmetic lesson, which is quite a novelty to them. When I started these classes I did not at first gauge the ignorance of my pupils, for I found they did not know how to form figures, or to transmit to paper anything beyond the number ten. I am quite sure Mr. Balfour never held on to his Education Bill more tenaciously than our prime minister persisted in his idea that twice two made twenty, and that thirteen should be written 103. However, he agreed at last, on an amendment, and when he had mastered notation, rubbing his hands, he exclaimed with delight, "Oh, what wisdom we have!" Others have made rapid progress, and in six months have finished the rule of multiplication.

In the afternoons I have a class at our own house for teachers, who I hope in the New Year will be sufficiently advanced to take over some of the classes from me, as it is not easy to keep different standards all at work with one teacher.

I should like to add a few words on

From the Rev. T. B. Johnson.

Toro, Nov. 27th, 1902.

In the beginning of June, in view of a little circle of five out-stations under native teachers having candidates awaiting baptism and admission to Holy Communion, I set out on a three weeks' itineration to make a round of visits, with a native Muganda teacher as helper in the questioning. The bright, joyous welcome tendered everywhere, and the gathering for services in places where they receive a visit from a European missionary perhaps twice or, it may be, only once a year, made one feel the opportunities very precious of bringing "good tidings" to memories not yet impaired with the use of pencil and paper. In most places, in the short stay between about 10 a.m. and sunrise next morning, when we were off, they had contrived to learn fragments of a couple of new hymns which we had just before received in print, namely, "There is no love like the love of Jesus" and "Whosoever heareth."

At Katwe, the furthest point of the tour, on the north shore of the Albert

book sales, which give an idea of the growth of the work. I have taught one of our boys to sell daily and bring in his account to me each Monday, on which day the teachers come in from the gardens for their supplies. A very busy scene may be witnessed on that morning on our *barazza*; sometimes it is more like a native bazaar than a European's courtyard, for the people in the gardens do not all possess shells with which to purchase their books, so the teachers bring in chickens, eggs, grass-mats, and, in many cases, boys and women come in to dig and cultivate for books. It sounds strange to be asked for "three chicken Matthews"; this means in exchange for the three cackling chickens they want three penny Gospels. This work of supplying teachers I do not entrust to a boy, as it affords an excellent opportunity of keeping in personal touch with them and inquiring about their work.

The number of books sold from July to November:—Reading-sheets, 2,134; Gospel portions, 675; hymn-books, 436; Prayer-books, 147; New Testaments, 25; Bibles, 32; St. Matthew's Commentary, 36; *Pilgrim's Progress*, 13; exercise-books, 489; three reams of note-paper.

Edward Nyanza, we prolonged our stay to two days to visit a village a short hour away along the shore, and also an island half an hour away by canoe. Both were inhabited by the strangely primitive Bakonjo tribe, and one young man, Muzingo (a son of the chief), the only one I have heard of with a knowledge of our kindred language of Toro, translated for me the Lord's Prayer into Lukonjo. He had started learning to read the alphabet at Katwe, and with his bright intelligence and winsomeness of face and manner, so different from the rest, one could not but hope for him that some day soon he may become the teacher of his tribe, and go further afield to its as yet unreached members scattered on the slopes of Ruwenzori.

After a few weeks another call came to leave the centre, Mr. Fisher being busily occupied with the building of the expected doctor's new house. This time it was from the west, across the Semliki River to Mboga, on the borders of the Pygmy Forest.* Since Mr. Kitching's visit there in January, fresh

* [See *C.M. Intelligencer* for January last, page 28.]

candidates had been prepared for baptism and Holy Communion, whilst three couples were awaiting matrimony. The Sunday was a very happy day for all, forty joining together for Holy Communion after the morning service, when the packed congregation numbered about 500 (most of them under instruction during the week in different stages), whilst in the afternoon followed the great service when twenty-seven were baptized, and at the close almost overwhelmed by the boisterous enthusiasm of the congratulations of friends.

From the Rev. A. L. Kitching.

Butiti, Dec. 6th, 1902.

Never till I had spent some months in a tropical climate did I realize of what a fierce struggle between life and death existence on this earth consists. But out here in Toro the war is ever before one's eyes, the continued strife between dissolution and regeneration, the living and the dead jostling one another in every spot, the meat of one the poison of another, death in the midst of life. The swamps, so fraught with death to the unwary European, and whose clinging mud may hug even an elephant to a lingering death, yet teem with myriad life. The little black-and-white bird called by the Natives *kiisamotuta*, from its flute-like note, the black water-vole (?), known here as "mud-drinker," the countless frogs with meditative croak, the gorgeous, stately, gold-crested crane, the rainbow-hued butterflies, all flourish in an atmosphere that is deadly to mankind. So with vegetation: from the plantain comes one only bunch of food, the succulent stem withers and dies, but from its roots issue new stems, phoenix-like, to produce in turn their solitary fruit and perish. The forests, too, are most fitly described in Tennyson's lines:—

"The woods decay, the woods decay and fall,
The vapours weep their burden to the ground,"

while yet the growths seem ever thicker for the rot.

Just in the same way one is struck with the slow growth of new thoughts, new ideas, fresh aspirations amid the death of old superstitions and vicious customs in the minds of the people themselves. Very swiftly has the Gospel tree spread its roots among the decaying trunks and branches of devil-worship and spirit-possession, and in many places is proving the genuine-

Mboga is one of the choicest spots in the Toro Mission, numbering among its Christians some of the most notorious evil characters of the past, who have been changed and kept by the power of God. It is impossible to look at the neighbouring tribes at their very doors, not yet evangelized, whom these people of Mboga must have closely resembled in the near past, and to listen to stories of cannibalism amongst them, without being struck with the greatness of the change.

ness of its stock by the fruit of altered life on many a twig and bough. Other branches have proved base and been lopped off, to the added strength and vigour of the parent stem.

The young Church of Toro has much for which to praise the Lord Who has called her into being, but also much of late to sadden and bring her to her knees. In these four "counties" of which I have charge at present, we are gladdened by an earnest desire for instruction on every hand, and again pained by grievous sin even among our teachers; we rejoice in new stations opened, in ears welcoming for the first time the Old, Old Story, and again grieve over other places vainly calling for a teacher, or again others refusing to be taught. Death has taken from us a valued and experienced teacher, but the willing mind that springs from the loving heart has sent us volunteers from among our own ranks. With one exception, all the teachers in this district are Batoro, only one Muganda remaining in charge of one of our most important stations. Yet at one time this district was taught, and Butiti itself populated almost exclusively, by Baganda.

Originally a part of Bunyoro, in Kabarega's days the province of Mwenge was regarded as a special preserve of that monarch's numerous children as pasturage for their cattle. It is only within the last three or four years that it has been added to Toro, with three other counties, the largest of which has its capital at Kikumu, the next at Kitagweta, the smallest at Nakabimba. At all of these, and at other places in the four counties, we now have teachers at work.

The history of Gospel-teaching in Butiti dates from about nine years

back. Since a Muganda, named Petero, first came to teach, there have been seven changes of native instructors, ending with the Rev. Apolo Kivebulaya, while Messrs. Fisher, Lloyd, Callis, and Ecob have spent various short periods at work here. During the *régime* of the Rev. C. H. Ecob a change of chief, owing to the suicide of the present chief's father, brought with it a complete change of population. Not one of the old Baganda under-chiefs now remains here, and the whole original population returned to Buganda. A new population is now growing up, but the place is still small, and can hardly consist of more than 400—500 people, almost all Batoro, or, as they always describe themselves, Banyamwenge. From among these we now have a congregation of some 250 on Sundays, while about 100—120 are reading in various classes on week-days.

I came here at the end of January last, and had at once to set about building a house. This was completed in just over four months, and as soon as I had settled into it we made plans for a new church, as the old one was tottering to its fall. It was the third built upon the same site: the first, of reeds, was burnt by Kabarega in the very early days of work; the second, also of reeds, fell down; the third, built of mud and wattle, but without European supervision, had lasted about two or three years. This was pulled down in August, and a temporary place of worship built with the materials, while a new church, much larger, upon the old site, was begun and now draws near completion. It will hold perhaps 400 people. Meanwhile on October 23rd, while on a short visit to Toro, I heard that my house had been struck by lightning and completely burned out. I at once returned and started on a fresh one, and the double building work quite prevents my doing any direct teaching by way of classes at present. I have also an increasing attendance at a small dispensary five days a week, which occupies more of my time. For the last five months I have been entirely alone, without even a native teacher.

When I arrived in January I found ten out-stations manned in the district, including the four county capitals above mentioned. There are now sixteen teachers taking their instructions from here, and reporting here, though sent out and supported by the Toro Church Council. Of these six are beginning work in new places. Six places are now vacant which have had teachers in past time, while many others are waiting to be occupied when teachers can be found for them. I am continually receiving urgent requests for instruction in all directions, and in some cases the people have had a small church built ready waiting for a teacher, even though none was in prospect.

Since my arrival here in January I have baptized sixty-seven men, women, and infants; there have been sold 760 reading-books, 215 Gospels, besides Bibles and Testaments, with hymn-books and other literature, and writing materials. There are now fifty-six catechumens in the district, by far the greater number under instruction being in the preliminary stages, and numbering, perhaps, 600—700. There are seventy-eight communicants, nearly all in Butiti. We have sent some seven lads in from the district to be trained as teachers, most of whom are now at work in various gardens. There is also one of the under-chiefs here, named Andereya Sere, who has for a long time taken an active part in the teaching work of this station, and now has determined, if God will, to definitely consecrate himself to the Lord's work, and so become in the future a candidate for the ministry of the Toro Church. I believe him to be a very truly converted man.

The work in this district as a whole gives promise of abundant fruit, if only in the goodness of God and by the prayers of His people our teachers be kept true. May the blessed company of God's faithful people at home ever draw closer and tighter the golden chains that bind us in Toro—poor inadequate teachers, and taught just emerging into light and life—about the feet of the Eternal Light and Life!

III.—BUNYORO.

From Mr. A. B. Lloyd.

Hoima, Bunyoro, Nov. 2nd, 1902.

There has been much ground gained during the year, and many fresh places have been occupied. There are now forty small out-stations scattered

throughout this district of Hoima only, and during the year we sent out eighty teachers. Our collections are nearly double what they were last year. However, baptisms are only very few in

advance of last year, the total being seventy-six this year.

Several important events have taken place during the past year.

Two very successful Teachers' Conferences have also been held during the year, one in December, 1901, and the last in September. It was most cheering for us all to hear of the many conquests of the Gospel in the villages throughout Bunyoro that these teachers were able to give to us. In several places they told us that the chief and all his people had declared for Christ, and that charms and fetishes had all been publicly burned. A most impressive scene was described to us by the teacher at Kibero (the great salt-mine on the shore of Lake Albert). For a long time past there had been steady opposition to the Word of God at this place; quiet and subtle it was and very powerful. The women were all forbidden to read, and threats were made to those who expressed any wish to do so; they were not allowed to attend the mission services. At last it came to the knowledge of the teacher that devil worship was at the bottom of it all, that the place was full of secret charms and strange gods, and that the witches and wizards of the place had pronounced doom upon all who went to listen to the "Words of the Book." The little band of Christians, together with the teacher, then commenced earnestly praying that God would put a stop to this wickedness and destroy the power of the Devil in their midst. The chief, though not openly opposed to the Word, seemed to be half-hearted, and it was feared that he encouraged the devil worship. To use the teacher's own language, "We prayed and prayed and prayed, we *strove* in prayer that God might give the Enemy into our hands, and that He might win the victory. I pleaded with the chief, and at last he told us that he had made up his mind that all charms should be burnt: we praised God night and day and still prayed to Him. Then the great day came, the chief had demanded all the charms and fetishes to be brought, and they were handed over to us Christians to do what we liked with. We piled them into a great heap, and then with the devil men sitting round daring us, we set fire to the heap, and while they burnt we sang that hymn,

'My peace I leave with you.' Thus, as Jesus told us, He would dwell in our hearts for ever and give us rest, so we found it. Then the wizards all said that we Christians would have trouble, and the vengeance of the evil spirits would be upon us, but we prayed to God and rejoiced that the charms were all burnt. That night a goat was eaten by a crocodile, and all the devil men laughed and said, 'It is the *bachwezi* (the gods), it will be one of you that will be taken by a crocodile to-night,' but we still prayed to God, and still we rejoiced, and that night no one was hurt, and we knew for sure that the devil men had lied. Then the whole village rejoiced, and great crowds came to the church to learn more of the Words of Life when they saw that the charms could not harm us. And now," said he, as he finished his wonderful story, "all have freedom to learn about Jesus Christ and no one is hindered, for the power of the Devil is gone now." Many such stories of victory were spoken of at these two Teachers' Conferences, and gave us great joy. At both of these Conferences Mr. Farthing* was with us, from the Eastern Provinces of Bunyoro, and most of his teachers.

Another great event for us in Hoima has been the opening of our fine new church. It has been built entirely by the chiefs and Christians of Hoima, and really it is a splendid building. It is the first of its kind in Bunyoro, and has called forth much astonishment from all the people. It has been a very long time building, chiefly, I think, on account of the great amount of work that the chiefs have had on hand for the Government. The finishing touches were given by all the Christians in one huge effort. About 500 people, men, women and boys, came all on one day to finish it off, so that we might have services in it, the old church being so very small that more than half the congregation was always outside; and so it was finished, and on the following Sunday we held our first service there. The place was crowded, and many had to sit outside. This has been a great event for Bunyoro, and I think will lead to a big forward movement.

Another most important change that has taken place has been the giving of a new king to Bunyoro.

* [Mr. H. H. Farthing died on January 11th. See *Intelligencer* for February, p. 124, and May, p. 359.]

A surprise and a delight this has been to everybody. Yosuja Kitaimba, the former king, was young and weak, and a very serious hindrance to the advancement of the country's good, so much was this the case that at last the big chiefs went in a body to the Sub-Commissioner and asked that he might be removed and a new king given them. They selected a young prince (son of Kabarega) about twenty years of age, a man full of power as a chief and leader of men, and above all a most devoted servant of Christ. There is no one in the whole of Bunyoro who has done more for the advancement of Christ's Kingdom throughout the country than Andereya, who has now been made king in the place of his brother. He is a most zealous worker, and always ready to fill a gap, or walk eight or ten miles on a Sunday to take a service in a little village. Constantly he did this, and it was delightful to hear him give a report of his Sunday visits to those places. He always went quite alone, and would start off in the early morning, talk to the people in the village and collect them together, then have a short service with them, bid them good-bye, and commence his lonely tramp home full of heartfelt joy at having done the Master's will. And now this faithful servant has been made king, to his intense surprise, as he knew nothing whatever of the contemplated change. The future, therefore, for Bunyoro is bright indeed, and during the next year we look for even greater things.

From the Rev. H. W. Tegart.

Bugoma, Nov. 1st, 1902.

The Bugoma Mission is almost a new work, for it is only about three years ago since Mr. Fisher placed a teacher here. Then about eighteen months ago some nine persons were baptized, and of these two were sent to teach in outside schools and two teachers from Kawola were sent to other places. When I arrived on April 13th of this year, I was enabled to re-man some of these places, which had fallen vacant, and also to open two additional places, with five Baganda teachers I had got from Gayaza, where I was first located. So that at the time of writing we have eight stations in Bugoma. Had it not been for the new Bulega district we would have had Bugoma now well in hand. But that would have made us

Alas! there is always a dark side to missionary work, and I fear sometimes in writing our annual letters we are apt to pass it over, and only write of the successes and glorious victories of Christ's triumph. Our Master always allows this dark side to be present before us, to keep us constant in humble supplication to Him. During May and June of this year I took a long journey of inspection through the country to the north of the station Bugungu, and from the day I left, travelling through this great district fourteen days, I only found one little village where the Word of God was preached, and am thankful to say that this village is right in the very heart of the district, and that the chief and many of the people were trying to be real followers of our Lord Jesus. The light will spread we know, but how slowly!

I was deeply interested to read the two letters from Thornton and Crabtree in the September *Intelligencer*, and I should like, in closing, just to say that Wadelai must be the next station to be occupied from here. I should suggest temporarily, and from there to spy out the land between Wadelai and Gondokoro, with a view to building a permanent station in the most populous part of that district. I have been surprised to find how many of the Ganyi people north of the Victoria Nile understand Lunyoro, and a number of Wanyoro are constantly journeying as far as Gondokoro, and Lunyoro, in all probability, is understood by many of the people there.

feel too comfortable; far better to leave fields at home so that those who would not go abroad may feel their responsibility and fill them up. The work in Bugoma is steady, there is not much increase except in the central station, where the Sunday attendance has risen from seventy to 220.

I was for four months after my arrival superintending the building of the station. Then, feeling strongly that there was scarcely enough scope in Bugoma for a European, I decided to cross the Albert Nyanza and see what could be done in a large district called, by the people of this side, Bulega, but which I found contained seven independent chiefs calling themselves kings, and with three languages in the district.*

* [For an account of this journey see *Intelligencer* for February, p. 115.]

I was the first Christian teacher to enter the country, and in most of it the only European who had ever been there, and yet I was, on the whole, cordially received. It is the country through which the Cape to Cairo Railway will pass if it is ever completed, and it is even now a base for trading with the tribes to the north and west with English goods.

As a missionary base, I could imagine no better site than Fort Mewa, or a little further south, for attacking the tribes along the western shore of the Lake; and also as a base for other work amongst the Lendu people to the north and Bambutti to the west, or even the Nyamnyam people, for besides being high and healthy, it is only one day's sail in a canoe to Kibero on the eastern shore, where there is a post-office.

I was fortunate in winning the confidence of two of the chiefs, so much so that, when some Baganda elephant-hunters practically raided them in the name of the government, they came over to consult with me, a thing unheard of for them to leave their country. I was the means of restoring one large tusk to one chief and getting the other's canoes restored to him, with the result that they told me to send as many teachers as I liked and they would protect them. I was especially pleased because they stayed here a fortnight and were almost daily in church, saw baptisms, and generally got to know us thoroughly.

Since July, when I crossed, I have been able to send fifteen teachers to the different places. Three were kindly given to us by Mr. Lloyd and two by Mr. Fisher.

IV.—BUSOGA.

From Mr. E. C. Davies.

Kamuli, Nov., 1902.

About November last the Mengo Church Council decided to open a European station at Budiope, in North Busoga, "because there are so many people there." The Mengo Executive Committee located Mr. Wilson and myself to this work, and we arrived here in January and February respectively of this year, making Kamuli, the chief's headquarters, our station.

A word as regards the country of Budiope. It is the largest division of Busoga, and extends up to Lake Chioga on the north. Its southern border is about thirty miles north of Iganga, on the west it is bounded by the Nile, on the east by the Mpologoma River. Probably it is the very best part of Busoga; it is very fertile, and has never suffered badly, as South Busoga, from famine or plague, and is therefore well populated. Also the people are exceptionally intelligent and friendly.

It has never before been occupied by Europeans, but work of a very intermittent kind had been carried on in the country for the last five years. Two really good stations existed before we came here, one at this place, the other ten miles off. At both of them quite a good work was going on, some having been baptized and others still reading. Both were manned by teachers sent to us from Mengo. The country is ruled over by Yosiya Nadiupe, a young Christian chief, a lad about fourteen, and is

rated by Government for hut-tax purposes at 14,000 huts.

A few words about the rest of the district of North Busoga, Budiope being only a part of it, the countries of three other Basoga chiefs falling under our jurisdiction.

Tabinguwa is a typical old Basoga chief, and hates the new customs and the religion that has introduced them right heartily. He is a great drunkard, and through his people a great thief, he doing the part of receiver. His people are much as he, and his whole country is in a miserable state in all ways, and our work here is most poor. We have two teachers at work, but not one in his country is reading for baptism. Probably those who want thus to read clear out and serve another chief.

Zibondo is a much younger man, but quite as hostile to our work. He is a wealthy man and has a great number of wives and much cattle, he too drinks heavily. He knows full well the teaching of Christianity on these points, and loathes it as well as fears it, as all probably recognize what a power it is, and know that some day it must conquer. In his country, also, we have two teachers, and one, we are glad to say, has been most successful in his work. During the year six have been baptized, and others are still reading for the purpose. It is a bright spot in a dark country.

From Miss E. L. Pilgrim (Nurse).

Iganga, Busoga, Nov. 21st, 1902.

It is now fifteen months since Miss Brewer and I arrived in Busoga to begin work amongst the women, though I have actually only spent one year at my station, the first three months being spent at Bukaleba.

Looking back upon the past year we feel we have much cause for praise and thanksgiving. Perhaps at times things have looked dark, for we cannot help seeing that the chiefs as a whole are against us, and would gladly see us leave the country, but in spite of all this much progress has been made.

The work amongst the women and children has, of course, been our special work. It is very much easier for a man or boy to come and read than for women or girls; they have not the same freedom, and are much afraid of their chiefs and husbands.

In one enclosure quite near us there are about 100 women, and not one of them is allowed to read. We visit them and try to win them, but without result. We are longing for the day to come when the chiefs as a whole will be on our side. Then will dawn a bright and glorious day for Busoga, but meanwhile we are seeking to sow the seed beside all waters, knowing that if we are faithful we shall reap in due season a glorious harvest of precious souls. Even now we are getting the first-fruits, for we have many more women reading for baptism and confirmation than in past years, and the number attending the Sunday services has been greatly on the increase.

We have three Baganda women who help us in our work. One, Rebeka, has done a splendid work amongst her Basoga sisters. She is now leaving us for further training in Mengo. We shall miss her very much.

We have classes for baptism both morning and afternoon, and many of the women are also learning to write. As a whole they are perhaps not as bright as their Baganda sisters. I think the reason is they have for so long been downtrodden.

Medical Work.—This work is on a very small scale at present. The Heathen are, as a rule, very superstitious, and are afraid of European medicine, and have far greater faith in their own native medicine and charms. This prejudice will, of course, be over-

come in time. Our Christians and readers come daily for medicine, and one has no difficulty in making them take it.

The Heathen place great faith in their *balubare*, or gods, and wherever you go you see these little shrines built of grass, something in shape and size like a bee-hive.

The terrible scourge of sleeping sickness has carried away a great number of Basoga. It is very sad indeed to see the sufferings of these people and feel so powerless to help. The people have such a dread of this sickness that they care not what becomes of the sick ones. Mothers and fathers desert their children, and children desert their parents. They are turned out of the house and have to live as best they can. They go into the long grass and live on roots or any green food they can procure, for no one will take them in. We are hoping some cure may be found very soon by those who have been sent out to investigate the disease.

Open-air Meetings.—These we started quite lately, and the result has been far more successful than we anticipated. We have in this way preached the Gospel of the Lord Jesus to many who would not otherwise have heard it. Every third day we have a big market held quite near us. To this market come hundreds of people from far and near. We try to go to them once a week; it is a splendid opportunity. We arrive there before the buying and selling begins, and sing and speak to them, and it is most wonderful the attention we get, and we can but pray that the seed may find an entrance into some hearts.

Visiting in the Gardens.—This is another part of our work which has been owned and blessed of God. Twice a week we meet together after morning service and arrange where we shall go that day. Every teacher and the Christians who are able take a certain garden or district, and our work is to try and get hold of the men, women, and children by teaching them to read and by persuading them to come and be taught. It is quite an easy matter to get from ten to twenty, or even more, around you, all trying to read their letters, and this is the work which tells, we believe, and which is bringing the people to us.

V.—KAVIRONDO.*From the Rev. W. A. Crabtree.**Masaba, Kavirondo, Oct. 14th, 1902.*

It will be well to divide this letter into several sections.

School Work.—We have found that for regular instruction it is necessary to board boys. For the present we have eighteen boys, and they are beginning to get too many without more oversight than we can give them. Several more have been here for short periods and left for various reasons. We have also three Bagweri girls, for whom we find employment on the compound.

There is wonderful progress made in many things, and an evident desire to do right, for which we do praise our loving Master. But the Devil, too, is at work, and there is a lapse back of one and another. Stealing and laziness, which includes all kinds of dirty habits, are the Devil's chief agents.

Dispensary.—This has not been attended as one could wish. The people are so intensely shy about coming that I have even known a young lad with bad itch run away rather than be given a little ointment to apply himself. Some ten miles north, amongst a different clan, we had more patients, mostly children, and an excellent opportunity of starting a school in that way. We have built a rest-house there; but present regulations do not allow of our leaving this station to spend a few days there as we feel able. I am thankful to say that the shyness is in no way due to our want of success in treatment, but solely to the clannish ideas of the people. They are afraid and suspicious of every one.

Dispensary work will be the backbone of what is done in Kavirondo amongst adults; and I say this confidently despite the poor attendance here. Nothing else can so permanently draw the people to the mission station or the camp of an itineration, or cope

with the clannish, disintegrated Kavirondo elements. If one is detained by other work or laid up, they tell each other that you will not see them, and in a day or two your dispensary patients have disappeared.

Translation.—St. Mark's Gospel is roughly drawn up, and Scripture stories are being translated. The narrative style of the Old Testament is exactly suited for this language; the New Testament Greek is not.

The Scripture lessons as prepared by the Christian Literature Society for India on the Life of our Lord are an admirable selection, and I trust our Bishop will approve of our using them. They omit those explanatory dependent sentences which so abound in the Greek, and which do not affect the main sense. In fact, to translate them at all into such a language as this, one has to omit them from the main sentence and then insert them as a principal sentence at the end.

We read with pain and grief of the sore straits of the Society for men, but the Society took Africa as its first care. It cannot be said that the Church Missionary Society is a power in the two Protectorates anywhere east or north of Busoga and Bunyoro, and right down to the coast-belt there is but the Kikuyu work, with a southern fringe at Taita and Taveta, very near the coast by comparison. In all this vast region the stations are less than the fingers of one hand. Yet there is not lacking considerable information about at least the more northern parts; nor are there wanting parties of traders and mine-prospectors, who are slowly but surely covering the face of the land. Pray the Lord of the Harvest, and let this omission be wiped out with all speed, for the coming of the Lord is at hand.

VI.—USUKUMA.*From the Rev. F. H. Wright.**Nassa, Nov. 21st, 1902.*

Owing to death, and to other causes, none of the men who have been stationed here in the past have been able to return for a second term of service. It was therefore with a feeling of deep thankfulness that I found myself once more amongst the familiar scenes on my return last year after

furlough, accompanied by my wife, the first white lady to reach the southern shore of the Victoria Nyanza. The astonishment of the Natives, both Christian and Heathen, at seeing a European missionary return to them was almost pathetic, and barely exceeded by their wonder at the white woman. I am thankful to say that the

experiment of bringing a European lady to this place, 250 miles from the borders of civilization, and with such a bad reputation for malaria, has hitherto been a success.

Knowing the language I was able to start work at once, and held classes for the teachers and Christians, besides giving an exposition at daily morning prayers at 6 a.m.

With the hearty co-operation of my colleagues we have slightly altered our Sunday services. We found that holding a service for Christians and Heathen together had several disadvantages, amongst others that the Heathen hearing us pray for the chief, Kapongo, thought we were praising him! We now, therefore, hold an early service for the Christians—and, of course, any others who care to come—at which we have Morning Prayer and sermon, and later on an evangelistic service specially for the Heathen. We leave this service as much as possible to the Native Christians and teachers to conduct, and I am endeavouring to lead these to copy our European methods less, and conform more to native customs in giving their instructions. The attendance at the early service averages forty. At the latter we have recently had our reading-place crowded out.

We have restarted our Saturday evening prayer-meeting, and also now have weekly collections. The amounts given, about 8*d.* each Sunday, seem small until we consider the extreme poverty of the people. The offertory is mostly in red glass beads, but recently one of the Christians put a rupee into the collection. Remembering that a man's wages for a month are only three rupees, such an amount being given is not bad.

We have lost by death our chief native helper, the first convert of the Mission, William David Mbassa, after many months' illness. He had the respect and sympathy of both Heathen and Christians alike.

A great deal of my time has been taken up in building a house to live in. I have been glad, however, of the opportunity this has afforded me of mixing with the Natives and getting to know them and their language more perfectly. By working with them they lose their shyness, which is such a hindrance to conversation in visiting.

Mrs. Wright is holding a class for women; about ten attend more or less regularly; they are in various stages, from the alphabet upwards, and they all wish to be taught by the European lady.

Probably as a result of having had to use Swahili reading-books and tentative translations when the work was first started, but chiefly because of the limited intelligence of the people here, I find that even those Natives who have been able to read well for years understand little of what they read.

In June my wife and I went on a preaching tour to a thickly-populated district called Ntussu, inhabited by Basukuma. We found the people at first very timid and shy, but when once they discovered we were their friends, they soon became most willing to come and see us, and were anxious for us to stay with them. A magic-lantern I took was a great attraction. Surely it is impossible for people in England to realize the solemn feeling which is in the missionary's heart as he stands before such audiences as we had continually to listen to us—naked savages in the lowest stages of barbarism, of the earth, earthy, sensual; with no desires above the gratification of their bodily appetites; so ignorant that it takes months of continual teaching to give them the most fragmentary idea of our religion. One evening, returning from a lantern service, I remarked to a Christian man, who had been helping, that our work was very hard. He replied, "Yes, they don't understand; but I often think of what you said once, that perhaps some one, a little lad, for instance, who is present, will think of what he has heard, and in future years hear more and believe." If we do nothing else on these preaching tours, we teach the people by our conduct to associate all that is friendly and kind and gentle with the Name of Jesus Christ.

A fact which has a depressing effect on the missionary is the sight of the large population, scattered over vast tracts of country, still unevangelized. Fortunately, although we have no postal arrangements, news travels fast, such items as the fact of my return having reached a Nassa Native at Kilimatindi, 500 miles away. May we not hope that some of the eternal truths we teach may likewise be carried to places we have not been able to visit?

FIRST ANNUAL REPORT ON THE SOCIETY'S WOMEN'S WORK.

THE Church Missionary Society has not hitherto, during its Anniversary proceedings, issued a separate statement as to its Women's Work abroad and at home, yet such work has always been an integral part of its operations. The Society has never lacked devoted women ready to minister of their substance to the Lord, or to join with His other disciples in prayer as on the day of Pentecost, or like Lydia to manifest open hearts by open hospitality, or like Dorcas to labour with their hands, or like Philip's daughters to evangelize, or like Priscilla to teach inquirers the way of God more perfectly, or like Phoebe to be servants of the Church and succourers of many, or like Mary to break an alabaster box of some precious fragrance at the feet of that Saviour Who is still despised and rejected by so many upon earth.

Owing to the condition both of the Church and the World, the help of women was first given to the C.M.S. in its home work—the spreading of information, the raising of funds, and other numerous forms of consecrated energy. Then, as doors abroad opened, began the work of missionaries' wives, who went forth side by side with their husbands, not seldom facing that separation from their children which casts all other missionary privations into the shade, seeking to raise a standard of Christian family life amidst the degradation of manhood and womanhood around them, and taking as far as might be a share in direct missionary work. Subsequently the work of the unmarried woman missionary began, and has since grown until it may truly be said "the women who publish the tidings are a great host." Since 1820, when the first single woman went as a C.M.S. missionary to Sierra Leone, we have sent forth no less than 617 such, of whom 382 are at present on the roll, and, together with 375 wives of C.M.S. missionaries, make a total of 757 women from England or the Colonies engaged in the foreign side of the work on which we report to-day. In addition, there are the missionaries of the C.E.Z.M.S., and many of those of the Z.B.M.M., who, though not dependent on the C.M.S. for maintenance, or working under its direct control, are most closely associated with its work in India and Ceylon, and in the Fuh-Kien Province of China. Yet, great though these numbers would seem to the men of mighty faith who brought the Society into being in the days of closed doors abroad and an unresponsive Church at home, the supply of women missionaries is wholly inadequate to meet the calls which come to us from the foreign field. Year after year appeals from some district for five or six women to carry on already undertaken work can only be met with a reinforcement of one or two: what this means in the mission-field only those who have been there can understand.

To realize the importance of women's aid on the home side of foreign missionary work is easy, for it is demonstrated before our eyes. Where should we be without the tactful co-operation of the great army of women who hold office as parochial secretaries or treasurers (thus relieving the over-burdened clergy), or who work our Missionary Unions and Junior Associations and Sowers' Bands? Where should we be without the far larger army of women who, though holding no titular office, work and give and pray on behalf of the cause they love?

But there are those who, whilst welcoming the work of women at home, deprecate its expansion abroad, some on the ground that English women should not be allowed to face the perils of missionary life, notably in such a land as China; others on the ground that money is better spent in sending forth men, except to those countries where the seclusion of women is so complete that none but their own sex can reach them. To such we answer:—English women who have a right to the full message of the Cross of Christ claim with a holy insistence which will not brook denial their full share in the reproach of that Cross, and in the proclamation of it. It is not we who call them to face privation and peril, their call is from God, and whilst it is our place to see that all due precautions are taken for their protection, and that their zeal is tempered with discretion, we have not the right, did we desire to do so, to withhold them from obedience to their Master, to exclude them from a privilege bestowed upon the whole Church. And a missionary's life is not all hardship and desolation. Hear the quiet testimony of a young C.M.S. missionary writing to her home friends from China. Circumstances, not foreseen by us, had

left her for a time with only Chinese companionship, on an island some distance from the mainland. She writes:—

"I wish some of those who think life must be a dreary thing when one is depending on only Chinese for human companionship could be here for a while behind a curtain or in an invisible form; they would, if they had any penetration, see the mistake. I have here some of the gentlest, sweetest young women you can imagine. I am sure you would not find English girls so trustful of, and confiding towards, an almost stranger, as three of these girls are; and they are never tired of learning. Then the matron is a very reliable woman, a little stern perhaps, and not very lovable, but good and tried. I can always have something to do, and at meal-times or resting-times my thoughts are away in the homeland almost before I know. . . . If I do not want my own thoughts for company I have poetry, George Herbert, Tennyson, Browning, &c., and history and other men's thoughts of life, and the Word of Life; and always, as Archdeacon Moule writes so beautifully in the September *C.M. Intelligencer*, the 'access to the Father,' from the street, or the crowded house, or quiet room, or lonely hillside; and if I want to see an English face, I have a good looking-glass. I have a few good story-books, too, which bear re-reading, and the missionary magazines, and a newspaper, to keep me conversant with the 'history that is being made.' I read in the *Times* of that gorgeous Coronation in Westminster Abbey, when staying in a poor little preaching-place in the south of the island, just a mud room. It suddenly struck me what a contrast there was between the two 'houses of God.' I am afraid this is all too much about myself, but some of you have been giving me such undeserved pity because I am alone here for a little while, that I want to show you what a happy life it is."

To those who would substitute increased male agency for women's work, we ask, firstly, and it is a question that has in it a ring of pain—*Where are the men?* And, secondly, in how many countries could men, if we had them, effectually do women's work? Not, of course, in Ceylon and India or in Moslem lands where the zenana or harem system prevails, but also *not* in Sierra Leone, or the Yoruba Country, or on the Niger; *not* in Eastern Equatorial Africa, and particularly *not* in Uganda; *not* in China, and *not* even in Japan. In every non-Christian land, the moral tone is so low that work on lines common in our home parishes would be impossible; women must go to women, or the women must be left unreached. When it is remembered that, beside the value of their own immortal souls, women in the East, degraded and down-trodden and despised though they are, have almost limitless influence in family matters, and are invariably either the greatest help or hindrance to the spread of the Gospel among men, it is not cause for wonder that the great Decennial Missionary Conference which met at Madras in December, 1902, urged in its Appeal for Additional Missionaries that the number of women sent out should equal the number of men.

It is a happy practice in C.M.S. to blend its women's work closely, both at headquarters and in the field, with all its other operations. The department which deals with offers of service is one, whether the candidate be male or female, the Foreign Department which administers the work for the Committee is also only one, and in the field the bodies which hold authority delegated from the centre hold it for men and women alike. But the Committee sincerely value the advisory aid of women (whether at headquarters or in the Women's Conferences now formed in most of our mission-fields) in all matters pertaining to their share of the work, and desire to see such aid still further developed and utilized.

The educational work undertaken by the Society's women missionaries ranges from the simplest village day-schools up to fully-equipped High Schools and Colleges, where pupils can, when desirable, be prepared for University examinations. Foremost in importance amongst these are schools for the daughters of Native Christians, such as the Annie Walsh School in Sierra Leone, the Girls' Seminary at Lagos, the Sarah Tucker College at Palamcottah (which has no less than forty-three branch schools, partly for non-Christians, under its supervision), the Christ Church Boarding-school in Calcutta, the Alexandra School and the Middle Class Girls' School in Amritsar, the Girls' High School at Agra, the Girls' Boarding-schools at Jerusalem, at Bethlehem, and at Fuh-chow (the two latter long carried on by the late Female Education Society), and others too numerous to mention. Then there are schools, such as those at Osaka, at Chundicully and at Colombo in Ceylon, and in Cairo and elsewhere, partly for non-Christians; and such orphanages as those at Benares, and at Clarkabad, and at Nazareth, and at Rose Belle in the Mauritius;

and schools with strong industrial aim, such as that at Onitsha on the Niger, and hostels for girl students studying at non-Christian colleges, such as those doing such remarkable work at Tokyo, in Japan. In several institutions native teachers are trained for Government certificates, and go out subsequently as true missionaries to their own people. There are over 38,000 girls now receiving Christian instruction in the schools of the C.M.S., and every year sees many baptisms from among them. The possible influence of these children upon others is strikingly illustrated by the fact that last year a little Japanese girl, who had only been a pupil in a Sunday-school, was the means of the conversion of her mother and three elder brothers. The wonderful work of training Christian women as teachers in Uganda is developing every year. Besides a large centre at the capital, there are local centres at Ngogwe and at Gayaza, and others are about to be opened. Some 352 Baganda women are now working as Christian teachers under the Church Council. The station classes so largely used in China, where Native Christian women come for a three months' course in reading and Bible-study and doctrine, are another interesting form of educational work.

Turning to medical work, the Society has now sixteen lady doctors on its staff and thirty-two trained nurses, a number which needs not merely addition but multiplication. There are also two women missionaries attached to Medical Missions to follow up the evangelistic efforts of the doctors and nurses. There are women's hospitals at Julfa, near Ispahan, and at Yezd (also in Persia), at Multan, at Dera Ghazi Khan, and at Islamabad, in Kashmir. In China one is opened at Hok-chiang, and another is in prospect at Fuh-chow. There are also women's wards in several C.M.S. hospitals, notably in that at Hang-chow. Much itinerating medical work is also done, and there are numerous branch dispensaries carried on by partially-qualified women under the superintendence of a doctor. The results of medical work in relieving suffering and breaking down opposition are so great that the direct conversions and baptisms resulting from it are sometimes overlooked, but the story of the work at Julfa shows how full and definite is the spiritual outcome of medical work even in a bigoted Moslem land. The Society, through its Medical Mission Auxiliary, has now opened a Medical Training Home in Bermondsey, in charge of a lady doctor and trained nurse, where all outgoing women missionaries have lectures on hygiene and nursing, and are given three months' experience in Medical Mission work.

But the greater number of C.M.S. women missionaries are engaged in work which is neither directly educational nor medical. There are scores of women evangelists visiting in Indian zenanas, itinerating amongst Chinese villages, teaching intelligent Japanese, bringing the love and liberty of the Gospel to Moslem women in the uplands of Persia and the "holy fields" of Palestine, penetrating into "darkest Africa," East and West and Central, with the Light of Life. There are others whose task is not so much themselves to evangelize as to teach and train those already baptized, that they in turn may be witnesses to their own tribe or race. For however needful the work of foreign missionaries may be, the myriad women and children of non-Christian lands must be reached by their own kin, and it is to the women workers from amongst the Native Christians that we must mainly look. There are over 1,600 such now engaged in C.M.S. work abroad, besides many earnest helpers who hold no office in the Church.

In conclusion, we would press upon those women members of the Church of Christ before whom this statement comes their own overwhelming privilege and responsibility in this matter. For them, as for us all, the love of Christ, once realized, must be a constraining power. To them, as well as to their brethren in Christ, is committed the ministry of reconciliation. To them, as to the women gathered at the sepulchre on Easter morning, is spoken, "Go, tell." The Church is waiting for the sanctified service of women in her work at home for the support of Foreign Missions. The world is waiting for women messengers to bring its suffering women "good tidings of great joy." The Lord Himself is waiting for handmaidens to do His will. He has spoken to many; He speaks still to some who know Him, but have not realized this fresh claim of His as yet. Ours is the privilege of echoing His desire, humbly, but with an intensity bred of a burning sense of need. "The Master is come and calleth for thee." Yours is the privilege of response. May it be what Mary's was: "As soon as she heard that she arose quickly and came unto Him."

THE MISSION-FIELD.

Sierra Leone.

ON April 8th the Cathedral Church of Sierra Leone was re-opened by Bishop Elwin. His Excellency the Governor and Lady King Harman were present, together with a large number of Europeans and Africans. The Bishop preached from 2 Chron. vi. 41 and vii. 1. A sum of £4,000 (half of which has been contributed by the Native Christians) has been spent on a new roof, clerestory windows, and thorough renovation of all the stone-work and interior.

Western Equatorial Africa.

At Oshogbo, in the Interior Yoruba Mission, there is a very promising work. The Rev. T. Harding, of Ibadan, baptized twenty adults there a short time ago. Three of the adults were from Ada, a village about four hours and a half from Oshogbo, where an Ibadan Christian (a voluntary worker) has taught a good many persons, seven of whom were baptized in the spring of last year by the Rev. R. S. Oyebode (see *Intelligencer* for July, 1902, p. 522). At Obagun, a town fourteen miles from Ada, there is, Mr. J. McKay says, an interesting work going on. Some twenty-five to thirty children are being taught in addition to a few adults. Before his return home on furlough Mr. McKay sent two students fortnightly to take the Sunday services and school, and the king, who has already built a church, is most anxious to have a resident teacher. At present an old Ogbomosho Christian is doing what he can to instruct the children.

At Akwukwu, an out-station of Asaba, on November 23rd, the African pastor, the Rev. J. Spencer, baptized a young man of Isele-Azagba, whose story he relates as follows:—

During the earlier part of 1902, this young man, who was suffering from a complaint in his legs, went and stayed with an Akwukwu Christian in order to be treated with native medicines. During his four months' stay at Akwukwu he not only learned to read Ibo, but was also brought to repentance and faith in the Lord Jesus. When going back to his home he was supplied with Ibo sheet lessons, and was advised to do his best to teach his fellow-townsmen. On his return he began to

teach and preach with zeal and earnestness. Already his efforts are being blessed, for about thirty of different ages meet regularly every night to learn. On November 20th, during my visit to his town, he applied for baptism. Could any one forbid water that such a young man should not be baptized, who had given evident signs of having been born of the Spirit? I could not, and so he went with me to Akwukwu, where he was baptized on the next Sunday.

A catechist has been transferred to Isele-Azagba from Atuma to help in developing the work and to occupy this station on the line to Idumuje-Ugboko.

At an ordination at Lokoja on April 26th, Bishop Tugwell admitted to Priests' Orders the Rev. J. J. Williams, African pastor of Gbebe.

The Rev. J. L. Macintyre in January last returned to the Niger Mission, where he worked from 1896 to 1899, having laboured at Old Cairo in Egypt since the latter year. On his return to Lokoja after the lapse of nearly five years he was struck by the far more marked militant spirit manifest among the Mohammedans. Writing on March 2nd, drawing a comparison between 1899 and 1903, he says:—

Then Mohammedan and Heathen lived amicably side by side, and it was not easy to know which was which as far as outward appearances went. Now Mohammedanism seems to be making a bold effort to capture the whole town. A large mosque stands in the middle of

the market-place, and every Friday the native king attends in state with gaily-decked horses and accompanied by the firing of guns, and altogether the adherents of Islam seem bent on impressing every one as much as possible.

Uganda.

Reference was made under "Editorial Notes" last month to a letter from Bishop Tucker alluding to certain reports which had reached England of declension and failure in the Uganda Mission. The Bishop was on a long tour of inspection, confirmation, &c., and wrote from Hoima, in Bunyoro, on March 13th:—

You may remember that during the latter part of my stay in England reports reached us of declension and failure. Since my arrival in Uganda I have most anxiously considered what grounds there were for such a pessimistic view of things as that which last reached me before leaving home, and I am bound to say that, looking at the work as a whole, I fail to see any ground at all for such a gloomy statement of affairs. On the contrary, ever since my arrival in Uganda I have daily had fresh cause to thank and praise God for all that He has done and is doing.

For several years we have had before us the prospect of the completion of the railway and the consequent inrush of outside evil influences. This is now fully upon us, and the way in which the Baganda are meeting the new influences at work surprises me and fills me with thankfulness. There has been no falling off in the number of candidates for baptism and confirmation. The income of the Church has made a great leap forward, and teachers are not more backward in offering for service than in the days gone by. The wonderful way in which Bunyoro and Nkole have been opened up to us, and the way in which the peoples of these two countries are coming under Christian instruction, is one of the marvels of these times of blessing which God has been giving to us in recent years. The work among the women, too, is one of the features of the work which cheers and encourages me perhaps more than any other. Large numbers of women are not merely under training as teachers, but actively engaged in the work of evangelizing their sisters.

The result is that in many places the number of female candidates for confirmation exceeds that of the men. The educational work, too, is making great strides, as also is the medical work.

I do not mean to say that there are not shadows in the picture, but the shadows only heighten the lights. There are those who did run well, but who have gone back; others who have been hindered. But still, while one sorrows for them, and ceases not to pray for their restoration, one cannot but thank and praise God for all the vitality of religion and the devotion to Christ as Lord and Master which one is permitted to see on every hand.

I know that the letters to which I referred in the beginning made somewhat an impression at the C.M. House at the time they were received, and I am therefore anxious that you should know what my impressions are after having seen some of the work, and that, too, after an interval of some two years.

It was, I believe, stated that certain of our people had gone over to the Roman Catholics. I have inquired carefully, and cannot hear of any who have done so, unless to escape from the judgment of our Church Council on account of some moral delinquency. On the other hand I hear of large numbers of the Roman Catholics coming over to us (only last week I heard of five great chiefs in the province of Bwekula), not to escape ecclesiastical censure, but to relieve themselves of an unbearable tyranny. No! I believe the tendency is from Rome towards Protestantism, and not from us to Rome.

The Katikiro has contributed to *Uganda Notes* some articles on "How Religion came to Uganda." Apolo Kagwa wrote in Luganda, and the matter was translated into English by Mr. C. W. Hattersley, now at home on furlough. The Katikiro says:—

The religion of Jesus Christ was taught during the reign of Mtesa without any persecution. Mwanga, whilst still a prince, was taught by Mr. Mackay, and got to the end of the first reading-book (*Mateka*). Mwanga, on the death of Mtesa, became king on October 25th, 1884, and all the young men readers were delighted that he had succeeded

to the throne, thinking that they would be helped with their religion. But in January, 1885, he began to persecute the Christians and sent one of his head soldiers, Kapologa, to Mr. Mackay's house to apprehend three boys, Yusufu Lugalama, Maliko Sirwanga, and Yusufu Kakumba. These three were taken to the place of execution, Mpima Erehera,

near the River Mayaja, and burnt there. At this, those who were readers were much distressed, and those who were determined to persevere, read in the seclusion of their own homes.

All the same, after a very short time, the number of readers increased greatly, for the report got about that, even if they suffered death, they would rise again if they believed in Christ. It was then that I, Apolo Katikiro, began to read in earnest. I was then about thirteen years of age, and I left my father and went to become one of the king's

We have received from the Rev. C. F. Jones, of Liverpool, the following translation (as literal as possible) of a letter he received lately from the Rev. Silasi Aliwonya, the native clergyman in charge of the work in Koki, a country south-west of Uganda:—

Rakai, Koki, Jan. 29th, 1903.

To my friend, who makes me continually happy by writing to me, C. F. Jones.

My friend, how are you? Thank you for your letters and for praying for me. One letter arrived in the twelfth month, 1902, and the other arrived this first month, 1903. Well, what is the news with you? We are still alive in the care of God. My wife was ill, but is now better, and the Christians here are well; they are striving to read these days. But last year we went to visit our churches, in the month of October 15th, which are to the south of us. I and the European ladies we went, and we saw many who wished to follow Christ, but in those places there were no churches built but two; and we counselled to send there teachers to build and to teach the people. Now

The Rev. H. Clayton wrote from Nkole to a friend in England on March 8th:—

We have now fifty baptized converts in Nkole and thirty more are reading for baptism, while perhaps another fifty have learnt to read a Gospel.

It is only about three years ago since I first visited this country from Koki, when they were absolute Heathen, all wearing charms round their necks, and knowing nothing at all about Christ, so that there is much to be thankful for.

In the April number of *Uganda Notes*, the Rev. S. R. Skeens, of Iganga, in Busoga, writes:—

Just now we have seventeen Basoga and Bagaya in training to become teachers, and already in our out-stations they probably number more than forty, doing the work now which originally was done by Baganda. They are chiefly

boys. Now I met there a boy whose name was Mukasa and who knew how to read, and I asked him to teach me, which he did. But when I began to read I found that I was unable to succeed, owing to the Swahili alphabet being used. After this I went to the house of Mr. Mackay together with Samwiri Mukasa, and we read the alphabet daily, which was familiar to Mukasa because he was a Mohammedan reader, and he quickly picked it up, but I was a long time over it.

we have sent them three teachers. Also that year we had much trouble, because our land "fell into much hunger," and until now the food is not plenty. My friend, the hunger killed people in some of the country parts and prevented them from reading many days. And in the country churches there were not many reading as there were in the old days, but now God has healed us, food begins to increase, and those who read they come many these days. We have those who read for baptism, they are sixty-two; and those who read for confirmation they increase, perhaps they are 100.

Well, my friend, this is the news of us.

Farewell. May God continually give you His blessing!

I am your friend,

S. ALIWONYA.

Our great lack is teachers to send out to open out-stations. Nearly all the chiefs are willing to receive them, but there are none to be found. We have six or seven from Koki, but the Baganda from Mengo do not seem to care to come so far from their own homes. I am hoping very shortly to send out two or three Bankole teachers.

supported by the Basoga themselves, and last year, after paying all expenses, we were able to send a few rupees to the central fund in Uganda.

These lads in training go out every Sunday, except once every month, when

we all meet for Communion here, into the villages some little way off from us. There they often stay from the Saturday to the Monday, holding services and teaching the people. They gather together congregations varying from ten to eighty, and the aggregate of people gathered together amounts sometimes to over 300 or 400 people.

Our confirmation candidates are not idle, they help in visiting the people nearer at hand, and reminding them of the Lord's Day. We have noticed lately a growing tendency to observe the Sabbath; idleness may have been one important factor in giving them an excuse for keeping it, but they have somehow got hold of the idea that work done on that day will never prosper. "If you cultivate in the gardens on the day of 'mercy'"—*lwa sanyu* as they call it—"the plantains will not bear fruit." The same idea of their Creator's blessing being needed brought some the other day to our meetings in the market. "Let us go and read," said some, "so that we may buy well."

The last week or so we have all

Mr. T. Owrid has been transferred from Iganga to assist the Rev. Allen Wilson at Kamuli. The latter reports that since his return from furlough in December, 1901, sixty-one persons have been baptized (fifty-three of whom were adults), and eight other adults were to be baptized on March 29th.

Palestine.

It is with deep regret that we hear of the death, in New Zealand on March 31st, of Miss Isabella Murray McCallum. In 1897 she was accepted by the New Zealand C.M. Association for missionary training, and after about a year at the Marsden Training Home, Sydney, she left in October, 1899, for the Palestine Mission, and was stationed at the Nablus Hospital. Early in 1902 Miss McCallum had a serious illness, and when able to travel she proceeded to the United States, where two brothers resided, in the hope and expectation that a few months' stay there would thoroughly re-instate her health. The voyage, however, was a stormy one, and during it she suffered a relapse and was taken into hospital on landing, and did not reach her brothers' home for many weeks. Towards the end of the year she appeared strong enough to resume her journey to New Zealand, which she reached early in January last. The voyage was again too much for her, and on arriving in Auckland she was advised by the doctor whom she consulted to place herself in a private hospital, where the special treatment of the complaint from which she suffered was undertaken. A few days before her death she was removed to her sister's house at Te Aroha.

Persia.

Two adult converts (a man and his wife) with their two children were baptized in Julfa in the week ending May 9th.

Early in April the adult baptisms in Yezd had reached thirteen since the beginning of January, and more were expected—nearly all converts from Mohammedanism.

Miss M. R. S. Bird (whose medical experience has so often been of the greatest

been greatly encouraged by the baptism of Oboja, the young chief of Iganga. He is the son of Miro. There is a record in the Katikiro's book, *Rakabaka be Buganda*, describing how the Baganda by treachery killed Walusansa (Miro's father), and made Miro drink his father's blood. During Miro's lifetime he was known as "the man who drank blood." No wonder, then, that the Basoga still hate the Baganda; they well remember such things, which happened only twenty-four years ago.

When Miro died, Oboja, then only about six years of age, was chosen to be chief in his place, and since then, four years ago, he has been taught regularly. He has developed into a sturdy little fellow, full of life and fun, probably the swiftest runner of any boy of his age in his country.

On Sunday, March 1st, Oboja and thirteen other Basoga were baptized. He took the names of Gideoni Joji (Gideon George). Our church was filled to overflowing. Twelve hundred and ninety people were counted, the largest congregation I have ever seen in Busoga.

service), now that Dr. Summerhayes has returned to Quetta, in the Punjab, is in charge of the medical work at Kirman. In a recent letter she writes .—

Alas! our hospital is not nearly so full now, owing to there being again no head to the Medical Mission. Are our fellow-workers by prayer remembering that since the end of June, 1902, with the exception of the happy time when Dr. Summerhayes was here,

there has been no qualified doctor, and that the nearest is 220 miles away? If one writes about a serious case, the answer could not be received in less than eight days, probably too late to be of any use. One can only bring them in prayer to the Great Physician.

Bengal.

The population of Calcutta and its suburbs, including Howrah, was at the last census nearly 1,107,000. In less than two hundred years British enterprise has converted a malarial swamp, containing a population of no more than 12,000 persons, and yielding a revenue of less than a thousand rupees, into a flourishing city of the first rank. During that period, and within the limits of the old town, Hindus have increased forty-eight times, Mohammedans nearly seventy-five times, and Native Christians nearly one hundred and fifty-five times.

We regret to hear that the Rev. C. B. Clarke, of the Calcutta High School, has been ordered home by the doctors. The Rev. A. F. Ealand will take up work in the High School for the present.

The North India localized *C.M. Gleaner* has the following note:—

The Bishop of Calcutta visited Krishnapore on April 17th and confirmed forty-seven Bengali converts, addressing them in Bengali. On Sunday he was present at another lonely station, Forbesganj, in Behar, at which seventeen candidates were confirmed. On Monday morning there was a special Communion service, at which the Bishop preached in Hindi. At this

service there were several European residents, who, by kneeling with their Indian brethren at the Lord's Table, expressed their fellowship and sympathy with them. At both places the people were pleased with the Bishop's kindly interest in them and all that concerned their welfare. Probably this is the first time that a Bishop has visited either of these stations.

The boarding-school started at Thakurpukur (nine miles from Calcutta) in 1900 is now called the Narkeldanga Hostel, as the boys have been moved to Narkeldanga, a suburb to the east of Calcutta, and within a reasonable distance of the mission-house in Amherst Street. The Rev. E. T. Sandys wrote on March 26th:—

I have started carpentry and tin-work for the boys, of whom I have twenty-eight. The boys will thus learn a handicraft, as well as their ordinary lessons. A good workman can earn better wages often than a "B.A." or "failed B.A." It is our in-

tention to make the school self-supporting as soon as we can, though it will take a little time to do so. . . . We are already turning out household and church furniture, though we only commenced the industries in February. The whole is under Bengali instructors.

Ten persons were admitted into the Church by baptism at Baranagore on March 13th. Of one of these, a woman of seventy, a writer in the North India *C.M. Gleaner* says:—

It was touching to see the poor bent, tottering form of the old woman, who went down to the water's edge, leaning on her stick; but, being so feeble and asthmatic, was not immersed as were the others. She has known sad trouble, having lost two sons and two daughters-in-law in one day, during the first out-

break of plague in Calcutta: and since then she has been seeking rest for her poor aching heart in many places; and at last has found it in Christ. Very humbly and reverently she went through the ceremony, and her beaming face afterwards told as plainly as her words, "Now it is well with me"!

Mr. S. J. Jessop, of Bhagaya, writing on January 5th of camp work in the

Santal villages in the remotest part of his district, gives the following encouraging instance of the seed falling on good ground :—

The ignorance and superstition are appalling, and one feels, what is the use of paying a casual visit to these people, what can they grasp of the truth in such a short time? Yet, praise be to God, His Spirit is still at work, for such we have proved in the case of a Santal convert named Surae. We entered his village once or twice; he visited the camp at nights, listened to our workers sing and speak, the seed was sown, we moved off, not knowing

that the seed had taken root, but the Spirit of the Lord was watering that seed. Our camping season was over and one of the first heathen men to visit us in the bungalow was this young man, who told us his desire was to become a Christian. He has now confessed his faith boldly by baptism, and also brought his little daughter with him. He is a regular attendant at the service, and every Sunday walks ten miles to be present.

The United Provinces.

The new business department at St. John's College, Agra, commenced last October, gives promise of being a successful venture. The Education Department gave great encouragement at the outset by commending the undertaking, and making a grant of Rs. 1,000. Already the fee income covers the expenditure, and promises to provide a firm, self-supporting basis for further developments.

The industrial work in connexion with the C.M.S. orphanage at Secundra, in the Agra district, continues to make great progress. At the end of last year the Christian employees and apprentices consisted of 16 printers, 16 bookbinders, 8 carpenters, 1 clerk, 10 *dari* [carpet] makers, 20 cloth-weavers, 30 carpet-weavers, 2 garden hands, 4 masons, 2 thatchers. Each "industrial" boy goes to school for at least one hour a day, and most of them for two; and care is taken that each one of them has Scripture teaching. The orphanage workshops gained four prizes in the Exhibition of Christian Industries at Lucknow.

The plague has been very severe in Jabalpur, in the Central Provinces, this year. The Rev. Dr. Hooper, who was staying at Jabalpur at the time, wrote from Mussourie on March 25th :—

Soon after the beginning of the year it began to spread terribly, and the daily mortality went up by leaps and bounds. The normal population is 77,000, and the normal death-rate is about eight daily. But for weeks, last January and beginning of February, it was every day considerably above 100, and one day it reached 127. At my visit to the civil surgeon on January 29th he told me that in no city in India had the plague yet been so bad as in Jabalpur; i.e., considering the population and the short time, the mortality had been higher there than anywhere else. After the beginning of February it began to decline, and before we left it had come down to fifty-eight in one day, but I hear that it has not got much below that figure since.

The Local Government was equal to the occasion. Plague camps and segregation camps soon rose in different parts (the former for those actually stricken with the disease, the latter for those suspected to be infected); and in both, while no compulsion was used,

every care was taken to provide medicine, disinfectants, food, ventilation, medical attendance, nursing, and every other requisite. Was ever such a paternal, nay, maternal government as the Christian Government of India? The result was, of those who came to the plague camps only twenty-five per cent. died; whereas, of those who did not come the proportion was reversed, and only twenty-five per cent. lived after being attacked! Yet the ignorance, fatuity, and obstinacy of the great majority of the people was so dense that, instead of showing any gratitude, they not only availed themselves in very small numbers of the proffered help, but listened more and more to wicked people who went about among them, telling them that the disinfectants were poison, designed by Government to produce the plague and kill them off. These wicked lies got more and more possession of the people's minds, until the magistrates and doctors began to be mobbed in the streets, and worse was feared. Ther

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the Supreme Government sent orders down to stop all alleviating measures, and leave the plague to itself! . . . Probably next year the people will be much more amenable to reason, as they have become in all the other places where the plague has been for some time.

But how did the plague affect our mission work? In the first place, only one Christian died certainly of it, and only one other died under suspicion of it, and one more recovered. That was all! The C.M.S. compound is close to that part of the city which was most affected, yet, with the use of proper precautions (one of which reminded me of St. Luke v. 19, as it consisted of

making a large hole in the tiling, to let in air and light), it was kept perfectly free. But, on the other hand, evangelistic work was almost at a standstill. When the splendid High School of 600 boys re-opened after the short Christmas holidays, only six appeared; and as even they diminished, there was nothing to be done but close the school and its branches (in which about 800 more are taught). This took away the chief part of Mr. Hensley's work, but he was all the more diligent in preaching in the bazaar; not that the people had much mind left to listen to the preaching, but it gave them confidence to see an Englishman coming every day to talk to them.

The Rev. H. J. Molony, of the Mission to the Gonds in the Central Provinces, has sent us the following account of a *mela* (religious fair) at Diuari, from February 14th to 18th:—

The object chiefly aimed at was to collect the scattered village Christians in one place for spiritual instruction and social intercourse. Merchants were invited to set up their shops so as to make an attraction for the Heathen, and mid-day preachings for men and women were held in the bazaar thus established, and there was an evangelistic meeting each evening. The early morning prayer-meetings and the special meetings for men and for women were well attended by the Christians. An earnest tone prevailed and there

was a desire for teaching and prayer. Some of the more backward Christians are known to have been stimulated and to have since adopted a more decided attitude among their heathen neighbours. An exhibition of Christian industry and a singing competition were also held.

Dr. Carr, a visitor in the Mission, opened a dispensary. It has been determined to make this an annual gathering and it is hoped that it may develop into a great opportunity for spiritual and evangelistic work.

Punjab and Sindh.

The C.M.S. Sustentation Fund (see *Intelligencer* for July, 1902, p. 527), which was called into existence by the C.M.S. deficit and consequent reduction of the sum allotted to mission work in the Punjab, has justified the wisdom of those who suggested and carried out the scheme. During its first year Rs. 5,719 has been locally subscribed. It is confidently hoped that the fund will become "the nucleus of the self-administered funds of the self-supported Punjab Church of the near future," and a suggestion has been made that the title of the fund should be changed to the "Punjab Pastorate Fund."

St. John's Divinity College, Lahore, was the scene of an interesting function on March 25th, the placing in position of a foundation-stone in a new Industrial Hostel, which is being erected in the grounds, by Sir Harnam Singh. Prayer was offered by the Rev. J. Ali Bakhsh, Vice-Principal, and the Rev. E. F. E. Wigram, Principal, gave an address. After the stone was duly placed in position, Sir Harnam Singh gave an address in Urdu. He spoke of the need of industrial developments in India, and of the possibilities of an industrial career, and in conclusion, turning to some of the hostellers already in residence, he urged them never to be ashamed of manual labour.

A short time ago, a missionary in the Punjab baptized a fine young Pathan soldier clerk who had been seeking Christ for some years. He was on leave at the time of his baptism, and when he rejoined his regiment the missionary,

knowing that his position would be one of great difficulty, commended him to his commanding officer, and received the following encouraging reply:—

You have told —, I see, that the cross he has taken is not a light one, as there is no fellow-Christian in the battery amongst his countrymen. I have had the lad up, however, privately, and explained to him that he can come to me when he wishes to consult me on matters of religion. I have also had my senior Mohammedan before me, and explained the lad's ideas about religion, and that he has become a Christian, and he, being a literate man, is quite willing to allow — to have his meals with him. This removes the difficulty of

the boy being outcasted, and I trust he will continue to get on in the battery.

At any rate, Sir, you may depend on my looking after the boy and his interests, and he shall not be bullied! You will understand, however, that as a commanding officer of a native battery I have to remain strictly neutral on religious matters. I have received many blessings myself, and in gratitude I always strive to assist those under me, and so you need not be anxious about —.

For obvious reasons we do not give names of persons and places. We ask for the prayers of our readers in behalf of the young convert in his isolation.

As chairman of the Punjab Medical Sub-Conference, Dr. A. Neve, of Kashmir, has lately made a tour of the Medical Missions in the Punjab. Of his visit to Quetta, in Beluchistan, he writes:—

A well-equipped hospital just outside the town represents the chief aggressive evangelistic work here. At the time of my visit Dr. Summerhayes had not arrived from his overland journey *via* Persia. . . . Snow was falling when I arrived, but I found Dr. Holland, cheery as usual, awaiting me at the station; and that same evening I visited the hospital. Most of the beds were full, for the bitter cold, which keeps so many of the trivial cases away, brings on acute dysentery or pneumonia in many of the badly-fed, underclothed Hazaras and Beluchis. One or two were in an almost hopeless condition. There is no other asylum for them, and to secure admittance they are just brought and left, perhaps unconscious, on the road by the hospital, as actually happened while I was there. Returning from church on Sunday morning we found a bad case of pneumonia, lying, half-starved, in a state of stupor, covered with rags, by the gate. . . . One of the assistants at Quetta is particularly kind to the patients, and Dr. Holland himself was going round the wards before the sun was up and the last thing at night seeing to some of the bad cases. Last year, 1902, was a record one for operations of all kinds. The hospital is very well equipped with modern appliances and surgical instruments, and its well-kept stores of drugs and dressings promise much good work.

Of Dera Ismail Khan and Tank, Dr. Neve writes:—

At the northern end of the Derajat,

Takht-i-Suliman mountains and the Indus, is Dera Ismail Khan, the can-

tonment which faces the Gomal Valley, and polices the southern Waziri country. . . .

The mission hospital lies on the outskirts of the cantonment, quite close to the city, and within five minutes' walk of the out-patient dispensary, which is in one of the main streets. It is a hospital of which the C.M.S. may be proud. Well planned and well built, especially the newest block of wards and the operating-room, it reflects great credit on Dr. Heywood. The lofty, well-ventilated central ward, with its stone floor, deep verandahs, and iron beds with spring mattresses, is a first-class pattern of what a ward in a hot country should be. Now in the cold season all the patients are out sunning themselves in the southern verandah. And a wild lot they look, these Waziris, Povindahs, and Dera-wahs. Their touzzled heads and beards would afford delight to an artist, though the despair of any one aiming at cleanliness, while the long ragged cloaks of camel-skin or sheep-skin posteoens look so aged as to require a pedigree, and carry enough dirt to start a vegetable-garden. Cases of great surgical interest are to be seen: gunshot injuries and the like, as well as cataract and tumours. . . .

Povindah merchants flock to Dera Ismail in the cold season. Their large crowded encampments, with little black goat-hair tents and numbers of women and children and camels, may be seen dotted over the plain west of the town. In winter the men go to Multan, Lahore, or even further east for trading

Sindh is a province of India equal in area to England and Wales. The Rev. A. E. Redman says, "If the Church of Christ intends the 'evangelization of the world in this generation,' a new order of Mission enterprise in this province need begin." He thus strikingly describes his own field, the upper part of the province:—

In this Upper Sindh district alone (and excluding Frontier and other adjoining districts not comprised in *any* "mission-field"), in which the C.M.S. has *one* station and *one* man, some census figures are startling. The station itself, Sukkur, has a population of 30,000 non-Christians. As I write I lift my eyes, and without rising from my chair, I see, separated from us only by the River Indus, another city of 9,500. Travel N.W. only twenty miles by road and you will arrive at Shikarpur (an old centre of trade with Central Asia, and where you may any day buy

purposes, and in the summer return through the mountains to the central plateaux of Afghanistan. Many of these come to the hospital.

Tank, now only an out-station of Dera Ismail Khan, was taken up much earlier, having been started in 1868 by Dr. John Williams, a Native of India. It was then exposed to frequent raids, and was as dangerous as it was isolated. The Nawab of Tank asked that a doctor might be sent, and gave the ground on which the hospital is built. It is a forty-six mile drive from Dera Ismail Khan.

I spent some time inspecting the dispensary which was built and presented to the Mission by Major Gray, then Deputy-Commissioner of the Derajat. The medical work was very large last year, and Nazir-ullah, who is now at Dera Ismail Khan, gained a good reputation. There were over 35,000 attendances. At the time of my visit there were some serious and interesting cases in the wards, some of them men from the heart of the Waziri country, and all the others border folk. Among these evangelistic work is quietly carried on with tact and patience, but the intense ignorance of the people and the babel of tongues and dialects spoken, render any effective evangelization a matter of the greatest difficulty. There is a great work to be done here and at Dera Ismail Khan. Perhaps before long it will be possible to plant a dispensary even further among the tribes. If God opens the door the opportunity should be grasped.

genuine Bokhara silk) and be in the midst of 50,000 people. Travel on ten miles thence, and you will be in another town of 6,500. Or start from Sukkur by rail, journey about two and a half hours, and you will be in the "Garden of Sindh," populated by 14,500, all hiding themselves from the "Presence of the Lord God." I leave three other towns, aggregating 13,000, unmentioned. "Town" is here used in the technical sense of the census returns. These places, please bear in mind, are all within the radius of "Upper Sindh," with its one C.M.S. missionary, and the

hundreds of villages with individual populations of 1,000 and under are unmentioned. The area of the district is 8,000 square miles, and the whole population 1,018,000. Amongst it all there

is neither mission-school nor institution of any kind or sort, but *an individual* to testify of the "Power of God unto Salvation" where and to whom he can.

Western India.

According to a statement in the *Bombay Guardian*, over a million and a half of people in India have died of bubonic plague since the disease made its appearance in Bombay in 1895. In 1896 there were 1,700 deaths. The mortality increased to 56,000 in 1897, to 118,000 in 1898, and to 135,000 in 1899. The following year there was a big drop, the number of deaths going down to 93,000, but the hope that the end was in sight was quickly dashed to the ground, the year 1901 seeing no less than 274,000 deaths, while the total rose in 1902 to the terrific figure of 577,000. Since then matters have grown even worse, the first three months of the current year adding roughly another 300,000 to the list of those who have perished from the disease.

In the *Bombay Mohammedan Mission News*, a quarterly paper edited by the Rev. H. J. Smith, and published in Bombay, a list is given of ten Mohammedan converts baptized within the last eighteen months, and some interesting notes concerning them. One of these, the Indian doctor, Gulam Saiyad Paul, the "Hakim Sahib" whose baptism was reported in the *Intelligencer* for April last, p. 297, has been appointed to help in spreading the Gospel in Persia, and on March 24th a "dismissal meeting" was held to bid farewell to him. Before sailing he was confirmed, together with some Marathi-speaking converts, in Girgaum church by the Bishop of Bombay. On Easter Sunday a Mohammedan was baptized, taking the name of Alfred Paul Anson. He is about twenty years of age, and had been living for five years with Christian people and learning the Gospel. On the following Sunday, a Khoja Mohammedan in a good business position was baptized. He had been a seeker for about eight years. He took the name of John Faiz Ullah (i.e. "John, the grace of God"). There is very great danger for him, as his people are ready to take his life, and active persecution began at once. Prayer is asked that he may have absolute trust and reliance on His Saviour, with boldness to confess Him.

South China.

Some years ago the Committee appointed the Rev. L. Byrde to South China with a view to the occupation of the Province of Hunan. The southern portion of the province (i.e. that part which lies south of lat. 28 N.) is under the episcopal jurisdiction of the Bishop of Victoria. Mr. P. J. Laird, who has been working with Mr. Byrde at Kwei-lin, has just opened a station at a place called Yui-cheo, six days' journey from Kwei-lin. On December 26th, the day he crossed the border and entered Hunan, he wrote in his journal:—"Like many others on like occasions, I had to get alone and render thanks to our Almighty Father, Who had so blessed me all along, and now permitted me to be the first C.M.S. agent to enter Hunan from the south. I may be wrong, but think that not more than ten missionaries all told have crossed the Hunan-Kuangsi border." The people of Yui-cheo have rented a house for Mr. Laird and had it fitted up. They have also rented a shop for preaching and as a book depôt. Quite a number of people call for teaching.

Mr. T. B. Woods, of Ku-cheng, now that the Rev. J. R. S. Boyd has left for furlough, has more than forty churches and a leper asylum to superintend, along with fifty day-schools for boys, plus keeping accounts. He writes:—"I do not know where I shall be unless much prayer goes up on our behalf." Of the

inhuman custom of destroying girl babies, Mr. Woods wrote on February 21st:—

About fifteen minutes ago I had a note to say that a baby girl had been left at the door of the ladies' house. It was only a girl, and so not wanted! This is the ninth case of throwing away children within *one month* which has come under our immediate notice. Last year more than forty of these little children had to be taken in and cared for. There is now no accommodation for more, so what will become of the others we do not even dare to think. Of course, there are always those who

would not think of bringing even a useless baby girl to the foreigner. These poor babies we see done up in straw mats floating down the river, or even on a sand-bank with dogs and pigs prowling round. I wish some Christians now at home could only see a little of the everyday life of the respectable Heathen whose "religion is good enough for him"; they would, I am sure, be led to alter their minds and come to help us in striving to fight with our great Enemy.

West China.

A new station has been opened at Teh-yang-hsien, in the centre of the C.M.S. district, forty-seven miles from Mien-cheo, and twenty-four miles from Mien-chuh. Mr. E. A. Hamilton, who has been located at this new station, wrote from there on February 19th:—

We are splendidly situated for work and dwelling. The house is situated on the North Street, which forms a portion of the Great North Road from Chentu to Peking, so we get all the important traffic. We are also near the yamens, and this is always a busy spot in a Chinese city. I am sure when we open the preaching-hall we shall not want for audiences.

I came here just shortly before Chinese New Year. We have had crowds of guests, literally hundreds, and these have been most kind to us, being quite content to take us as we are. Thus I have had some really helpful times in our courtyard, talking to the people as we stood amongst stone, lime, sand, cement, wood, shavings, and tiles. It has been a splendid opportunity, and I have thoroughly enjoyed it.

To me the work *par excellence* is the

entertaining of guests, and here I get it all day long. It is wonderful the effect a little civility has; it almost immediately, at least to your face, breaks down prejudice, and it is really strange to note the astonishment that comes upon the hearers as you tell them of the noble deeds of our Lord and His wonderful words. I suppose it is because we are fresh, but they are every bit as keen to hear the Gospel as anything else. I like the Chinaman; . . . I only wish I knew him better.

I get about on the streets with the greatest freedom, and am already used to the people and get a few greetings, which cheers one up. Teh-yang is a very busy city in a populous country district. We have market days every second day, and then the streets are crowded.

Another new station has been opened at Deh-yang, a walled city twenty-one miles from Mien-chuh. Soon after the Rev. Dr. Squibbs reached the latter city in June, 1902, he opened a dispensary, and during the six months of that year 2,767 visits were recorded. Dr. Squibbs wrote in March:—

Our present mandarin, who has done his duty by us, is about to leave. We have been on friendly terms, and he has invited us all at different times to a meal in the yamen. The ladies were entertained by his two wives, and on that occasion we had the unprecedented opportunity of telling with the magic-lantern the story of the life of Christ, the ladies and a large number of women servants listening on one side of the sheet and the mandarin and a crowd of his secretaries and runners on the

other. The lantern, too, was one of the chief delights of Christmas Day, ten coming for every one invited. Some days ago I went to see the spring sacrifice to Confucius, starting at the third gun, about midnight. I found them lighting the temple lanterns, expecting the mandarin. The victims—an ox, six sheep, and six pigs, already killed and dressed—were laid on benches before the shrine, and were supplemented by wine and ten basins of meat and vegetables. The worship was done

almost entirely by the mandarin and the principal of the college. It consisted of a series of bows and prostrations thrice repeated before the shrines and accompanied by sing-song and beating of drums. The second bow had barely ended before pilfering com-

menced. I saw a portly "Bachelor of Arts" secrete a duck with a smile of satisfaction. At the end there was a general scramble for the dainties and a scuffle concerning the missing kidneys of the principal's pig. So much for the dignity of Confucianism!

CONFERENCE OF MISSIONARIES AT LIMPSFIELD.

A CONFERENCE of missionaries on furlough (men only) was held at the Missionaries' Children's Home, Limpsfield, from April 16th to 20th. The attendance was unfortunately smaller than on some previous occasions, but we believe that all who were able to be present warmly appreciated the opportunity for thus meeting together, and felt the gathering to be a truly helpful one.

The brethren were welcomed by the Director of the Home, the Rev. A. F. Thornhill, on Thursday afternoon, April 16th, and at the service that evening the Rev. Prebendary Fox gave an introductory devotional address on Eph. vi. 20, "An ambassador in bonds."

On Friday, after a devotional address at Morning Prayer by the Rev. E. Grose Hodge, Vicar of Holy Trinity, Marylebone, on "Dangers to the Spiritual Life of Missionary Workers," the Conference held its first session. The subjects considered were:—"The Preparation of Missionaries before leaving England": (a) "The value of some experience of English pastoral work," introduced by the Rev. C. G. Mylrea (Bengal); (b) "The study of the languages and religions of the country to which they are appointed," introduced by the Rev. Dr. W. St. Clair Tisdall (Persia).

In the afternoon the Conference met again, and considered "The Missionary on Furlough": (a) "His deputation work," introduced by Mr. Eugene Stock; (b) "His intellectual preparation for future work," introduced by the Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford; (c) "His spiritual refreshment," introduced by the Rev. Barclay F. Buxton, late of the Japan Mission, who also gave the devotional address at Evening Prayer, on Acts i. 4, 5, 8.

On Saturday morning Mr. Grose Hodge again gave a devotional address on "Safeguards of the Spiritual Life of Missionary Workers." The Conference met at 11.15 a.m. and took up the subject of "Laymen in the Mission-field," which was introduced by the Rev. F. Baylis and Mr. R. Maconachie. The afternoon session was devoted to a fuller consideration of some of the above subjects which had not been completed in the time allotted to them. In the evening Mr. Thornhill gave an address on St. Jude 21.

Sunday, the 19th, was observed as a "Quiet Day," commencing with a celebration of the Holy Communion at 8 a.m. Mr. Grose Hodge gave three addresses during the day. At morning service he spoke on St. Jude 21, continuing the line of thought Mr. Thornhill had followed the previous evening, "Building up yourselves on your most holy faith." In the afternoon he conducted a Bible-reading on Phil. i., and in the evening concluded a most helpful and much-appreciated series of addresses by one on "Christian Joy."

The Conference broke up on Monday morning, all its members feeling thankful for the time spent together, and specially grateful to Mr. Thornhill and his staff, whose kindness had done so much to make the gathering a success.

G. B. D.

NOTICES OF BOOKS.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. By GEORGE PARK FISHER, D.D., LL.D., *Emeritus Professor of Ecclesiastical History in Yale University*. London: Hodder and Stoughton. (Price 10s. 6d.)

PROFESSOR FISHER has done valuable service to the cause of theistic and Christian apologetics by revising and recasting his work, which first appeared in 1883 and is still widely read and valued in its original form. To busy men who must perforce get their knowledge of the cumbrous tomes setting forth the views of modern sceptics, whether German or English, at second hand, his help will be welcome. With remarkable brevity and clearness he indicates the positions taken up, and then with convincing logic, which never descends to abuse, and as it seems to us rarely if ever exposes itself to retort, he lays bare its weak points and leaves it practically demolished. There are fifteen chapters, of which the first three deal with theism and the last twelve with Christianity. The Personality of God and of Man; the Argument for the Being of God; and the Principal Anti-theistic Theories: Pantheism, Positivism, Materialism, Agnosticism—these are the subjects of the early chapters. Here, as throughout the book, there are many striking aphorisms which deserve to be underlined. On the advocates of necessity the Professor presses the question, "Why should we resent the stab of an assassin more than the kick of a horse?" and he shows to what superficial as well as immoral opinions they are driven when brought face to face with the phenomena of conscience. "In self-consciousness God reveals His being; in conscience He reveals His authority and His will concerning men"; "Atheism is a kind of self-deification"; "We get a thought realized and recognize in it a forethought"; "The hand bears more clearly marks of being designed than the tools which the hand makes"—are samples of his crisp and sententious style. He quotes from the *Life of Darwin* a candid expression in one of his letters: "I am conscious that I am in an utterly hopeless muddle. I cannot think that the world as we see it is the result of chance, and yet I cannot look upon each separate thing as the result of design." The third chapter begins thus: "The three inseparable, yet distinct, data of consciousness are self, material nature, and God. Pantheism would merge the first two in the third—in its essence an impersonal Deity. Materialism would merge the first and the third in the second, and so deify matter. Positivism abjures belief in all three, and resolves the universe, so far as we have any means of knowing, into a 'succession of appearances.' Agnosticism would place behind these phenomena an inscrutable 'energy,' its definition of the third element."

We can do little more than indicate the subjects of the last twelve chapters, which constitute four-fifths of the volume, and relate to the evidences of Christianity. The proofs of the Divine origin of Christianity are found in its adaptedness to the deepest necessities of man (c. iv.); its transforming agency in human society (c. v.); its ethical and religious teaching as compared with the Greek philosophy (c. vi.). The bearing of our Lord's sinless character on His consciousness of a supernatural calling is pointed out in chapter vii. The next two chapters deal very forcibly with miracles, and their place in Christian evidences. The next three take up the question of the authorship of the Gospels, first the Synoptists and then St. John, and the trustworthiness of the Apostles' testimony as presented by the evangelists. The last three chapters have titles which promise much interest, but they disappointed us. They are on the Relation of the Christian Faith to the Bible and to Biblical Criticism; the Gradualness of Revelation;

and the Relation of Christianity to other Religions. We do not recognize the same definiteness and decisiveness of expression here as elsewhere. In the Preface to the book the Author refers to "the moribund formula of the impeccability of Scripture even outside the limits of moral and religious doctrine," and it seems to us that here and there he almost goes out of his way, so to speak, to indicate in usually quite trivial points the opposite view. We read with satisfaction his remark that on questions of criticism "the authority of Christ and His Apostles, once established by convincing proofs, is decisive." But he adds cautions which are of the nature of qualifications, and intimates that "the evangelical theology of the present time" has a "deeper apprehension" of the doctrine of the Incarnation which involves "limitations of the Saviour Himself *in statu humiliationis*." The last chapter, on other religions, is short for so large a subject. The conclusion arrived at is that "none of the systems which have aspired to the distinction of being the religion of mankind has the slightest hope of attaining it. None of these systems contains a single element of value which is not found in its own place in the Christian system. On the other hand, there is nothing in Christianity which forms any permanent barrier to its acceptance by any race or nation."

Bätū na Abūbuan Hausa. Mr. W. H. Brooks, late Hausa scholar of Christ's College, Cambridge, student of the Hausa Association, and Mr. L. H. Nott, formerly a C.M.S. missionary in Nigeria, have jointly produced this attractive little Hausa reading-book and vocabulary, published by Henry Frowde. From the Preface we gather that a Native of Hausaland wrote the seven short prose narratives in the special script which the Hausas have adopted from Arabic. Mr. Brooks and Mr. Nott have here transliterated them into the Roman character, on a system which is based on that of Lepsius, with a few special signs; this requires sadly many points or accents in the text—witness the three in the title. They have given some simple and interesting annotations to the texts, a translation, and a vocabulary sufficient for their study. The vocabulary is not a bare word-list, but throws much light on the idioms and construction of Hausa prose. The Authors have kindly left one piece of the text untranslated, viz. the title, to exercise, we presume, the prentice hands of their readers; and, if ours has not failed, the vocabulary proves sufficient for the task, though one has to find the final *n* of the third word separately, and the rest of it perhaps a little by chance under "*abin*." We take the title to mean "*Narratives on Hausa Affairs*." There is a narrative of a Hausa war, and some quaint descriptions of fishing, hunting, and farming operations; but we like best, especially if it be original, the little legend of Moses and "Eblis, reprobate of Allah." The Evil One has five asses laden with evil wares to sell, and when Moses says that no one will buy them, he replies: "I have already sold them; this ass with envy you sell to the priests; deceit, see, you sell it to the king of the world; pride you sell to the king's son; excuse-making you sell to women; and fraud—why the merchant comes and buys it on the spot." Missionary work is not likely to be intellectually dull where men can write like that. It is a little alarming to find that Sokoto, which is thrice named in the narratives, twice in the first paragraph and once in the second, is spelt differently each time. The apparent care bestowed on the book and the proximity of the words preclude the idea of blunder, and we can only guess that either the context has an alarming effect on spelling in Hausa, or else the native author is not nice about vowels. He gives Sakutū, Sakatū, and Sokotō. A generous tribute is paid in the Preface to the early work of Dr. Schön on the Hausa language. "It is astonishing," we read, "how solid a fabric he raised with so scanty materials."

An Elementary Lunyoro Grammar, by H. E. Maddox, missionary of the C.M.S. in Toro. We have to thank the S.P.C.K. for producing this little grammar, on their usual generous terms, thus adding one more item to the long catalogue of obligations under which the C.M.S. lies to this ever-helpful publishing society. The grammar does, we think, the highest credit to its Author, who has achieved

no mean task in preparing the MS. for it during his first period of service. He anticipates with proper modesty that this "first attempt to reduce to grammatical rules the ancient language of Bunyoro" may soon need revision; but by one simple test we have convinced ourselves that he has produced a book that will last. He has professedly followed closely the lines of Pilkington's *Handbook of Luganda*, which in its turn was modelled on Steere's corresponding book on Swahili. The structure of Lunyoro is in all respects closely akin to that of Luganda, so that to clothe with the needed fresh material the skeleton of Pilkington's book was a sure way to profit by the studies and skill of these two excellent linguists, and to bring success within the reach of a missionary of but few years' standing if he were intelligent and observant. Such has been the method followed by Mr. Maddox, and we find that he has well worked over the ground covered by Pilkington, while the clear statement of facts and the effective illustrations bear good testimony to his possessing the needed personal qualifications. Mr. Maddox finds that Lunyoro is at a very much earlier stage of history than is Luganda. It should in his judgment be easier to a beginner; but the prefixes which play so large a part in the formation of the language seem to us more intricate in Lunyoro, though possibly they have suffered less obliteration from their old forms. For the alphabet he needs only the same letters that we use in English with the addition of *i* and *r*, and the omission of *q*, *v*, and *x*. The grammar of the substantive seems very like a reproduction of that in Luganda, even to minute detail, but in the case of verbs and pronouns there is more divergence in detail, though the general structure is quite the same. It is a matter of great moment that Lunyoro will suffice as the one vernacular for Toro, Nkole, and Bunyoro, an area even greater than is covered by Luganda. Mr. Maddox seems particularly happy in illustrating some of the idioms of the language, which must be most interesting though, may be, difficult. There are most ingenious ways of dispensing with degrees of comparison, and the language easily absorbs such new experiences as a "dining-room." The possibilities of accuracy must be great where there are available, not only the more usual tenses, but a "virtual present" ("We are getting tired"); near and far future and past; a "continuous far past" ("He used to tend the sick"); and a "not yet" tense ("They have not yet gone"). Causative verbs are a great feature too. A pretty instance is given showing that it is a solecism to translate *verbatim* the English "What shall I wipe it with?" Lunyoro idiom says, "What shall I cause to wipe it?"

F. B.

Things as They Are, by Miss Amy Wilson-Carmichael. (London: Morgan and Scott; price 6s.) Miss Wilson-Carmichael is the adopted daughter of Mr. Robert Wilson, the widely-known and honoured chairman of the Keswick Convention, and she is a Keswick missionary. For a time she worked in Japan with the Rev. F. Barclay Buxton, and for the past few years she has been with the Rev. and Mrs. T. Walker in Tinnevely, though her work is under the C.E.Z.M.S. The adjective "thrilling" has been applied to the book, and we should say that not a little art has been exercised to make it so. One chapter (xxiv.), for example, begins: "Leave this chapter if you want something interesting to read; hold your finger in the flame of a candle if you want to know what it is like to write it." And, a few pages on, we read: "We are told to modify things, not to write too vividly, never to harrow sensitive hearts. Friends, we cannot modify truth, we cannot write half vividly enough; and as for harrowing hearts, oh that we could do it!" And the object is to bring home and make real to English Christians the facts regarding India's idolatry and caste, the infamies of child-marriage, and the sorrows of child-widowhood. The writer's cry is, "Oh, to care, and oh, for power to make others care! care till our eyes do fail for tears for the destruction of the daughters of our people!" She dwells avowedly on the reverses of the missionary warfare rather than on the successes. "We shall have all eternity to celebrate the victories, but we have only the few hours before sunset in which to win them." She paints vividly the awful apathy of the people, and not without reference to a common expression in letters of perhaps too sanguine missionaries, she follows up the case of an old lady who as she spoke to her "listened and gazed, 'drinking it all in,'" and arrived at the conclusion that "it really meant nothing more nor less than the sweet expression sometimes observed in the eyes of a sorrowful animal." But that it is not always so the writer gives many proofs. A chief value of the

book lies, we think, in the graphic portrayal it gives of the difficulties and dangers encountered by caste inquirers. Many English readers will find it difficult to give credence to the facts related about the poisoning or the forcible corrupting of converts. Miss Wilson-Carmichael aims at making some of her readers uncomfortable. There are conscience-thrusts which they will find it hard to parry. She says, "God will not hear our prayer for the Heathen if He means us to be out among them instead of at home praying for them, or if He means us to give up some son or daughter, and we prefer to pray." The book is lavishly illustrated with very striking photographs, mostly those of individual Natives; some of them are full of "character," others are no less indicative of intelligence, some of evil passions. But all are interesting and help to account for the fascination of missionary work among them.

A Doctor and His Dog in Uganda, letters and journals of A. R. Cook, B.A., M.D., B.Sc., edited by Mrs. H. B. Cook. (London: Religious Tract Society; price 2s.) Dr. Albert Cook needs no introduction to our readers. His dog, Dick, however does. He was given to the doctor as a pup on his journey up-country in 1896. His presence in the narrative is by no means obtrusive, just enough so to fulfil, we hope, the object of his introduction, that is, to attract the youthful reader to the book. We hope they will follow the doctor's travels as conscientiously as Dick did! But we must warn them that his example proves, alas, that it is possible to follow a missionary very closely without being a missionary. Dick's principles were by no means irreproachable! Mr. Eugene Stock contributes a Preface, as he does also to the book last noticed. He was present when Krapf received his commission to try and "walk across Africa" in 1851, and he joined in the farewells of Shergold Smith, Wilson, and Alexander Mackay; he finds it wonderful indeed to read a book like this, bearing its witness to so marvellous a work of God's grace, and he asks, "What would Dr. Cook's grandfather, the Edward Bickersteth of earlier C.M.S. days, have thought of all this?"

East of the Barrier, by the Rev. J. Miller Graham; and *Mission Methods in Manchuria*, by John Ross, D.D. (London: Oliphant, Anderson, and Ferrier; price 3s. 6d. each.) These books, by missionaries of the United Free Church of Scotland labouring at Moukden in Manchuria, are complementary one of the other. The former gives an account of the country and people, and relates in chronological order the story of the progress of the Irish and Scotch Presbyterian Missions—a progress which was very remarkable between 1896 and 1899. That the movement was not a spiritual awakening in the case of many is fully acknowledged. As frequently, nay usually, happens in mass movements, "many of the people did not understand why they came"; and many during the "Boxer" troubles accepted "certificates of recantation." But some instances of heroic fidelity at that time are recorded. One young man was asked if he would preach the Jesus religion. "As long as I live" was the answer. Then an eyebrow was cut off with the sword, and the same question was repeated. Another eyebrow, an ear, then the other ear, then lips were cut off. As he felt he was getting weak, he said, "I may be unable to speak, but I shall never cease to believe." At last the fatal thrust was given. Dr. Ross's book, as its title indicates, deals rather with methods and principles of work. The story of old Wang, who went through a severe spiritual conflict before he found peace, and who became Moderator of Presbytery, is full of striking episodes. There is very much that is suggestive and wise about preaching, itinerating, the treatment of catechumens, the formation and supervision and instruction of village congregations, self-support, litigation, and other questions of practical moment to the missionary in China. Mr. Graham mentions gratefully the protection accorded by the Russians to the Christians in 1900, but he does not conceal that the apparent aims of that Power cause considerable anxiety to the Mission.

The Rev. Dr. W. Hooper, of Mussourie, writes to say that our notice in the February *Intelligencer* of a daily text-book, *Day by Day in the Christian Year* (Oxford: University Press; price 2s.), led him to order a copy, and he writes to strongly recommend the book to our readers. The selection of texts is admirable, and its following the Church's Year is a great advantage.

LETTERS TO THE EDITOR.

SOMALILAND AND THE NILE VALLEY.

DEAR SIR,—The very interesting plea for "Somaliland" in the February *Gleaner* has just reached me. Might I call attention to a place called Lugh, in the Italian sphere, as likely to be a good centre for Somali work—provided the Italian consent can be obtained? The following is a description of Lugh given in a book published at Milan in 1899, called *The Omo*. Chapter III. describes the building of a fortified Italian post at Lugh, on the Juba, in the end of the year 1895; and some interesting pictures show that the country has grass and scrub, very similar to what one is familiar with here. This in itself is a pleasant change from the dreary, treeless wastes of sand which mark so much of the Somaliland sea-coast. The writer says:—"In its commercial relations with Central Africa, Lugh is just what Timbuctu is to the west, or what Harrar is for the Indian Ocean: a centre of activity, an emporium, a large market, whither traders from as far as the distant countries of the Lake region can come without fear, and will continue to come." "The distance from Brava"—a port some 140 miles further up the coast from Kisimayo—"to Lugh is 180 miles. We covered the distance in twenty marches, but it could probably be done in fifteen days if no difficulties were met with and the caravan were not too heavily laden. Lugh lies at an elevation of rather more than 800 feet above sea-level, is affected by the monsoon, and possesses a comparatively mild temperature during the day, whilst at night it is pleasantly fresh." For the last ten days of November the average maximum was 97.2° F. and minimum 76.3° , and for the first twenty-six days of December the average maximum was 95.2° F., and minimum 72.5° ; probably, therefore, a little hotter than Mombasa during the day, but about the same during the night (at Mombasa last year, for the fortnight ending November 30th, the average maximum was 87° F. and minimum 75.7°). "At Lugh are represented all the races of East Africa. All the inhabitants that are not Somalis proper are slaves, some even being from remote tribes: Boran, Jam-jam, Arusi, Baditu, Konso, &c. Amongst these various peoples the Somalis are superior not merely in appearance but also in actual fact, for not only are they to a man steadfast adherents of the Mussulman faith, but they are also taught to read and write, and refuse to be considered in any sense of the word as slaves. Naturally the language spoken at Lugh is Somali; but one might almost say there is not a man who cannot speak Boran Galla as well, a language which so completely represents the common intercourse of trade, that any one knowing it can travel over a great part of East Africa and be certain of being understood."

Those who have read Captain Wellby's book and the account which Dr. Donaldson Smith gave to the Geographical Society of his journey (Journal for December, 1900) will readily see how this line of work would connect with the Nile Valley and the less known Turkana clans which intervene. A very great and difficult problem lies before Christian people to evangelize all this part of Africa. There is at the present time very little real obstacle to starting such work, except the want of workers. There are several definite spheres into which the area could be divided, each nearly as big as England and Scotland put together. We rejoice that an American Mission has gone to Fashoda, but we do not know that it will extend to what I will call the sphere nearest to it, viz., the valley of the Juba and Sobat southwards to a line running east from Gondokoro to Murle, and in which the Boma Hills would strike one as an especially healthy centre. There is the district south of this line which is specially accessible now both from the Nile Valley and from the Uganda Railway. This sphere is occupied by Lur and Turkana clans. There are large tracts of Nandi country, parts of which the Uganda Railway runs through. There is needed missionary extension south from the railway to the Bantu people called Kossova, and thence to Nassa. The Trans-African Telegraph propose to take this route, and the Germans will probably open it up so as to use the railway for their goods for Shirati and Mwanza. I have omitted the Masai work as being approached from other parts, Kikuyu, Kilimanjaro, and from the German route to the Victoria Lake, and one looks with some anxiety as to where the Abyssinian boundary with the Protectorate will be fixed: it might

block the easiest route from the Boran Galla to the Turkana district, viz., that which passes along the northern end of Lake Rudolph. Or it might make missionary work impossible in its neighbourhood, as it may have done in the case of the Arusi Galla. And there remains the Somali work which has been pleaded for in the *Gleaner*, and to which I feel bound to couple the Boran Galla.

What will Christian England do in the midst of all these rapidly-opening opportunities? What part will the Church Missionary Society take—the Society whose primary aim was Africa?

“Pray ye the Lord of the Harvest that He send forth labourers into His harvest”; for He has told us, “Go ye into all the world.” Thus and thus only can these great needs be met.

W. A. CRABTREE.

Masaba, April 1st, 1903.

SUMMER CONFERENCE OF STUDENT VOLUNTEERS.

DEAR SIR,—The British College Christian Union and Student Volunteer Missionary Union will (n.v.) hold their Annual Summer Conference this year at Matlock Bank, from July 22nd to 31st. We are anxious to have with us at that time any Student Volunteers who have returned from the mission-field and are at present in this country. We shall, therefore, be much obliged if you will allow us through your columns to invite any such Student Volunteers who would like to be present to communicate with us at headquarters, so that we may give them full particulars of the Conference.

22, Warwick Lane, E.C., May 11th, 1903.

W. P. W. WILLIAMS,
Gen. Sec. B.C.C.U. and S.V.M.U.

NOTES ON OTHER MISSIONS.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL in Foreign Parts has now issued its report. It is a matter for encouragement that during the year the regular income of the Society's general fund has slightly increased, as this fund may be regarded as the Society's financial barometer. The work of the office itself has grown on all sides, and although the present home of the Society may be in Delahay Street for some three or four years longer, it will eventually have to follow the example of many other societies, and find new quarters elsewhere. In fact, satisfactory negotiations have already been entered into with the Government, who are requiring the site. A fresh organization which bids fair to be of potent use, and which is built somewhat upon the lines of the Junior Clergy Union, is termed the “Association for Missionary Study.” It does not collect money, but devotes itself to prayer and the study of Missions, and is meant in the first place for educated young women. Of the S.P.G. Children's Association—known as “The King's Messengers”—there are now over 750 branches. Twenty-one clergymen and twenty laymen have during the past year sent in applications as candidates for missionary service, which have been considered. Thirty-five of these have been accepted, and the recommendations of 14 clergymen and 15 laymen have become operative. The number of ordained missionaries, including 10 Bishops, now on the Society's list is 729—that is to say, in Asia, 253; in Africa, 198; in Australia and the Pacific, 35; in North America, 148; in the West Indies and Central and South America, 59; and 36 chaplains in Europe. Of these, 128 are Natives labouring in Asia and 56 in Africa. There are also in the various Missions about 3,000 lay teachers, 3,200 students in the Society's colleges, and 40,000 children in the mission-schools in Asia and Africa.

Yet another Society is on the verge of removal. This is the SOUTH AMERICAN MISSIONARY SOCIETY, which, for the fourth time in its London history, has had to seek a new home. This step has been occasioned through the sale of Clifford's Inn. The inconveniences, expenses, and delays which must have been involved in these frequent changes are self-evident. The Committee, therefore, have done wisely in determining to secure a freehold site. This has been found at.

No. 22, Red Lion Square, a most favourable position, close to the great thoroughfare of Holborn, Kingsway (the new street from the Strand), and near the British Museum. It is interesting also to note that the chosen locality may be said to have a missionary association of its own, inasmuch as there is a tradition that the body of Oliver Cromwell was buried in Red Lion Square after its exhumation from Westminster Abbey; and that it was under the auspices of Cromwell that England itself as a nation very nearly became a great Missionary Society (*History, C.M.S.*, vol. i., pp. 20, 21). He had a project for dividing the world into four mission-fields, and directing the work in them by four societies paid by the State. For this great institution, old Chelsea College was intended to have been converted into a "Missionary House."

During the year 1902 ten new missionaries have been sent out to the different parts of the field abroad which is worked by the FRIENDS' FOREIGN MISSIONARY ASSOCIATION. The largest accession has been to the Madagascar Mission, where 26,000 persons meet under the care of Friends, and which has received two men and three women missionaries. The India Mission has been strengthened by the addition of one man and two women. Another woman missionary has been sent to Syria, where several losses by death and retirement have been experienced. The outlook here is, however, hopeful. The village work is making much progress. One of the most promising features is the night-school for men at Brumana. Meetings for mothers and factory-girls have been warmly appreciated. Ceylon has also received a woman missionary, and in China gratifying advance has been made, particularly at Chung-King and Tung Ch'u... The total number of workers is now ninety-four. Of these, however, only thirty-five are men, and the report utters a note of lament over this unsatisfactory proportion. In India, especially, the fewness of the men missionaries is a serious loss to the work. Attention is also drawn to the shortness of funds so much apparent. The question is solemnly asked whether this lack of money is not a sign of a deeper need, as, if professing Christians at home had really heard and believed, would they not recognize their obligation to those who have not had the opportunity of knowing Christ? The present statistics of the F.F.M.A. are as follows:—Missionaries, 94; native helpers, 978; out-stations, 45; organized churches, 194; members, 2,932; adherents, 27,685; Sunday-schools, 126; scholars, 6,955; day-schools, 16; pupils, 16,667. There are 11 hospitals and dispensaries, in which 9,146 patients were treated.

The report of the ILLUMINATED TEXT MISSION is very brief, and we should be glad to see a longer account of such an important work. As it is, we are only able to chronicle that during last year, 13,149 texts, in 79 different languages, were sent out for distribution by 6,493 missionaries of 34 societies. This little Mission has our prayers for its continued success.

An interesting illustrated article on the Danish Church has recently appeared in the columns of an American contemporary, *The Churchman*. The Danish Church was the first of European reformed churches to undertake foreign work among the Heathen. The famous missionaries Ziegenbalg and Plutschau went out from Copenhagen in 1706 to Tranquebar in India. In 1714 the Royal College of Missions was established in Copenhagen, and by the aid of State appropriations maintained Missions in Greenland as well as India. Subsequently the Tamil Mission in India was transferred to the care of the English Church. In 1821 the Danish Missionary Society was organized with a view especially to promoting Missions in Greenland. Unhappily the Mission College was unfriendly to this movement, and opposed any efforts which were not under its own direction. The Danish Missionary Society was thus compelled, in 1862, to found a seminary of its own. In 1863 a new Mission was begun among the Tamils in India, and another among the Malays. For forty years the work of the Society has been greatly blessed. It presents a record of the zeal, prudence, and consecration of many godly men and women, clergymen, physicians, teachers and deaconesses, which make up some of the most encouraging pages of modern missionary annals.

J A. P.

EDITORIAL NOTES.

THE Society's financial position and the Committee's action thereon are dealt with in our opening article. It is shown that the Society has no reason to be discouraged or despondent. A review of its recent fiscal history reveals a measure of progress which the most hopeful and courageous would not have dared to anticipate. And the long story of deficits also has a note of encouragement, for it bears witness to this fact, that while God has been moving His servants to give liberally of their substance, He has also been leading them to give yet more freely those far more precious offerings—their children to be His messengers. Let us not be ashamed of these deficits. In a very true sense they may well be our glory. Let us conceive what might have been. The Society might have had the Centenary gifts in the bank and a yearly overplus of funds, in consequence of its inability to find suitable candidates in sufficient number to utilize the Church's bounty. Would that have been a preferable state of things? Nevertheless, we are sure all will agree that something should be done, and that without delay, to try to bring the income up to the level of expenditure. What steps the Committee are taking, and what they recommend the Society's friends to do, more especially in promoting a spirit of intelligent prayer and of devotion to the Saviour, will be found mentioned in the opening article. Papers, too, and, in particular, an appeal entitled, *A Call for 500 more Missionaries, &c.*, have been issued, and are being distributed to officers of local Associations. Copies may be had in any quantities for use on application to the Lay Secretary, C.M. House.

THE true remedy for our deficits is easily discovered and stated. It lies in the reviving and deepening of the spiritual life of our Evangelical parishes. We do not say that they need it more than others; but we indulge a hope that they will welcome such a visitation of the gracious Spirit of God as shall stir them to think of others, and in the Saviour's Name to make self-denying efforts in their behalf. It is not grudging gifts from those who have no real interest in Christ's Kingdom that are wanted. It is that the Lord's true servants may be led to see that His cause requires at their hands a greater measure of self-sacrifice. One practical step is recommended by the Committee, especially to the Society's clerical friends. It is that they will endeavour to raise the tone of their missionary anniversaries this coming autumn and winter by having special prayer beforehand, and where possible by preaching preparatory sermons. The Committee further say:—

"The Committee humbly desire to know and to do the will of God in the whole matter. In the words of one of the greatest of Annual C.M.S. Sermons, preached thirty-seven years ago, 'God can do without the C.M.S. if He choose, but not for one instant can the C.M.S. do without God.' If it should prove to be apparently the Divine will to limit the Society's work to its present range, or even to diminish it, the Committee are ready to accept such a dispensation, assured that God's own purposes will not fail and that He can fulfil them by other agencies. But they would be ungrateful and unbelieving indeed if they refused to recognize in the progress of the past twenty years—a progress beyond all anticipation—a token of His favour so far; and until, if ever, His will to the contrary is made known to them by unmistakable signs, they must continue to go forward, and to call upon all their friends to support them in so doing. They are persuaded that fresh parishes may be gained, and lukewarm parishes may be stimulated to do much more than they do; and that, even without these, the parishes that profess to support the Society heartily could, if all were fully

worked as some few are, easily provide both the men and the means required for the maintenance and development of the Missions as indicated in the Appeal."

IN view of the recurring deficits year by year, it is not unnatural that the Society's forward policy, to which reference is made in the above extract, should attract attention and criticism. Two practical suggestions, which may or may not mean the same thing, have been made in the correspondence columns of the *Record*, under the heading, "A New Policy for the C.M.S." One is that the Society should extricate itself from its financial difficulties in the same manner as the C.E.Z.M.S. has done. No hint as to what is meant is given other than that by "shrewd business management" the latter Society is now "in smooth water." This is indeed a matter for satisfaction and congratulation; but is it realized that both the C.E.Z.M.S. and the Z.B.M.M. have lightened their financial burdens by transferring workers and work to the C.M.S.? Such "business management" may be commendable, but it is not easy to see how it is open to the C.M.S. "to extricate itself in like manner." It is in a true sense the richer for the addition to its ranks of the devoted sisters whom those Societies have had the honour of sending to the field, but the accumulation of such wealth is the very cause of our deficits. The other suggestion is to close some of our Missions and to reduce expenditure on the training of candidates and on home organization. An answer to this which appeared in the next issue of the *Record*, that of June 12th, commends itself to us. Two extracts deserve to be reproduced. They are:—

"Is this 'policy' which your correspondent 'Stet Fortuna Domus' advocates for the C.M.S. really 'new'? It looks like the policy of retrenchment of which we have heard before. Now, however, this retrenchment is to be on an extensive scale; it is not merely the practice of strict economy, but is to embrace evacuation. 'Are we to assume,' he asks, 'that, if we open a Mission in a country, God must mean us to stay there?' We think that if God opens the door, He must mean us to enter. If He means us to enter, does He not mean us to remain? Surely, it cannot be the will of God that we should withdraw from the 'fields which are white unto harvest'? That was not the 'policy' our blessed Lord advocated.

"With regard to the other points touched upon by your correspondent there is something to be said. He asks, 'Is our home expenditure justifiable?' Supposing we put the question of your correspondent in a different connexion and ask ourselves, Is our home expenditure justifiable? That is *the* question for every supporter of the Society at this time. How about our personal expenditure, what we spend upon our homes, upon ourselves, upon mere luxuries, hobbies, holidays, &c. The laity were never better off, and there was never more extravagant living. We want more simplicity and self-denial, and then we should hear no more of deficits. A missionary lately returned from a far-off field told a friend of mine the other day that it had been a blow to him to find, after many years' absence, the extent to which the luxurious spirit of the age had taken hold of professing Christians. He had read of the Keswick movement, and was under the impression that the vast majority of Christian people were denying themselves for the cause of their Lord; but when he stayed in their houses he found it was not so. What a reproach! We have heard of, and most of us believe in, a 'policy of faith'; we want now a 'policy of self-denial.' Let every missionary Deputation preach this, let every communicant practise it, and then the Lord's treasury will be filled with offerings that will be acceptable to Him because the gifts were not 'what we could spare' after we had gratified our every whim, but what had cost us something. What did this work cost our Lord? His disciples must be willing that it should cost them something too. It is enough for the disciple that he be as his Lord."

DEFICITS are viewed in a very different light in the mission-field from that in which they appear to certain so-called supporters of Missions at home.

Bishop Peel obtained his first tidings of the Society's finances of the past year from the *Record* of April 24th, which reached him in May, and he writes that it stirred him in a peculiar manner. How exactly the emotion affected him is expressed in the following letter to the members of the Gleaners' Union throughout the world, to which he asks us to give publicity. The actual number of Gleaners who have renewed their membership is much smaller than that assumed by the Bishop, and is not more than 85,000. This, of course, affects the calculation. But if Gleaners are led to do what the Bishop asks, non-Gleaners may reasonably be left the privilege of completing the work. Bishop Peel says:—

"Bishop's Court, Mombasa, East Africa, May 21st, 1903.

"MY DEAR FELLOW-GLEANERS,—For the glory of our Ascended and Coming Lord Jesus, and for the glory of God the Father and of God the Holy Ghost through Him, I call upon you on this Ascension Day to earnestly and vigorously move as one man to accomplish a piece of 'the King's business,' which indeed requireth haste. It is to meet the present deficit in the 1902-03 accounts of the C.M.S. with £35,000, *within the next six months.*

"The £35,000 can be easily put together by us who are Gleaners, if the Lord, as I believe He will, energize each of us effectually to undertake a share in the task.

"There are 143,159 members on the rolls. Allowing for deaths and leakages, let us say there are 140,000 members. We are a peculiarly united set; we have a thorough, and a workable, organization. Each member throughout the world is in touch with a local Secretary, or has, at any rate, easy access by letter to the central office in London.

"If each member give five shillings during the next six months, i.e. tenpence a month (less than one halfpenny a day), the £35,000 will be forthcoming by Christmas Day, a fitting occasion on which to lay *the whole sum* at the feet of our Lord.

"The sum is easy:—If 100 Gleaners give 5s. each, £25 will result; if 1,400 hundreds of Gleaners give 5s., £35,000 will result.

"The action is easy. Separate 10d. a month from earnings or income. Pay it to the local G.U. Secretary definitely for the C.M.S. Deficit Fund. Do not let the money be absorbed in general missionary accounts.

"Where rupee currency prevails, as in East Africa, we shall have to separate for the purpose 12s. a month, in order to well cover loss by exchange.

"There may be some very poor members who cannot possibly afford to give the 12s., or 10d., a month. Such can give what they are able to do, and, under the circumstances, may well collect the remainder; or the richer members of the G.U. Branch may care to supplement the contributions of the poorer ones.

"The 5s. will, of course, be over and above what we ordinarily give in the year to C.M.S.

"Fellow-Gleaners, may the Lord rouse you all to perform this!—Your sincere fellow-worker,

"W. G. MOMBASA."

WE are informed that a statement is made in the last quarterly number of the *Journal of the African Society* relating to a missionary of the C.M.S. We have not yet seen a copy of the number; our attention was directed to it by a leading article in the *Liverpool Courier* which a friend kindly forwarded. The statement is made in the course of a paper by Mr. Allen Upward (who has lately returned home from West Africa after spending four months as Resident of the province of Kablea in Northern Nigeria), and it is to the effect that the Rev. J. D. Aitken, C.M.S. missionary at Lokoja, asked him (Mr. Upward) to issue a Government proclamation requesting the Natives to embrace Christianity. It is not often that adverse allegations affecting missionaries are so explicit as is this of Mr. Upward, giving the names of the missionaries concerned, so that it is possible to reply. Mr. Aitken is now at home, and he gives an absolute

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denial to the statement. The very last thing he would desire in the interests of the work at Lokoja would be a Government proclamation to the above effect. As he too justly says, "We suffer too much already on account of merely professing Christians to desire an increase in their number." What, then, is the ground of Mr. Upward's allegation? Simply this. Mr. Aitken says:—

"I had two chats with Mr. Upward on the subject of the religions professed by the people, and was surprised at the ignorance shown by him as to the reasons which induced the Negroes of N. Nigeria to become Mohammedans.

"He evidently thought it was for them purely a matter of free choice. After a talk on this subject, during which I gave the same political reasons for influencing their choice as are given by Dr. Miller in the *June Intelligencer*, I said, 'If the Government of N. Nigeria were to issue a proclamation commanding all Mohammedans, with penalties for refusal, to become Christians, they, or at least the bulk of them, would be as willing to accept Christianity as they had been formerly to accept Mohammedanism.'

"Possibly Mr. Upward was referring to this statement, which is in no wise a request for the issue of a proclamation."

A LECTURE which excited considerable interest was delivered in Calcutta in March or April last by Mr. A. J. Fraser Blair, the Editor of the *Englishman*. The subject was "Our Indian *Vis-à-vis*," and the lecturer pressed the importance—nay, the necessity if British rule in India is to last—of bridging over the chasm which separates the two races. He appealed to his fellow-countrymen in India to cast off their indifference to India's interests and needs, to cease to regard that country as a task room from which they courted the power to escape. He exempted three classes from the charge of being out of touch with the Natives. First, the lawyers, but the lecturer concluded that they could not be looked to for help in bridging the gulf. They are rarely heard to speak a good word for the Natives, and Mr. Blair said that this is not surprising, for "the average Indian litigant has moral and other peculiarities which naturally revolt at the scrupulousness and the nice sense of honour which are especially characteristic of lawyers as a class." Then there are the planters, but the classes they know are not the classes to whom access is most important from the political point of view. Moreover, the planters' standpoint regards the Native "as an irresponsible person who has got to be kept in order, morally and physically, especially physically."

MISSIONARIES constitute the third class who are acquainted with the Natives of India, and they labour under a disadvantage, in Mr. Blair's opinion and regarded politically, from the fact that they are "the exponents of a creed which admits of no compromise with older or lower faiths." It is a curious though common freak of mind to conceive of that which is the sole ground of the missionary's presence in a country as a disadvantage attending his presence. If the missionary was there without his message, how welcome he would be, but how utterly unaccountable! However, Mr. Blair, if he has a prejudice on this score, is not blinded by it, as some observers seem to be, to the facts of the case. His point of view appears to have something in common with that of Dr. Josiah Oldfield, whose comments we referred to two months ago, only Mr. Blair's conclusions are the very opposite, and coincide as nearly as possible with those of Sir W. Mackworth Young, whose words we recently quoted (April, p. 307). Like the latter, and unlike the former, he has taken time to study his subject. His testimony is the following:—

"In spite of this handicap, the missionaries have, practically unaided,

created modern India. I am now, of course, regarding their work from a purely political and educational point of view, leaving its religious aspect to be dealt with by those better qualified to review it than myself. If we carefully consider the careers of Warren Hastings and Alexander Duff, and mark their effect upon history, which, weighing everything, shall we say, did more for India—the English adventurer, or the Scottish missionary? And, looking to Warren Hastings' successors, may it not be truthfully asserted that the glittering procession of titled persons who have held high office in India during a century and a half have left it very much as they found it; while every missionary teacher throughout the same period has been the centre of influences which are now transforming the whole Eastern world?

"This great work has been accomplished by dint of the determined efforts of the missionaries to know the people, and make themselves known; to learn their many languages, and then inoculate them with the speech and knowledge of the West. Further, missionaries have taken infinite pains to penetrate to the dim interior of the native mind, which can only be reached by the intricate avenues of its religious beliefs."

And he proceeds:—

"I cannot help believing that in the missionary body we have a great engine for generating a better inter-racial state of things in India. And the average Anglo-Indian, in his attitude of cynical indifference, or open hostility towards the missionaries, is flying against his own best interests. He ought—'*sua si bona norit*' (a phrase which he is so fond of using in discussing the native question)—to support them generously and, what is still more important, study and imitate their methods of working. For they are living in India and really know something about it, while he merely exists on the surface of it, and is profoundly ignorant, as a rule, even of that."

WE learn with deep regret that Bishop Morley has felt obliged in consequence of Mrs. Morley's failure of health, to resign the bishopric of Tinnevely. His short tenure of the see, since 1896, has afforded many proofs of his wisdom as well as of the strength of his sympathy with the Society's work. The appointment of a like-minded successor should be a matter of fervent prayer. And the bishoprics of Colombo, Saskatchewan, and Caledonia are also awaiting appointments.

WE trust our readers are not forgetting the request for prayer which was made in our May number in behalf of the special united efforts being made to preach the Gospel to those attending the Japanese National Exhibition which was opened at Osaka on March 1st. This month of July is the last of the five during which the Exhibition was to be open. Three houses opposite the main entrance to the Exhibition were rented at an early date by a committee representing the various Protestant societies, and the ground-floor of two of these was made into a preaching-hall. The first ten days of March saw a joint effort of all the Protestant Missions, and the rest of the five months was divided so as to give two periods of two weeks each to each Church—Baptists, Congregationalists, Presbyterians, Methodists, and Episcopalians. To the *Nippon Sei Ko-kwai*, which includes the Missions of the American Protestant Episcopal Church, the S.P.G., and the C.M.S., were allotted the first fortnight in May and the last fortnight in July. The *Spirit of Missions*, the organ of the American Church, has a letter from the Rev. T. S. Tyng giving most encouraging particulars of the joint effort in March. Eighty-four meetings were held in the preaching-hall during the first ten days, and the congregations numbered over thirteen thousand. The hall was filled almost from morning till night by numerous audiences. Each day's work was begun by three or four of the workers standing at the door and singing a hymn, using megaphones so that the

sound might carry further; and before each congregation dispersed tracts were given out, and also maps of Osaka marking the location of the various churches and preaching-places. We shall hear more in due course, meanwhile let the workers be sustained by believing prayer.

THE Publications Sub-Committee presented the report of the Society's publications for the year ending March 31st to the General Committee on June 9th. The total number of copies issued, including pamphlets and papers, was 5,502,197, and the payments, including salaries of the Editorial Department but not the cost of warehousing and packing, was £12,977. The receipts from sales amounted to slightly over £10,000. The total cost, therefore, of this branch of the Society's home work is £2,977, and more than half of this is spent on free literature. The selling magazines yield a profit, but it is impossible to be satisfied with the circulation, which has been practically stationary since the Centenary year, with a slight tendency to go down. It is true we do little in the way of advertising. Our comparatively large sales we owe mainly to the voluntary recommendations of our friends. We should like to invite them, and the clergy in particular, to new and vigorous efforts to make the *Intelligencer* and *Gleaner* known wherever they are likely to be appreciated, in view of the present need for enlisting new friends and drawing the bonds closer and firmer with old ones.

WE have been told more than once that very few read the *Intelligencer*. One correspondent is kind enough to add to his intimation the qualifying remark that it is not read as much as it deserves to be. He suggests that we should make it known that we are prepared to supply one or more copies at half price to Clerical Book Clubs. This we shall be happy to do. Moreover, any clergyman not already subscribing for a copy may have it on the same terms for three months in the hope that he will thereafter become a subscriber. Application should be made to the Lay Secretary, C.M. House.

THE article by Mr. Eugene Stock in our May number, noticing that wonderful American work, *A Geography of Protestant Missions*, by the Rev. Harlan P. Beach, has brought a long letter from its author and compiler thanking Mr. Stock for his comments and criticisms, and explaining the conditions that the book was designed to meet, which accounts for some of the, at first sight, curious features. His letter only enhances our sense of indebtedness for his herculean labours, for it shows how manifold are the difficulties attending such an undertaking.

OUR last month's number was prepared under unusual pressure, and we regret that we failed to mention the Committee's appointments to honorary offices which were announced at the Anniversary. The acceptance of the office of Vice-Presidents by the Bishops of Auckland, Clogher, Exeter, Falkland Islands, Keewatin, Leicester, Nagpur, Osaka, Rangoon, Quebec, and Worcester, needs no comment. All Bishops, being members of the Society, are invited to become V.P.'s, and their acceptance is a matter of course, though not the less a matter of sincere satisfaction. But there are some others besides Archbishops and Bishops of the Churches of England and Ireland who are offered this office, and the appointments, as well as those to the office of Honorary Life Governor and Honorary Life Member, invariably convey a grateful sense of services rendered to the Society's cause.

The names of the Rev. the Earl of Chichester, the Deans of Canterbury and St. David's—Dr. H. Wace and Dr. J. Allan Smith—and Prebendary Webb-Peploe, and Mr. Abel H. Smith, M.P., and of Sir George Livesey, are those which have been added to the list of V.P.'s; and Canon W. H. F. Robson, of Claughton, Birkenhead, the Rev. C. Dunlop Smith, Hon. Association Secretary at Bristol, Mr. H. R. Arbuthnot, Chairman of the London Lay Workers' Union, Mr. T. Cheney Garfit and Mr. Eliot Howard, members of the Committee, and Mr. William Watson, of Newcastle, have become Honorary Life Governors.

ON Ascension Day an Honorary Life Governor, Mr. E. W. Bird, of Clifton, was taken to his rest at a good old age. It is thirty-five years since Mr. Bird settled at Clifton, after a long Indian service under the Honourable East India Company and under the Crown. He took a warm interest in the Society's work in the Madras Presidency, and at Clifton he was to the fore in all the work of the enterprising C.M.S. Committee there. The decease of Mrs. O'Malley, an Honorary Life Member, which occurred on Tuesday in Whitsun week, is recorded by the Rev. W. A. Bathurst in the short In Memoriam notice on page 507.

THE fifth Annual Reception of Missionaries by the Archbishops of Canterbury and York took place at the Church House on Thursday, June 4th. The Bishops of London, Winchester, Rochester, Bath and Wells, Columbia, Honduras, Wellington, Madras; Bishops Ingham, Johnson, Montgomery, Strachan, Taylor Smith, Thornton, and Oluwole; the Deans of Westminster and Windsor; and of laymen, Sir John H. Kennaway, M.P., and Colonel R. Williams, were among those who showed their interest by being present. Besides the two Archbishops, the Bishops of Honduras and Columbia, and Bishops Oluwole and Ingham addressed the gathering. It is scarcely realized enough that the initiation and continuance of this annual event is due to the United Board of Missions—a fact which deserves acknowledgment. We trust the Board's modest appeal to Churchmen for an annual income of £1,000 will not be made in vain.

SINCE our last announcement the Committee have accepted several new missionaries, viz.; Miss Edith Sarah Houlder, of Godalming; Miss Mary Emma Gillard, of Brede; Miss Amy Ethel Rowan, whose mother (Mrs. Bannister) is the lady in charge of the Olives Training Home; Miss Olivia Mansfield Crawford, of Stranorlar, Co. Donegal; Miss Anna Adeliza Jacob, of Kingstown, Dublin; Miss Augusta Wied, of Denmark; Miss Elizabeth Forsythe, of Clontarf, Co. Dublin; Miss Marion Fendt, of Canonbury; Miss Bertha Violet Attlee, of Tooting; Miss Alice Mary Macklin, of Brockley; and Miss Mabel Susie Landon, who was formerly in local connexion in India. The Misses Jacob, Houlder, Landon, and Wied have been trained at the Willows, Misses Attlee, Crawford, and Forsythe at the Olives, Miss Macklin at Bethnal Green Hospital and at the Willows, and Misses Fendt and Gillard at Highbury. Miss Rowan received her training before she offered to the Society, and is a trained nurse. The Canadian C.M.S. has given us the Rev. Robert Henry Albert Haslam, a member of its Executive, who has acted as Travelling Secretary for the C.C.M.S.; and Miss Elizabeth Grover-Gunn. Mr. Haslam hopes to sail to the mission-field this autumn with his future wife, Miss Jean Hoyles, the daughter of the President of the C.C.M.S., who has taken a full medical course. The Victorian C.M. Association has also given us its late Secretary, the Rev. E. J. Barnett, who went to China last autumn for

missionary work, and has definitely joined our staff in local connexion. Mr. Edward James Clifton, a married man, has been accepted as a lay evangelist. The Rev. Walter Robbins and Mr. William Hornigold Gray, students of Islington, have also been accepted as missionaries. Dr. J. C. Carr has been accepted as a missionary in local connexion in the United Provinces Mission, and Miss Churchill Taylor as an honorary missionary in local connexion in the Punjab and Sindh Mission. Miss Ethel Mary Robinson, a trained nurse, has been accepted on a special agreement for a short period of work on the Niger, in order that Miss Elms (the only trained nurse in that Mission, which has no medical missionary) may take her much-needed furlough.

It is a pleasure to read of the good success of the recently-established C.M.S. Depôts. The fifth Annual Report of the one at Newcastle, for the year ending January 31st, shows receipts amounting to £506 from the sale of books and of industrial work, which is indicative of an active trade in disseminating what should bring a good harvest of missionary interest. There is also a Missionary Loan Library, and a missionary prayer-meeting is held at the Depôt every Thursday afternoon. Our friends in the North should do their utmost to encourage this institution and to make use of it.

WE congratulate our friend Dr. C. Harford on the completion of a good year at Livingstone College, though financially there is room for improvement. After ten years' experience since the College was founded in 1893, during which time 171 students have passed through it, he is entitled to claim that the principle he contended for should be accepted as proven—viz., that it is a great advantage to missionaries appointed to isolated spheres, or to such as involve special risks of breakdown in health, to have a short course of medical training before going out. Commemoration Day was celebrated at the College on June 10th, under the appreciative chairmanship of the Bishop of St. Albans.

An error which we much regret occurred in our issue of March (page 228). Col. Montgomery was awarded a Companionship of the Star of India. Our note stated that he was made a "Commander."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the continual increase in the Society's missionaries and income; prayer for a ready response to the Committee's plea for men and means to carry out their forward policy. (Pp. 481—485, 543, 544.)

Thanksgiving for the advance the Christian Church in India has made during the last ten years; prayer that the appeal of the Decennial Conference may be heartily responded to. (Pp. 485—496.)

Prayer for the village schools in Mid China, and for an outpouring of the Holy Spirit on the whole of the work in that Mission. (Pp. 500—503.)

Thanksgiving for the missionary work of women at home and abroad; prayer for its extension and development. (Pp. 503—507, 521—523.)

Prayer that the record of the zeal and influence of a home friend recently called to her rest may provoke others unto similar "love and good works." (Pp. 507, 508.)

Thanksgiving for the open door in countries around Uganda; prayer for missionaries, native pastors, and teachers, and that the converts may be strengthened and grounded in the faith. (Pp. 508—520.)

Thanksgiving (with prayer) for the Church in Uganda. (P. 525.)

Prayer for the plague-stricken districts of India. (Pp. 529, 533.)

Thanksgiving for the Medical Missions on the Indian frontier. (Pp. 531, 532.)

Thanksgiving (with prayer) for recent converts from Mohammedanism in Persia and Western India. (Pp. 527, 533.)

Prayer for the new stations opened in the Hunan and Si-Chuan provinces of China. (Pp. 533, 534.)

HOME DEPARTMENT.

Church Missionary House.

"THE Growth of the Kingdom of God" was the subject of an address to the London Lay Workers' Union by the Rev. J. B. Whiting on May 18th. Mr. Whiting illustrated his remarks by some striking diagrams, and gave much interesting and valuable information in a decidedly original form.

The annual meeting of the Ladies' C.M. Union for London was held on May 22nd, and the members welcomed the Dean of Peterborough, who gave the devotional address.

The Clergy Union.

THE Annual Conference and Meeting of the delegates of the Clergy Union were held in Nottingham on June 3rd and 4th, by invitation of the local Y.C.U., accepted at the Conference of 1902. There were thirty-four delegates present, as well as several visitors. On Wednesday evening there was a social gathering and reception of delegates at St. Andrew's Parish Room, and sermons were afterwards preached in some of the churches of the town. The Conference of Thursday was preceded by Holy Communion in St. Andrew's Church, when an impressive address was given by the Rev. J. Howell, Vicar of All Saints', Derby, who asked his hearers if it is too much to say that the key of the missionary situation lies in the hands of the younger clergy. The delegates then met in the Y.M.C.A. Rooms (the Rev. F. R. Pyper, president of the Nottingham Y.C.U., being in the chair), and the usual business, including the presentation of the report and balance-sheet, was transacted. The report announced the fact that ten new branches of the Union have been formed during the past year. An invitation from the Exeter Branch, to hold the Conference of 1904 there, was cordially accepted.

There followed on the agenda some subjects for discussion, the first to be taken (in the name of one of the Hon. Secs., the Rev. G. T. Manley) being "Our Relations with other Unions." Mr. Manley brought forward a resolution from the Committee of the Union, "That this Conference believes that any increase of joint meetings between our Unions and other Unions which are not of an Evangelical character tends to obliterate the distinctive principles of the C.M.S." The Rev. W. H. Griffith Thomas seconded the resolution, which was carried with only two dissentients. The Rev. N. Birkett (Manchester) introduced a subject proposed by his branch on the suggestion of one of their members (the Rev. N. Malcolm) now in Persia, viz., "In view of the dearth of volunteers, should the C.M.S. invite suitable men to accept vacant posts in the mission-field?" Mr. Birkett said that he and those he represented felt that the "call with authority" had not been taken up, and urged that as clergymen are prepared to consider the invitation of a patron of a living, so they would be glad if the great missionary societies were in a position to invite them to the cures they have at their disposal. Time would not allow for much discussion of this or the subject following, introduced by the Rev. J. D. Mullins, "Further Possibilities of the Y.C.U. Movement." After luncheon the delegates and visitors to the Conference again met in the Y.M.C.A. Rooms, under the presidency of the Rev. Percy Holbrook, Vicar of Holy Trinity. A paper was read by the Rev. E. C. Nightingale, Vicar of Escot, Ottery St. Mary, on "Our Relation to Missionaries in the Field." Mr. Nightingale said that a closer and more personal knowledge of the workers and their operations was an object to the attainment of which the Union might usefully devote its energies. His suggestion was that each branch of the Union should have a particular Mission assigned by the Central Executive, and should collect information by means of correspondence, which should be distributed to the other branches. In the discussion which followed there seemed a general approval of such a scheme. Dr. Hall, of Khartoum, then spoke on "Missionary Strategy in the Soudan," or in other words (as he said), the best method of solving the problem of the evangelization of the Eastern Soudan. The Rev. P. G. Wood emphasized the fact that the conflict of the Church now seems to be with Mohammedanism, and he thought that our Government ought not to place restrictions on the teaching

of Christianity. The Rev. Tissington Tatlow (S.V.M.U.) read the last paper, on "Missionary Study." He said that in most congregations the majority are not interested in missionary work, and are often indifferent. The two main causes of this indifference, he thought, were ignorance and lack of imagination. If the clergy are going to educate men on the subject of the needs of Heathendom, they must have a strong, clear grasp of the facts themselves. J. J. W.

At the meeting of the Birmingham branch held on May 15th, the Rev. J. H. Warner read a paper on the "Life and Work of Pastor Oberlin," contributed by the Rev. G. N. H. Tredennick. The paper was full of interest, and formed one of a series arranged on the lives of prominent missionaries.

The subject of "Missionary Study" occupied the attention of the members of the London Branch on May 18th. The Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, gave the opening address, dealing chiefly with the bearing of the study of other religions upon the study of Christianity. A scheme of study was introduced for discussion, and ultimately referred back for revision, a course of study, however, for the summer months only being adopted.

By invitation of Bishop Royston, the members of the Liverpool Branch met at Childwall on June 12th. The proceedings began with a service in church, when the missionary litany was read, and an address given by the Rev. W. R. Gray, of the Japan Mission. After an interval for tea, Mr. Gray again spoke, dealing with the history of Missions in Japan, pointing out the difficulties arising from Buddhism being so woven into the life of the people, and from other causes. The recent revival and other matters also came under review.

Local Associations and Unions.

ANNUAL sermons were preached in the Cathedral and many of the city churches of Winchester on May 3rd, the Dean (Dr. Furneaux) occupying the Cathedral pulpit at the morning service. The Rev. Rowland Bateman preached the anniversary sermon in the Cathedral on May 5th, and the Dean presided at the meeting held in St. Thomas's Hall in the afternoon. Addresses were given by the Rev. R. Bateman and the Rev. J. Hamilton. Mr. F. Faithfull presided at the evening meeting in the Guildhall, when Messrs. Hamilton and Bateman again spoke.

On Sunday, May 10th, and two other Sundays 162 sermons were preached in sixty-seven Liverpool churches on the Society's behalf. In one church (St. Silas's, Toxteth) the collections amounted to £200, £100 being subscribed as a thankoffering for fifty years' faithful ministry by the Vicar, who had declined any other expression of his people's love and respect. On Saturday, the 9th, a large gathering of children was held in Hope Hall, which was well filled. Much interest was shown in addresses given by the Rev. E. J. Peck and the Rev. G. B. Durrant. On Monday an earnest and solemn address was given by the Rev. H. W. Webb-Peploe to about 200 clergy and laymen. The Lord Bishop of Liverpool, Bishop Royston, Mr. R. Dart, our kind host, and also Canon Woodward, spoke more briefly. The annual meeting in the Philharmonic Hall on Monday was a very crowded one, about 3,500 being present. A choir of 300 voices led the singing. The Bishop presided, and Canon Harrison read the annual report. Mr. Richard Dart presented the financial statement, which showed that the total amount of receipts for this diocese was £7,563 15s. 11d., net expenses £105 8s., amount remitted to the parent Society £7,458 7s. 11d., an increase of nearly £1,000. The Bishop reminded his hearers of the threefold call which the English Church should not forget—the Divine command, the call of human need, and the call of national obligation. Their Society never had a larger income, and it never had a larger deficit. They were told that that deficit was £35,000. Whom were they to blame? Not the Committee in London, he contended, but themselves. It was for them to seek to help to remove the difficulty. From Ireland came an excellent suggestion, and that was that they should dedicate 1d. of the 4d. which had been taken off the income-

tax to missionary work amongst the Heathen. That suggestion, in his opinion, was worthy of their serious consideration, as if it were carried out by Christian people throughout the country the debt would soon disappear. In an eloquent address, the Bishop of Ossory remarked that meetings like that were to his mind the grandest protest of the Church against the spirit of parochialism which at times crept over them and petrified their feelings. The work of the Church Missionary Society helped to take away from them the danger of a parochial mind and also the danger of imagining that nothing after all was being done on behalf of the Church of Christ. He rejoiced when any fresh member in his diocese threw himself into missionary work, because he knew that in the parish where the missionary cause was best supported there also was best done the work of the Church at home. The Rev. E. J. Peck (Moosonee) gave an interesting address on his missionary labours for twenty-seven years amongst the Eskimo. The Rev. Prebendary Webb-Peploe endorsed the suggestion that they should devote one-quarter of the saving given by the Chancellor of the Exchequer in respect of income-tax to missionary work. The Benediction by the chairman closed one of the most solemn and impressive gatherings ever held in Liverpool.

C. F. J.

The eighty-fifth anniversary of the Derby and South Derbyshire Association was held on May 10th and 11th. The Bishop of Derby preached at All Saints' Church in the morning, and other pulpits were occupied by members of the Deputation. At the annual meeting, the Bishop presiding, the Rev. J. O. Matthews presented an encouraging report, showing much activity in seeking to enlist further help and sympathy, and in breaking new ground. The chairman dwelt mainly with the facts of the Society's financial position, giving as his opinion that the best way to face and clear the deficit was for every one to increase his subscriptions. The Rev. J. S. Flynn spoke on the general aspect of the Society's work, and he was followed by the Rev. Canon Cole, who told of the outlook in Santalia. Tea in the Temperance Hall preceded the evening gathering, over which Mr. G. Austin presided in the absence of Sir H. H. Bemrose. The deficit also loomed large in Mr. Austin's remarks, but, said he, it was caused by the best of all reasons—advance in the work—and would doubtless in due time be covered. To one and all he appealed for more vigorous efforts. Mrs. Knox, wife of the Rev. H. C. Knox, formerly of the Fuh-Kien Mission, gave some startling figures as to Heathenism in China, and told of how the women are being reached, and the Rev. J. S. Flynn closed with an earnest appeal for fuller consecration.

Bishop Thornton of Blackburn, in presiding over the annual meeting of the Preston Association on May 11th, after tracing the history of the Society from its foundation, and speaking of its marvellous growth, went on to deal with the present openings and opportunities. There were parts of the world, he grieved to say, that were not open to missionaries, but, generally speaking, the whole world was open. After mentioning that there were some who disparagingly argued that the missionary effort only touched the 250th part of Heathendom, the speaker said he was one of those who admitted that missionary effort had been a failure. It had been a failure, provided they accepted that term failure in its proper sense; not a failure on the part of Almighty God, not on the part of the Gospel, or on the part of the missionaries, but on the part of the Church at large. The success attending missionary endeavour was inadequate to their expectations or their hopes. But did not all success begin in failure? When Jesus Christ left the mission-field and ascended to heaven, how many had He won for the Gospel? The number of the names was about 120. Had He failed? He thought not—a seed had been sown, the harvest had to be gathered later. Failure was a relative term, and the failure that was destined to certain success in the end was not failure all along the line, and as Christians they were perfectly assured that success must come to the missionary effort—not success perhaps in the sense of the conversion of every human being, but in the sense of the evangelization of the world. The Rev. A. Elwin, formerly a missionary in Mid China, gave an account of the work there in its various aspects.

Sermons and services for the young were held in several of the Reading

churches on May 10th, followed by the annual meetings on the next day. Mr. C. W. Goodhart presided at the afternoon meeting, when addresses were given by Archdeacon Buswell, of Mauritius, and the Rev. R. Nicholson. The Rev. R. H. Consterdine addressed a large gathering of children in the Abbey Hall, held previous to the evening meeting, and at the latter Sir A. Wingate presided and gave an eloquent testimony to the work of Missions in India. The missionaries, said the chairman, were a very fine body of men, but while their work was growing everywhere, there was still a very great need. If missionaries were so useless as some who were ignorant of their work in India declared, how was it that they had secured to a very great extent the confidence of the ruling chiefs? The Maharaja of Gwalior the other day built an asylum for lepers in India and handed it over to the missionaries with the one qualification that they were not to convert by force. The Maharaja of Kashmir had built a hospital and handed it over to the lady missionaries. The Maharaja of Idar was a great supporter of Missions, and Jaipur, where once a missionary could not get a footing, was now the headquarters of a great Mission and had a hospital the gift of the ruler of that city. Those who occupied the highest positions in India now rarely spoke disrespectfully of Missions; but on the other hand such men as Lord Northcote, Sir Charles Elliott, Sir A. Mackenzie, and Sir Andrew Fraser had borne high testimony to their value. Archdeacon Buswell followed, and told of his work in the island of Mauritius, and the Rev. R. H. Consterdine spoke on the recent revival in Japan.

The spring meeting of the Sussex Prayer Union was held at Brighton on Friday, May 15th, when the Honorary District Secretaries met for conference in St. Margaret's Vestry at 10.15. Holy Communion was administered to seventy-four persons at mid-day, after a devotional address by Bishop Oluwole (West Africa). At 3.15 a public meeting was held in the Royal Pavilion, the Music Room being crowded, both on the platform and in the body of the hall, by a large and attentive audience. The Archbishop of Sydney took the chair, and two most interesting addresses were delivered by Bishop Oluwole and the Rev. A. K. Finnimore (Association Secretary). The Rev. E. D. Stead (Honorary Secretary) gave a short report of the Union for the past year, and stated that about £137 had been given in 1902 for "Our Own Sussex Missionary."

E. D. S.

In connexion with the Sheffield anniversary, sermons were preached in nearly all the town churches on May 17th, Archdn. Eyre preaching in the morning at the Parish Church. The Archdeacon also presided at the morning meeting on the following day, when the report and financial statement were presented, the latter showing a sum of £2,822 remitted to the Parent Society. The chairman urged the paramount claim of Foreign Missions, saying that there was a time when they put such a claim side by side with other things, but they had now learned to put it first and foremost. Archdeacon Hamlyn gave an account of the Mission in West Africa, and the Rev. A. E. Bowlby told of the successes attending Missions in India. The Albert Hall was crowded in all parts for the evening meeting, when the Bishop of Sheffield occupied the chair. In a vigorous speech he brought home to his hearers the need of all Christian people in a town like Sheffield, whose manufactures went to all corners of the earth, taking a foremost part in the cause of the world's evangelization. Not only did the people of Sheffield send their merchandise to all quarters, but sons and daughters found their way abroad also, therefore what a responsibility rested upon those entrusted with the upbringing of the young, so that in whatever part of the world they might be placed, morally and spiritually they might be witnesses for Christ! Dr. Quirk was followed by the Right Rev. Bishop Oluwole, who told of the progress of the work of the Native Church in West Africa. Mr. A. E. W. Gwyn, formerly of Bengal, the Rev. W. F. Cobb, of the Punjab, and Mr. C. W. Hattersley, of Uganda, also spoke.

The Bishop of Beverley, presiding at the annual meeting of the Hull and East Riding Auxiliary on May 18th, in commenting on the Society's position and outlook, observed that there was a good deal more to encourage them than to cause anxiety, and thought that a city like Hull could well imitate the example

of other cities and support representatives in the foreign field. A promise of a ten per cent. increase from all Associations was the suggestion brought forward by the Dean of Peterborough, for with such an assurance there need be no fear of lack of means for present needs and future possibilities. In the afternoon the Rev. F. H. Senior presided at a large gathering of children, when the Rev. J. Williams, of Japan, spoke, and at night the Ven. Archdn. Hughes-Games presided over the well-attended meeting. Thanksgiving for expansion was the chairman's main thought, though, said he, Hull had not kept pace with the general expansion elsewhere. This was a matter for discredit in the city that was the home and scene of the early life of the great philanthropist, William Wilberforce, one of the founders of the Society. The Rev. J. Williams interested his hearers with a graphic description of life and work in Japan, and the Dean of Peterborough closed with an earnest appeal for fuller consecration.

Northampton anniversary opened with a meeting for young people in the Town Hall on May 18th, the Rev. W. B. Sleight, Vicar of St. Katharine's, presiding, when interesting addresses were given by the Rev. W. R. Gray, of Japan, and the Rev. A. Bentley, Association Secretary. At the annual meeting which followed, the Dean of Peterborough presided, and forcibly brought before his hearers the Society's possibilities and needs. Surely, said he, in view of the many openings, there should be no slackening of energy; parents should strive to quicken a desire in their children to help the cause—clergy to make it a more important item in their parochial work, and Sunday-school teachers in their teaching. Addresses were also given by the Rev. W. R. Gray and the Rev. A. Bentley.

Plymouth, Devonport, and Stonehouse anniversary took place on May 23rd, 24th, and 25th. This year we made a forward movement in the matter of the meetings, and engaged the Guildhall, which holds about 3,000 people, instead of the Corn Exchange, which holds about 800. On the 23rd the Guildhall was crowded with children, when the Ven. Archdeacon Wilkinson presided, and the Revs. G. T. Manley and Ll. Lloyd addressed the meeting. On Sunday, the 24th, sixty-five sermons and addresses were delivered in the Three Towns and district. The clergy and some lay friends, at the kind invitation of Mr. Charles King, our treasurer, met at breakfast at nine o'clock on the 25th at the Duke of Cornwall Hotel, when excellent addresses were delivered by the Revs. Ll. Lloyd and G. T. Manley. The Bishop of Exeter summed up the addresses in a few kindly and encouraging words. In the evening of the same day representative Churchmen assembled in a room adjoining the Guildhall to meet our new Bishop before his Lordship proceeded to the chair at the great meeting at 7.30. We were delighted to see the immense hall filled. The speeches of the Bishop and the Revs. Ll. Lloyd and G. T. Manley were admirable, and were much appreciated. We were greatly helped by a choir of 300 voices, led by the Rev. E. G. Cocks. The Spirit of God was manifestly with us, and His blessing has been vouchsafed. To Him be the glory!
N. V.

The Cheltenham Anniversary, held this year May 23rd to 25th, was a great success. The Rev. Evan Noott had again arranged the children's meetings, and they were crowded. Canon Cole gave a lantern lecture on Friday, and the Rev. E. J. Peck on Saturday. Sermons were preached in most of the churches on Sunday, and the offertories were exceptionally good. The annual meetings were held on Monday afternoon and evening at the Victoria Rooms. The Rector presided at the afternoon meeting, and was supported by a number of the Cheltenham clergy. The report read by the hon. clerical secretary, the Rev. Percival Smith, showed a year of steady work. Canon Cole gave an interesting account of his thirty-one years' experience in India, and Mr. Peck charmed all hearts by his simple narrative of God's goodness in the regions of the icy North. After the meeting a number of friends attended an "At Home" in the Rectory garden, where they had opportunities of meeting the Deputation. Canon Griffiths, of St. Mark's, presided at the evening meeting, which also was well attended, and in his address he pointed out that the blessing arising from C.M.S. work was world-wide, and he said it was a happy thing to reflect that England was the centre from which the truth of the

Gospel was flowing to the nations. It was a great work; it was God's own work, and therefore it was bound to succeed.
C. W. T.

By the kind invitation of the Ven. Archdeacon and Mrs. Pelham, the annual meeting of the Norfolk Hon. District Secretaries was held in Norwich on May 26th. Twenty-four of the thirty H.D.S.'s were present. The Rev. G. C. Williamson, Vicar of St. Simon's, Kensington, spoke on the present financial position. On the following morning the Norfolk C.M. Union met. Archdeacon Pelham presided, and after a Bible-reading by Canon Hoare, of Aylsham, Mr. Williamson gave an address.
G. F. G.

The spring meeting of the Shropshire C.M. Union was held at Wellington on May 26th. The Rev. T. Warne, Vicar of Sandon, Stone, was to have given the devotional address, but was prevented. His place was kindly filled by the Vicar of Wellington, who spoke of the *absolute* necessity of all Christians obeying the Lord's last command. The only alternative is to deny their Lord. The bare idea of non-sympathy with missionary work breeds narrow-mindedness. Afterwards the Rev. W. H. Painter spoke of North India. In the afternoon the Rev. E. G. Roberts, late of Masulipatam, spoke on Educational Missions, and repudiated this reproach of converts being rice-Christians, as they had nothing to gain but everything to lose by being baptized.
E. D. P.

A very successful C.M.S. anniversary was brought to a close in Salisbury on Tuesday, May 27th. It commenced with a prayer-meeting at Fisherton on the preceding Saturday evening; and was followed on Sunday by sermons in the Cathedral, St. Thomas's, St. Mark's, Fisherton, Maundrell Hall, and East Harnham. The sermon in the Cathedral was preached by Bishop Oluwole. On Monday some ninety-seven sat down to lunch in the Iron Room in the grounds of Fisherton Rectory; among whom were the Lord Bishop of Salisbury and Mrs. Wordsworth, the Dean of Salisbury (Bishop Webb), and the whole of the Cathedral chapter, besides many clergy and their wives from the country. After the lunch addresses were delivered by Bishop Oluwole and Bishop Ridley. The lunch was followed by meetings at the Maundrell Hall in the afternoon and evening; the latter was presided over by Mr. J. T. Woolley, the treasurer of the Association, who was able to give an encouraging account of the funds sent to the Society. Bishop Oluwole, Bishop Ridley, and the Rev. F. N. Askwith, missionary from Travancore, were the Deputation. A large choir led the singing at the evening meeting, and also sang a missionary anthem. On Tuesday morning there was a short meeting of Hon. District Secretaries of the county at Fisherton Rectory; and afterwards a service with the Holy Communion at Fisherton Church, when the Rev. Chancellor Bernard gave the address. In the afternoon at 3.30, at the Maundrell Hall, there was another meeting, addressed by Bishop Oluwole, the Rev. F. N. Askwith, and the Rev. W. Clayton. At six o'clock, in a beautiful large tent, lent for the occasion, which had been pitched in the grounds of Fisherton Rectory, the usual annual meeting for children was held. Some 750 attended, each one being admitted by ticket. The Rev. F. N. Askwith and Bishop Oluwole spoke to the children in a way not likely soon to be forgotten. In the evening Bishop Oluwole preached at Fisherton Church to an attentive and (for a week-day) large congregation.
E. N. T.

The summer meeting of the Warwickshire C.M. Union was held at Leamington on May 29th. The Rev. Grantley C. Martin, of Southport, preached at St. Mark's in the morning from Esther iv. 14. The afternoon was devoted to a conference held in St. Paul's schoolroom, at which the Rev. G. E. A. Pargiter presided. The Rev. G. C. Martin spoke on the subject of the present grave missionary crisis, and pointed out how serious it was that year after year the Society found itself in difficulties, and spoke of all the efforts made to wipe off the deficit, and he showed that to avert the crisis it was necessary (1) that every communicant should realize that the *raison d'être* of the Church was the evangelization of the world; (2) that a right sense of the proportion of things was needed in order that the Church might see the vastness of the missionary enterprise and devote more strength and energy to it; (3) that public opinion should be influenced, and the conscience of Christians aroused to proceed with the work at once.
C. W. T.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, May 19th, 1903.—On the recommendation of the Islington College Visitors, Messrs. W. Robbins and W. H. Gray, students of Islington College, were accepted as Missionaries of the Society.

The acceptance by the Canadian C.M. Society as Missionaries of the Society of the Rev. Robert Henry Albert Haslam and Miss Elizabeth Grover Gunn was recorded.

The Secretaries reported the death, at Simla on April 26th, of the Rev. A. Stark, of the Bengal Mission. The Committee received the news with sincere regret, and expressed their hearty appreciation of Mr. Stark's forty years' service, first as a schoolmaster, then as assistant secretary in the C.M.S. office at Calcutta, and after his ordination by the Bishop of Calcutta as an evangelist in Santalia and in Calcutta.

The Committee had an interview with the Right Rev. Bishop Oluwole (Western Equatorial Africa), who reviewed briefly the work going on in and around Lagos, Abeokuta, and Jebu Ode, which falls under his supervision as Assistant Bishop. In Lagos the trials recently experienced in the Church had called forth, he believed, devotion and self-sacrifice on the part of the pastors and teachers. In Abeokuta there was progress all along the line. He instanced especially the good relation between the Church and the Native Government, and told how, on the occasion of a recent outbreak of small-pox, the king, not yet a Christian, had taken the initiative in arranging for special prayer by the Christians instead of resorting to the old heathen custom of propitiating the small-pox god. With regard to the Jebu Ode Mission the Bishop expressed the thanks of the Lagos Church Missions Committee for the help afforded by the Society, not only in grants, but especially in a recent arrangement that two Missionaries should help in the education of the Christians. He referred to the need of ladies being also appointed for such work.

The following Missionaries were introduced to the Committee:—The Rev. and Mrs. R. MacInnes, Miss M. Cay, and Miss G. M. Western (Egypt), Misses E. C. and M. A. Wardlaw-Ramsay, Miss H. Lee, and Miss H. M. E. Scott (Palestine), the Rev. H. J. Schaffter (South India), Miss L. Buncher (Persia), and Miss S. C. Chambers (Yoruba).

Miss Wardlaw-Ramsay found it difficult to tell much of the details of work in Palestine, where it is so important that it should be as unobserved as possible. She could give evidence of the deepening of the spiritual life in at least one branch of the Eastern Church, and also among Protestant Christians in Northern Syria. Among Moslems she thought there was hope for good times presently. She believed a feeling was growing among them of dislike to their own attitude of bigotry. At the same time it was still, she was convinced, a matter of danger even to life to show indications of a desire to become a Christian.

Mr. MacInnes said he had joined the Egypt Mission at a time of change, and spoke of the way the Missionaries appreciated the Conference and Ladies' Conference recently organized, and set before the Committee certain problems to be faced.

Mr. Schaffter spoke of his work as Principal of the Tinnevely College. They had had in the past to encounter strong opposition from the managers of the Hindu College, but that had grown less of recent years. This was partly explained by the fact that the people were becoming accustomed to hear of conversions from the C.M. College, for during the last twenty-five years they had had an average of one convert a year. He had with some hesitation as to possible consequences raised the fees of his College to the level of the Hindu College fees, but the result had been completely satisfactory and they had suffered no loss in their numbers.

Miss Buncher spoke of the encouragement she had received in her work among the Armenians of Julfa and of the increase in the number of pupils in the Armenian school which is her special charge. She also referred to the interest in spiritual things displayed by her Sunday afternoon class for Armenian women, and to their gratitude for the teaching and help of missionaries sent from England.

The Missionaries, together with Messrs. Robbins and Gray, were commended

in prayer to God by the Rev. S. A. Selwyn, after which the Benediction was pronounced by the Right Rev. Bishop Oluwola.

The Committee accepted the resignation of the Rev. F. E. Markby, of the Punjab and Sindh Mission.

Committee of Correspondence, June 2nd.—On the recommendation of the Clerical Sub-Committee, Mr. Edward James Clifton was accepted as a Missionary of the Society. Mr. Clifton was introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and having replied, was commended to God in prayer by the Rev. S. A. Selwyn.

On the recommendation of the Ladies' Candidates Committee, Miss Amy Ethel Rowan was accepted as a Missionary of the Society.

Miss Ethel Mary Robinson was accepted on a special agreement for work as a nurse in the Niger Mission.

The Rev. E. J. Barnett, late Secretary of the Victoria C.M. Association, was accepted as a Missionary in local connexion in South China.

A Sub-Committee was appointed to consider and report upon the relative claims of certain openings among Moslems and Pagans, especially in the Soudan and Hausa states, and the methods of work to be followed where advantage is taken of these openings.

The Committee received with deep regret the news of the death of Mr. A. W. Kemp, of the Uganda Mission, at Nassa, and of Miss I. M. McCallum, of the Palestine Mission, in New Zealand. They desired that an expression of their sincere sympathy be conveyed to the bereaved friends of their late Missionaries.

It was resolved to request the British and Foreign Bible Society to print a tentative edition of the Psalms in Nupé, produced under the oversight of the Rev. J. D. Aitken.

It was also resolved to request the S.P.C.K. to print an edition of a Uganda Phrase Book, prepared, with native help, by Mr. C. W. Hattersley.

General Committee, June 9th.—The Medical Committee having reported upon the possibilities of new openings being secured in the north-west of England without interfering with the contributions to the General Fund, it was resolved to sanction the appointment of an Organizing Secretary for that district.

The Rev. E. J. Peck, on returning to Blacklead Island, was introduced to the Committee by the Secretaries, and addressed in cordial and sympathetic terms by the Chairman (the President). Having responded, Mr. Peck was commended in prayer to God by the Rev. A. F. Thornhill.

The special Sub-Committee on the Financial Prospects of the Society at Home presented an interim report, together with a draft circular to the Honorary District Secretaries and other friends, and a draft appeal, or "Call," for general circulation, all of which were adopted. A suggestion that a quarter of an hour at noon on each Committee day be devoted to prayer for the next few months was also adopted.

The Secretaries reported the death of Mr. E. W. Bird, Honorary Governor for Life, who, during a long career both in India and—since his retirement from Government service—in Clifton, evinced a deep and practical interest in the work of the C.M.S. and kindred organizations. He was, in 1887, appointed an Honorary Governor for Life on account of the essential services which he rendered to the Society.

FINANCIAL NOTES.

AMONGST the many suggestions for obtaining the much-needed increase in the Society's income we would specially emphasize the following:—

1. Proportionate increase in individual annual subscriptions.
2. The support of "Own Missionaries" either by individual friends or bodies of friends.
3. The support of native agents in the various Missions of the Society.

The New Deficit.

The following letter from a clergyman breathes the spirit in which we trust many friends will come to the Society's aid to meet the present need:—

"X. S. R. and I wish to lose no time in sending to you the small gift of £10 towards

making up the new deficit in the funds of the C.M.S., and we pray that other friends of the Society may be induced to do what they can to relieve the anxiety of the Committee at this season of stress and trepidation. It would indeed be deplorable if, when God has opened so many doors and put it into the hearts of so many of His servants to offer themselves for missionary service, there should be any lack of funds. It would, I think, be a sad blot upon the 'first of the nations,' who can spend millions upon her army, if the number of Christ's soldiers should have to be curtailed because the wealthiest of the nations is unwilling to support them! We cannot but hope that the present 'cloud' may soon pass away, and that while the 'sorrow of misgiving' may last for a night, the 'joy of hope' may spring up in the morning."

Jottings from the Contribution List.

Amongst the contributions this month are sums thus described:—Sailors' Bible-class at Devonport, Mite from a poor widow, The price of a refused gift of a Bible, Collection at family prayers, Thankoffering for preservation in a dangerous accident, Thankoffering for special guidance and loving-kindness, Sunday morning pennies, Penny or Halfpenny a day for a month, Saved in the purchase of curtains, A shilling from a poor woman who lives in a cellar with six children on a few shillings a week, 2s. 6d. from a lad of fourteen, the proceeds of sale of wood-carving.

In addition to the above we note with much pleasure £50 from a friend who contributes *largely and often* to the Society's funds; whilst another generous donor placed £500 at our disposal with the following remarks:—"I have been thinking much about Nigeria. It would be sad, now that the door is opened for the Gospel, if the work should be hindered for lack of means. We trust that the right men may be raised up, called by the Holy Spirit to the work."

From a Brother across the Sea.

Through the pastor of the First Presbyterian Church, Auburn, New York U.S.A., comes an interesting as well as valuable donation of £200. The donor, a member of that church, is a florist from England (Yorkshire). He sends his contribution from savings through hard work and very strict economy. "He is desirous," writes the Rev. Dr. Hubbard, "that the money shall be compelled to work as hard for the Lord Jesus Christ as he has had to work to earn it. He feels a great interest in the work in Uganda, and it is possible that you can use his contribution there to good advantage. May the Lord guide you in the use of this consecrated money."

NOTES OF THE MONTH.

ORDINATIONS.

On Trinity Sunday, June 7, at St. Paul's Cathedral, by the Bishop of London, the Rev. Julian James Butler to Priests' Orders; and Messrs. Walter Pullin Hares, Percy Jenkins, Harry Bowman Liddell, Herbert Buller Ridler, Walter Robbins, Charles William Wootton, Walter Wyatt, and Ernest Edward Lavy, B.A., to Deacons' Orders.

Western Equatorial Africa.—On Sunday, April 26, at Lokoja, by Bishop Tugwell, the Rev. J. J. Williams (Native) to Priests' Orders.

Bengal.—On Trinity Sunday, June 7, at St. Paul's Cathedral, by the Bishop of London, Mr. W. V. R. Kamcké to Deacons' Orders.

Punjab and Sindh.—On Trinity Sunday, June 7, at St. Paul's Cathedral, by the Bishop of London, the Rev. E. Rhodes to Priests' Orders.

Mid China.—On Easter Monday, April 13, at Hang-chow, by the Bishop in Mid China, the Rev. W. Browne to Priests' Orders.

DEPARTURES.

Sierra Leone.—The Rev. W. H. Hewitt left Liverpool for Sierra Leone on June 20.

Western Equatorial Africa.—Mrs. Tugwell left Liverpool for Lagos on June 20.

Eastern Equatorial Africa.—Mr. and Mrs. J. A. Wray and Mr. A. W. McGregor left Marseilles for Mombasa on June 2.

ARRIVALS.

Sierra Leone.—Mr. T. Caldwell left Sierra Leone on May 26, and arrived at Liverpool on June 11.

Western Equatorial Africa.—The Rev. Henry Proctor left Forcados on May 26, and arrived at Plymouth on June 13.—The Rev. and Mrs. T. Harding left Lagos on May 27, and arrived at Plymouth on June 13.

Eastern Equatorial Africa.—Mr. and Mrs. G. Burns left Mombasa on May 16, and arrived at Dover on June 7.

Egypt.—The Rev. Ll. H. Gwynne left Port Said on May 25, and arrived in London on May 31.

Palestine.—Dr. and Mrs. Gaskoin R. M. Wright left Jaffa on May 26, and arrived in London on June 8.

Turkish Arabia.—Dr. H. M. Sutton left Baghdad on April 23, and arrived in London on May 27.

Bengal.—Mrs. L. K. Morton left Calcutta on April 28, and arrived in London on May 30.

United Provinces.—Miss K. C. Wright left Bombay on April 18, and arrived in London on May 3.

Punjab and Sindh.—Mrs. H. J. Hoare left Bombay on April 14, and arrived in London on May 20.—The Rev. and Mrs. J. R. Fellows left Bombay on April 22 (or 30), and arrived in London on May 27.—Dr. and Mrs. C. P. Lankester left Bombay on May 9, and arrived in London on May 25.

Mauritius.—Miss Penley left Mauritius on April 25, and arrived in London on June 2.

Japan.—Miss E. Nash left Kobe on March 22, and arrived at Southampton on May 5.—The Rev. A. R. Fuller and Mrs. J. Harvey left Nagasaki on April 27, and arrived in England on June 1.

BIRTHS.

Turkish Arabia.—On May 30, at Amberley, Glos., to the Rev. and Mrs. J. T. Parfit, a son.

Mid China.—On March 19, to the Rev. and Mrs. A. J. Walker, a son (Clement Willoughby).

West China.—On Dec. 25, 1902, to Mr. and Mrs. W. L. L. Knipe, a daughter (Christine Margaret); on March 3, 1903, to the Rev. and Mrs. W. Andrews, a daughter (Kathleen Mary); on March 24, to the Rev. Dr. and Mrs. W. Squibbs, a son (Robert Gowan Gillmor); on March 27, to the Rev. and Mrs. O. M. Jackson, a son (Oliver Garnett).

MARRIAGES.

Eastern Equatorial Africa.—On May 5, at Rabai, the Rev. E. W. Crawford to Miss A. K. Malone.

Uganda.—On June 3, at St. Augustine's, Sheffield, Mr. C. W. Hattersley to Miss Florence Annie Middleton.

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—

Extracts from the Annual Letters of Missionaries for 1902:—

Part VI., Palestine (continued) and Bengal Missions, 48 pp., price 3d., post free.

Part VII., United Provinces of India (part), 48 pp., price 3d., post free.

Annual Sermon, preached in St. Bride's Church on May 4th, by the Lord Bishop of Liverpool. Free of charge in small numbers.

The Work of Missions a Partnership with Christ. The Bishop of Coventry's Address at the C.M.S. Anniversary. 8 pp., Crown 8vo. Free.

Picture Postcards, Medical Missionary Auxiliary. Third series. Twelve cards only in a packet; price 3d., post free.

"The Greatest Marvel of Eternity." A single-page leaflet, the size of a court envelope, for enclosing in letters. Price 6d. net per 100, post free.

A Lesson from Apples. A paper for general distribution among children. Free of charge.

Little Builders. This is also a paper for children, but supplied in small numbers only, to Sunday-school teachers, and for distribution at select gatherings of children.

A Leaflet on the use of **Missionary Boxes** has been issued for the information of Local Secretaries and others. Copies free of charge for this purpose, not for general distribution.

^ We have received from Japan some extra copies of the *Japan Quarterly* for April, 1903, for sale. It is an opportunity for friends who are particularly interested in Japan, to make the acquaintance of this useful Quarterly. Price 4d., post free.

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M.S., Salisbury Square, London, E.C.



1. In the Dispensary, Yezd. 2. Group of Parsis in Kirman. 3. Hospital Compound, Yezd.
4. Group of Patients, Julfa. 5. In the Dispensary, Julfa. 6. Julfa Hospital.

MEDICAL MISSIONS IN PERSIA.

(See pp. 580-590.)

THE
CHURCH MISSIONARY INTELLIGENCER

“THE CHURCH AND THE MINISTRY IN THE
EARLY CENTURIES.”*

THE subject of the Church and Ministry is one of intense interest to all who desire to know the truth on one of the greatest problems of present-day Christianity. It should be specially interesting in C.M.S. circles in view of the “Memorandum on Native Churches,” and also from the fact that the relation of Native Churches to the Church at home, and to the C.M.S. in particular, crops up as a subject of discussion at almost every Conference of Clergy Missionary Unions. One of the latest and most valuable contributions to this discussion is the book with the above title, by the Rev. Dr. T. M. Lindsay, Principal of the Glasgow College of the United Free Church of Scotland; and while it is thoroughly abreast of modern theological thought, its particular value for all who are interested in Missions is that it utilizes the Author’s own experiences of twelve months in India by adducing modern missionary methods for the purpose of illustrating the early organization of the Christian Church. Dr. Lindsay, in his Preface, lays down three postulates as the foundation of his treatment. His first postulate is this :—

“I devoutly believe that there is a Visible Catholic Church of Christ consisting of all those throughout the world who visibly worship the same God and Father, profess their faith in the same Saviour, and are taught by the same Holy Spirit; but I do not see any Scriptural or even primitive warrant for insisting that catholicity *must* find visible expression in a uniformity of organization, of ritual of worship, or even of formulated creed. This visible Church Catholic of Christ has had a life in the world historically continuous; but the ground of this historical continuity does not necessarily exist in any one method of selecting and setting apart office-bearers who rule in the Church; its basis is the real succession of the generations of faithful followers of their Lord and Master, Jesus Christ.” (Preface, p. viii.)

This postulate will command the assent, we should imagine, of all Evangelical Churchmen. The second postulate concerns the Ministry :—

“There is and must be a valid ministry of some sort in the Churches which are branches of this one Visible Catholic Church of Christ; but I do not think that the fact that the Church possesses an authority which is a direct gift from God necessarily means that the authority must exist in a class or caste of superior office-bearers endowed with a grace and, therefore, with a power ‘specific, exclusive, and efficient,’ and that it *cannot* be delegated to the ministry by the Christian people. I do not see why the thought that the authority comes from ‘above,’ a dogmatic truth, need in any way interfere with the conception that all

* By the Rev. T. M. Lindsay, D.D. (Hodder and Stoughton. 12s. 6d.)

official ecclesiastical power is representative and delegated to the officials by the membership, and that it has its Divine source in the presence of Christ promised and bestowed upon His people and diffused through the membership of the Churches." (Preface, p. ix.)

Here also Dr. Lindsay appears to us to be expressing New Testament truth about the ministry. His third postulate is the point about Missions already referred to:—

"My third postulate belongs to an entirely different sphere from the two already mentioned, but it has been so much in my mind that it ought to be mentioned. It is that analogies in organization, illustrative of the life of the primitive Christian communities, can be more easily and more safely found on the mission-fields of our common Christianity than among the details of the organized life of the long-established Churches of Christian Europe. In the early centuries and on the mission-field we are studying origins." (Preface, pp. x, xi.)

Dr. Lindsay rightly says that "a visit to the mission-field, especially to one among a people of ancient civilization who have inherited those original speculations which were the fertile soil out of which sprang the earliest Christian Gnosticism, transports one back to the times of primitive Christianity." (Preface, p. xi.)

In the first chapter we have a discussion of "The New Testament Conception of the Church of Christ," and our Author finds included in the idea of Church the relations of Fellowship, Unity, a Visible Communion, and a Sacerdotal Society. These points are elaborated in a clear, convincing, and felicitous exposition. On the question of a Church as a Sacerdotal Society, Dr. Lindsay says that the fact of the whole Church being a priesthood does not mean "that it may not set apart men from among its membership and appoint them to lead its devotions. But it does mean that God can be approached at all times, and in every place, and by every one among His people. His fellow-believers may select one from among themselves to be their *minister*. There may be a *ministering priesthood*, but there cannot be a *mediating priesthood* within the Christian society." (P. 35.)

We are inclined to question whether it is strictly correct to call the ministry even a "ministering priesthood." We recollect, by the way, that Dr. Moberly's work is entitled "Ministerial Priesthood," and we know what the phrase means to him. We would suggest that even when the minister leads the prayers and presides at the Holy Communion, the priesthood of the Church is not delegated, but is being exercised at that very moment by every true believer. It is only the ministerial acts by which that community is for the time being represented that are really delegated. The priesthood, we repeat, remains intact, and is being individually exercised in secret by each sincere worshipper. We believe it is not only safest, but most strictly accurate to refuse any idea of a priesthood to the Christian ministry. It is a ministry, but not a priesthood.

Dr. Lindsay's second chapter gives a vivid picture of "A Christian Church in Apostolic Times," mainly drawn from St. Paul's Epistles to the Corinthians. He distinguishes between three kinds of Church meetings—for Edification, for Thanksgiving (Eucharist), and Congregational Business Meeting. He regards every local Church as having been a little "self-governing republic," and finds traces of a double

ministry, prophetic and local, which he considers quite separate one from the other, though the men composing them may belong to both. On this subject of the earliest Churches it is impossible to refuse adhesion to the following statement:—

"The more we study these epistles the more clearly we discern that we must not project into these primitive times a picture taken from any of the long-organized Churches of our days. On the other hand, we can see many an analogy in the usages of the growing Churches of the mission-field. This is not to be wondered at. The primitive Church and Churches growing among heathen surroundings have both to do with the origins of organization." (P. 41.)

We remember hearing Bishop Hoare once say, in answer to a question whether there were any Chinese native clergy capable of being made into Bishops: "In the New Testament sense of Bishop, Yes; in the modern Western diocesan sense, No." Dr. Lindsay makes a suggestive point in urging that "our Lord has clearly intimated that leadership within His Church was to have a distinctive character of its own" according to Luke xxii. 26 (p. 62), and we can see that this junction of service and leadership is maintained throughout the Epistles of St. Paul. Everywhere service and leadership go together. Dr. Lindsay's attempt to construct for us one of these early Christian communities is exceedingly fresh and interesting, even though its vividness does not always carry complete conviction on every detail of the reconstruction.

In the third chapter we are concerned with "The Prophetic Ministry of the Primitive Church," which is defined as specifically the "Ministry of the Word," and "was the work of men specially gifted with the power of seeing and declaring the secrets of the deepest Christian life." (P. 72.) These prophets were not attached to any one Church, but went about as they were led, and as servants to all the Churches were a great bond that linked together the scattered local independent Churches into one corporate whole. (P. 73.) This prophetic ministry was threefold, and consisted of Apostles, Prophets, and Teachers, and, according to our Author, can be traced through the first and second centuries. Dr. Lindsay rightly distinguishes between the narrower sense of the term Apostle as applied to the Twelve and St. Paul, and that wider one of which traces are seen in the New Testament. The essential idea of Apostleship in every case is found in the missionary character of their work; "the one distinctive feature about all of them was not so much what they were, but what they did. They were all engaged in a life-work of a peculiar kind, aggressive pioneering missionary labour." (P. 83.) In the wider sense of the term he would claim that we still have Apostles in the missionaries and missionaries of the Churches. "They were the pioneers of primitive Christianity. They cannot be compared with the officials of a long-established Church. The only safe comparison is with the missionary of modern times." (P. 86.) They had to preach the Gospel and organize Churches, and it is a curious instance of the length to which Dr. Lindsay presses his third postulate—of the need of illustrating early Church life from the mission-field of to-day—that in discussing differences between Sohm and Loening as to the precise nature of this early apostolic work Dr. Lindsay says, "Six months spent in watching a missionary at work would have taught them how to combine their views." (P. 88.) We have no space to enter

further into the discussion of the prophetic ministry, but we commend Dr. Lindsay's treatment to careful consideration, especially his comparison of the Prophets and the Old and New Testament dispensations.

In the fourth chapter Dr. Lindsay treats of "The Churches of the First Century creating their Ministry," in which he discusses the local ministry as distinct from the prophetic. The interesting feature of this chapter is the emphasis placed, and we believe rightly placed, on the fact that

"The members of these earliest congregations of believers were well acquainted with social organization of various kinds, which entered into their daily life in the world. When we remember these facts it need not surprise us that, though in the end the organization of all the churches was, so far as we can see, pretty much the same, this common form of government *may* have arisen independently and from a variety of roots, which may at least be guessed if they cannot be proved. There are traces of several primitive types of organization within the churches of the apostolic age." (Pp. 113-115.)

Our Author sees at least five such different types or roots of Church organization. In this connexion we have another characteristic use of modern missionary work to illustrate New Testament methods. In discussing the appointment of the Deacons in Acts vi., the Writer institutes the following comparison, which is worthy of being quoted in full:—

"The Hebrew village community was ruled by a small corporation of *seven men*, as the Hindu village is managed by the council of the *Five*, or the *Punchayat*. The *Seven* was a title as well known in Palestine as the *Five* is now in India. The Church in Jerusalem, in founding their official council of administration, created an entirely new organization required by the needs of the young community, but one which brought with it associations which had deep roots in the past social life of the people. Modern missionary enterprise, which has the same problems of organization before it as confronted primitive Christianity, frequently sheds light on the procedure of the latter. The Church of Scotland (Established) missionaries at Darjeeling, who have based the organization of their Native Church on the Hindu *Punchayat*; the missionaries of the Presbyterian Church of England, who have laid hold on the village representative system in China; Bishop Patteson, who made a similar use of the organizations in the South Seas—have all unconsciously followed in the footsteps of the Apostles when they suggested the Jewish village government as a basis for the organization of the primitive Church in Jerusalem." (P. 117.)

Dr. Lindsay aptly comments on this as follows:—

"This earliest example of Christian ecclesiastical organization contains in it three interesting elements—apostolic guidance and sanction; the self-government and independence of the community evinced in the responsibility for good government laid upon the whole membership; and, as a result, a representative system of administration suggested by the every-day surroundings of the people." (Pp. 117, 118.)

It is, of course, in this chapter that we are brought face to face with the question of the Pastoral Epistles and their bearing on the ministry of the New Testament. To our Author these Epistles are specially interesting, because "they are just what every experienced missionary has to impart to a younger and less experienced colleague when he warns him about the difficulties he must face and the tasks, often unexpected, he will find confronting him. It is scarcely to be wondered at, then, that the Pastoral Epistles are always among the earliest portions of the Scriptures translated in almost every Christian Mission." (P. 141, foot-note.)

And in connexion with this topic we have an effective point made

against Professor Harnack, which every student of that brilliant Professor's writings will recognize as just and fair :—

"While I gratefully acknowledge Dr. Harnack as the greatest living authority on early Church history, I never read what he has to say about the two subjects of Gnosticism and ecclesiastical organization without longing that he could spend a few months in the mission-field, where aggressive work is being done among educated Pagans whose minds are full of the same curious Oriental faiths and their allied philosophies as were present to the earliest Christian converts in the first and second centuries. I am convinced that if this experience were his, he would modify much that he has said both about Gnosticism and about ecclesiastical organization. The Oriental mind, tenacious of its own beliefs and at the same time curiously receptive in religious conceptions, strives *from the first* to weave Christian thoughts into its system of Oriental beliefs, and is surprised that the amalgam thus produced is not accepted as Christian doctrine by the missionary. The very errors denounced by the Pastoral Epistles may be found among Hindu inquirers who never get further than inquiry and a certain measured sympathy with Christian teaching. They are the beginnings of Gnosticism apparent to the missionary long before they have acquired the definite shape of such a system as the *Arya Samaj*, to take one of the forms which modern Indian Gnosticism has assumed. If the living picture were studied, fresh insight would be acquired about ancient documents." (Pp. 140, 141, foot-note.)

Timothy and Titus are regarded as apostolic delegates charged with temporary functions, but not occupying a permanent office. Dr. Lindsay, following in general Bishop Lightfoot, considers that the term *ἐπίσκοπος* describes the kind of work done, and *πρεσβύτερος* the title of the office, and his summary of the local ministry of the first century is as follows :—

"There is no trace of one man, one pastor, at the head of any community. The ruling body was a senate without a president, a kirk-session without a moderator; and if its members did not themselves possess the 'prophetic gift,' their authority, however defined, had continually to bend before that of the 'prophets' and 'teachers,' to whom they had to give place in exhortation and even in presiding at the Lord's Table. The organization of the primitive Christian Church in the last decades of the first century without one president in the community, and with the anomalous prophetic ministry, has no resemblance to any modern ecclesiastical organization, and yet contains within it the roots of all, whether Congregational, Presbyterian (conciliar), or Episcopal." (P. 155.)

In chapter five we have a discussion of a very interesting subject under the significant title of "The Churches of the Second and Third Centuries changing their Ministry," the change being twofold: one, the passing away of the prophetic ministry, and its functions being appropriated by the permanent local ministry; second, every local church crowning its organization by placing one man at the head of the community and making him President of a College of Elders. This is how these changes are characterized :—

"The one part of the change which came about in the second century, that which gave the senate of the congregation its president, was simple, natural, and salutary; it came about gradually and at different times in the various portions of the Empire; it was effected peacefully, and we hear of no disturbances in consequence. The other change, which meant the overthrow of the 'prophetic' ministry of the apostolic and immediately subsequent period, was a revolution, provoked a widespread revolt, and rent the Church in twain." (P. 169.)

To justify this, the Didache, the Apostolical Canons, and the Ignatian Epistles are subjected to careful examination. As to the Didache, we are inclined to think Dr. Lindsay values it too highly as illustrative of the whole Church. Surely its Christianity is of too Judaistic and

legalistic a type to be necessarily illustrative of the life of the Pauline Churches. Dr. Lindsay accepts Lightfoot's and Zahn's position on the Ignatian Epistles, and his discussion is marked by much freshness and force. Here is one characteristic dictum :—

"There is not a trace of sacerdotalism in the sense that the Christian ministry is a special priesthood set apart to offer a special sacrifice; there is a great deal about the sacredness of order, but not a word about the sanctity of orders." (P. 196.)

The conclusion is that in Ignatius, "while the resemblance to modern episcopacy, with its diocesan system, is but small, there is a very great amount of resemblance to that form of ecclesiastical organization which re-emerged at the Reformation, and which is commonly called the Presbyterian, though it might be more appropriately named the conciliar system of Church government." (P. 198.) A very natural conclusion for a Presbyterian to arrive at!

This change from a ministry without a president to a ministry with one, is accounted for in several ways, mainly because of the need of unity, the need of a permanent president for Holy Communion, and the need of an authority in doctrinal matters. It is indicative of the fairness of Dr. Lindsay's discussion that he regards this action of appointing a president as thoroughly warranted by the circumstances, and quite within the province of a Church.

The sixth lecture is concerned with what Dr. Lindsay regards as the critical and fatal changes caused by the passing away of the prophetic ministry and its work of edification being undertaken by the local ministry. The influence of Gnosticism led to the assertion of continuity of doctrine as a safeguard against heresy, and this had such a restraining effect on the prophetic ministry that, together with the deterioration of the prophetic ministry itself, and other causes, the great change was brought about. Dr. Lindsay regards Montanism in its original impulse as a protest against this revolution. He says :—

"We may misread the Montanist utterances which belong to its earliest period if we interpret them as Tertullian and others did; but there is no misreading the feelings, thoughts, and strivings of that great mass of Christians that welcomed the movement as something which encouraged them to resist that secularizing of the Church which was being pressed forward by the heads of so many of the more powerful Christian communities." (P. 238.)

And again :—

"The real question between these conservative Christians and the majority of their brethren was not about the government of the local churches. They all accepted the threefold ministry, and both parties professed to accept and to honour prophecy. But the advanced party, which in the end triumphed, would subject the prophets to the official ministry; while the conservatives insisted that prophecy should be free as in the old days, and specially free to interfere with and rebuke the growing desire for conformity with the world and for coming to terms with the State." (Pp. 238, 239.)

Our Author will not for an instant have it that Montanism was an innovation, or that the party which it attacked represented the old first-century ideas. "The distinctive features of Montanism—its appreciation of the prophetic ministry, its conception of the Gospel as the new law, its refusal to entrust the office-bearers of the local churches with the restoration of those who had lapsed into grievous sins unless on the

recommendation of a prophet speaking in the Spirit, and its views about the near approach of the millennial kingdom of the Lord—were all characteristic of the earlier Christianity." (P. 239.)

In discussing this subject it never seems to occur to Dr. Lindsay that probably it was the will of God that this prophetic or charismatic ministry should cease as having done its work. This is at least a possible position, and one that ought to be faced, and in pressing his view we cannot but think that Dr. Lindsay has rested his cause too heavily and exclusively on the *Didache*. If we omit the *Didache*, is there much proof of the prophetic ministry in the second century, even before Montanism arose? These are some of the grounds which should give us pause before allowing such weight to the *Didache* alone. In describing the Church organization of these centuries, Dr. Lindsay's conclusion is that it had "a certain resemblance to modern Congregationalism," "a much greater resemblance to what is commonly called the Presbyterian system of Church government," and that "the modern episcopal system, apart from the retention of the name 'bishop,' has fewest points of resemblance" with it. (Pp. 259-261.)

Chapter seven deals with the sad story of "Ministry changing to Priesthood," mainly under the influence of Cyprian. We can only call attention to the clear and, on the whole, fair and convincing way in which Dr. Lindsay discusses this important aspect of his subject. His criticism of Archbishop Benson's work of Cyprian is strong and even severe, though whether it is justified will depend upon the standpoint from which we regard the influence of Cyprian. Like Bishop Lightfoot, Dr. Lindsay rightly calls attention to the profound and momentous importance of Cyprian's position and action. He remarks:—

"While the thought of implicit obedience to the bishop is foremost in his mind, the sacerdotal conception was not absent. He conceived that the bishops were a special priesthood and had a special sacrifice to offer. This was a new thought in the Church of Christ. It was really introduced by Cyprian, and it requires a little explanation." (P. 307.)

"The whole conception of Christian thought began to change, and the change dates from Cyprian and his influence." (P. 309.)

Nor can any Evangelical demur to Dr. Lindsay's conclusion about Cyprian. It is this:—

"He held that all bishops had equal ecclesiastical rights, and that the unity of the Church found expression in a united episcopate and not in the primacy of an *episcopus episcoporum*."

"At the same time it was almost inevitable that Cyprian's idea that the local church was constituted in the local bishop to such an extent that without obedience to him men could not belong to the Church at all, should lead to the conception that a united episcopate could only be truly united if all the bishops owed obedience to one bishop of bishops. A one-man theory of the local church could hardly fail to suggest or to support a one-man theory of the Church universal. The theory that the Bishop owed his power, not to the influence of the Spirit of God working in and through the Christian community, but to something either given by God directly or transmitted in such a way as to be independent of the spiritual life of the membership and above it, could scarcely fail to suggest a transmission of unique prerogatives to the bishop who was supposed to occupy the chair of St. Peter. Men who insist on an episcopal gift of grace, 'specific, exclusive, efficient,' coming from a source higher than the Holy Spirit working in and through the membership of the Church, may protest against the thought that their theories lead to the conception of a 'bishop of bishops,' but the unsparing logic of history sweeps their protests aside." (Pp. 318, 319.)

Readers of Litton's *Church of Christ* will remember with what convincing force he shows that the papacy is the logical outcome of the Cyprianic idea of episcopacy.

The last chapter is a most interesting and informing account of "The Roman State Religion and its Effects on the Organization of the Church," but into this region we must not now travel. The book concludes with a valuable Appendix, giving a sketch of the history of modern controversy about the office-bearers in the primitive Christian Churches.

We hope we have said enough to convince every reader that this is a book to be reckoned with by all students of the great problems with which it deals. Its partiality for Presbyterian or Conciliar government is natural, even if we cannot all see the Moderator and Kirk-Session in the early Church quite as plainly as Dr. Lindsay does. The value of the book lies in its "modernity," its ample scholarship, and its complete acquaintance with all that has been written on the subject of recent years, especially by such as Lightfoot, Hort, Hatch, and Sanday in our own country, and Harnack, Zahn, Loofs, Sohm, and Loening in Germany; nor is it the least element of attractiveness in the volume that it is written in a vigorous, vivacious, and even eloquent style.

In view of the discussions that will certainly, even if gradually, emerge from the application of the C.M.S. "Memorandum on Native Churches," we could wish for nothing better than that this book should be studied and its positions examined with all possible care. With Gore and Moberly representing the High Church side, Litton the Evangelical Church position, and this book the Presbyterian, students will be well equipped for the task before them. We cannot refrain from noting the many points of essential kinship (apart from names) between our Evangelical Church conception of Episcopacy and Dr. Lindsay's idea of Presbyterianism. It is very unfortunate, however, though in some respects perfectly natural, that Dr. Lindsay should consider that Episcopacy stands or falls with the High Church view of it. In other words, he has not escaped the old Presbyterian confusion between Episcopacy and Prelacy. Evangelical Churchmen make a very wide distinction between them, and uphold Episcopacy on the grounds that Cranmer and Ridley did; grounds which, as our Articles show, were by no means incompatible with the freest and most elastic methods of Church life, and the most brotherly intercourse with non-episcopal Churches at the time of the Reformation. It cannot be too frequently or too clearly stated that while Evangelicals are strenuous upholders of Episcopacy, the grounds on which they uphold it are not identical with those of others who happen to be included for the time being in the organization of the Church of England. To Evangelicals Episcopacy is of the *bene esse* of the Church, and not of the *esse*. They hold to it as a system which is at once essentially Scriptural, certainly primitive and historical, and admittedly useful, and they consider that though Presbyterians have several elements of primitive Church methods in their form of government, they have suffered, and are suffering, a distinct loss in not retaining the primitive and historic titles and forms of Episcopacy. We believe there is a great work for Evangelical Churchmen to do in

showing the true grounds upon which a Scriptural and primitive Episcopacy rests, and it may be that along some such lines Evangelical Churchmen will find the solution of the problem of Christian reunion and fellowship with Evangelical non-episcopal Churches. In this work of reconciliation it is perfectly certain that the C.M.S. has a great part to play, for, as Dr. Lindsay so clearly and forcibly points out, the mission-field rather than the Church at home is the natural sphere in which some of our most pressing ecclesiastical difficulties will be solved.

W. H. GRIFFITH THOMAS.

NEW MISSIONARIES AND THE STUDY OF VERNACULAR LANGUAGES.

THE question has often been debated both in England and in the mission-field, Should newly-accepted missionaries, before leaving England for their work abroad, receive any preliminary instruction in the religions and languages of the country in which they are severally appointed to witness for Christ? Much has been said on both sides, but it may be considered that ever since the C.M.S. appointed the James Long Lectureship Sub-Committee and resolved that these lectures on Oriental religions should be delivered at Islington College, it has been decided by them that instruction in the chief *religions* of the mission-field might be profitably received by students in England. Such instruction is not intended to remove the necessity for the careful study of the subject when the missionary reaches his sphere of work. It is only introductory, intended to facilitate his progress in such studies and to encourage him to pursue them in the field. The advantage of such an introduction to the religion of the people among whom he is called upon to preach the Gospel, has doubtless been felt by many a man who is now in the mission-field. But it is needless for us here to deal at any length with this part of the question, since the Society has practically come to a decision on the subject and admits that some preliminary instruction in non-Christian *religious systems* is profitable for the newly-accepted candidate.

We turn, therefore, to what forms the main subject of this article, in order to examine the question of the desirability or otherwise of arrangements being made for giving missionaries, before they leave England, an opportunity of beginning the study of the *vernaculars* spoken in the parts of the field to which they are preparing to go. The unanimous opinion of the members of the Quinquennial Conference of C.M.S. missionaries in India is appended at the end of this article, and, no doubt, will be given due weight by every candid reader. But we proceed to consider the matter quite independently, not being aware of the arguments which our Indian missionaries brought forward in support of their contention. We shall first of all show the attitude which the Church Missionary Society adopted towards the question in its early days, and then consider the arguments adduced to prove that it is undesirable or impossible to provide instruction in the vernaculars of the mission-field to newly-accepted candidates in this country.

Not long after the Church Missionary Society was founded, with the

wisdom which we can trace in many of its founders' proceedings, it was decided that the soldier of Christ should go out to his work in the foreign field equipped with at least an elementary knowledge of some one or more of the native languages. At that time the difficulty of obtaining such instruction in England was infinitely greater than it is to-day, yet, like all other difficulties, it was resolutely met and overcome. Dr. Samuel Lee was appointed to conduct classes in Oriental languages at Islington College; and Mr. Stock, in his admirable *History of the C.M.S.*, mentions the fact that such instruction was given in Hebrew, Arabic, Sanskrit, and Bengali.* We are all sadly aware that, from whatever cause, this practice has for many years been discontinued; but who among us will not in this matter echo the motto of the Council of Nicæa—a motto which in most others may be said to be that of the C.M.S., who “stand in the old paths”—and say, *Tὰ ἀρχαία ἔθῃ κρηλείτω*?

It may be said that there are many arguments against the revival of the old practice of the C.M.S. in this respect. In the first place, the location of missionaries is not fixed until just before they start for the field. Then the time which the Islington students have at their disposal at the College, extending at the utmost over three years, is barely sufficient for the studies which they now pursue with a view to ordination. Moreover, considerable expense to the Society would be entailed by the attempt to afford instruction in the very many languages now needed in the vast extent of country occupied by our Missions in so many different parts of the world; and it is more than doubtful whether the Society's supporters would approve of this increased expenditure at home. It may also be said that it is impossible to learn a foreign language correctly in England, whereas in the mission-field a man is compelled to learn it, and can do so with infinitely less trouble, as he hears it spoken around him every day. These objections deserve attentive consideration. Let us consider them in reverse order.

In this, as in every other matter, experience is our best guide. I proceed to mention just a few instances from my own observation in which, it seems to me, the immense advantage of some preliminary study of the native language by intending missionaries is fully proved. A young lady doctor joined the Medical Mission in Persia some years ago. For some months before leaving England she had received instruction in the Persian language. When she landed at Enzelli she was able to make herself fairly well understood. During nearly a month she was travelling to her station, and found herself able to see patients and administer medicine in a way which would have been impossible had she been ignorant of the language. During the journey her knowledge rapidly increased with practice. Two months later I overheard a conversation in Persian which she was carrying on with a servant, and I was perfectly surprised at the comparatively fluent and

* *History of the C.M.S.*, vol. i. p. 286. Mr. Stock adds: “The languages of the mission-field were then regarded as an important part of the studies” (at Islington College).

correct manner in which she spoke. I need hardly say that, in spite of being engaged in medical work from the moment of her arrival, she in due course passed both her examinations admirably, as I can testify because I was one of the examiners, and I am not generally considered too lenient in that capacity. Two other ladies arrived in the country along with her. They had not previously studied the language, they could not begin it on the journey, and consequently arrived at their station completely ignorant of it. Of course they had then to begin, and were quite unable to speak it intelligibly till long after their companion had begun to teach inquirers.

Another case occurs to my mind from my Indian experience. A young missionary arrived at a certain station. He had studied some Urdu and Persian, entirely from books, before coming to India. Within six months he began to deliver lectures in Urdu at a theological college, as well as to write and read Urdu sermons. Within ten months from his arrival he had passed (and not without some credit) *both* the language examinations prescribed in the Mission, and for preparation for which two years were allowed, taking up both Urdu and Persian.

These cases are only two among not a few which prove (1) that the study of the vernacular languages of the Mission *can* be advantageously *begun* before going out (a fact which hardly seems to need proof at all), and (2) that when some foundation for the study has been thus laid, the language is far more easily and rapidly acquired than in the case of those who neglect it until they are actually in the field, when they have to undergo acclimatization and other trials. I have known many missionaries regret that they had not begun to study at home; and many now in the field are urging their friends, who have been accepted by various missionary societies, to do their very best to acquire at least the rudiments of the language ere proceeding to the country where their future work lies before them.

All of us have probably known missionaries who, after coming to the mission-field and there devoting themselves to the study of the language for two or even for three years with a Munshi's assistance, have had to resign and go home because, instead of learning the language with very little trouble, they found that their utmost efforts did not avail to master it. Such cases are very painful to all concerned, and entail a very considerable amount of expense on the Society. Still more so is this the case when—as was at one time not very unusual—a missionary has been allowed to remain on the staff, although he has altogether failed to learn the language properly.* Now all this would be avoided if he had begun his studies under proper instruction at home. Had it been proved that he *could not* master the language, he would not have been sent out. Thus loss to the Society and injury to his own prospects would have been avoided.

Having for many years considered the question as to the reason why some persons who are sent out without any study of the language fail to master it in the field, I confess that I am very sceptical as to any one's

* It is said that this is true of at least one secretary of a Mission, and of more than one missionary bishop, but I cannot vouch for the correctness of the report.

inability to learn a foreign tongue. The failure in almost every, if not in every case, results, in my opinion, from the fact that the student has not set about the task in the right way. Missionaries on their arrival may be divided into two classes. One consists of those who have had a University training, and who fancy that the only possible way to learn Urdu, Persian, or any other vernacular is to study it as they studied Latin or Greek at school and college. If they do so, they may expect something of the same result. That is to say, they have devoted some ten years of their life to the study of the classics, pursued in our own unwise English method; and as a result they cannot speak ten words in Latin or Greek, and cannot, as a general rule, understand a speech made in either language. We cannot afford to give ten years to the study of a vernacular in order to attain the same result. Therefore a different method of study should be adopted. What this should be, the new missionary has no idea. Nor has his Munshi or Pandit, who, though acquainted with his own tongue, does not in the least know how a European should set about its acquisition. He has his system, no doubt; but I have never known a case in which it was not a wrong one. There is no one in the Mission who has authority to insist upon the new arrival adopting the proper method of study, though the latter *may* be wise enough to be grateful for and to follow the advice of brethren of experience, or to devise an effectual method of his own. The second class consists of missionaries who have not had the advantage of such a good education. They have probably never had to learn to speak a foreign language before, and have in general no idea how to begin. Possibly, however, they may in the end succeed better than those of the former class, because they are not misled by the fancy that the English way of studying the classics is the correct way to learn a spoken language. This does not, however, always follow. Believing that failure is almost always due to a wrong method of study, I feel that on this account also the advantage of careful instruction in the rudiments of the language before leaving England would be very great to the majority of missionaries. They would be taught how to study the language and how *not* to study it, and thus not only would time and money be saved, but many a young missionary would be spared an infinity of heartbreaking (and often quite useless) toil and effort.

We now turn to the argument about the extra expense which would be (it is alleged) incurred by the Society if it undertook to give instruction in foreign languages to missionaries before sending them out. It seems to me that it is a mistake to suppose that there would be any extra expense. At the present time the Society considers that during the first two years of his residence abroad the missionary's time should be devoted in very great measure to the study of the language. This is no doubt theory, not practice, for many missionaries are able to do, and *have* to do, not a little in various ways to help on the work during this period of probation. Still, a great deal of time must be and is devoted to study, often under unfavourable circumstances, in a bad climate and without proper direction and advice. What I should propose, as a

"counsel of perfection," would be to let some six months of this period of study be undertaken in England in most cases.* Except the Islington students, most other candidates would support themselves during this time, as they do at present when, e.g., a young clergyman, accepted by the Society, takes a curacy at home for a time in order to gain experience. If it were found necessary (as to which I can form no opinion) to detain Islington students six months longer at the College than they now remain there, so that they might study a vernacular language in each case, the cost might be easily ascertained. It would also cost something to provide instruction in these languages. On the other hand, the expense of supporting, not some only, but *all* the accepted candidates for those six months in the mission-field would be in large measure saved. We can form some estimate of what this expense is by taking the number of new missionaries added last year, and calculating what they cost in the field during their first half-year's residence there. During the year ending May 31st, 1902, no less than 114 new labourers were added to the list, consisting of 11 single men, 29 married men with their wives, and 45 single women.† In estimating their cost during their first six months at £7,630,‡ I am certainly under rather than over the mark. It may be safely asserted that a very great deal of this sum would be saved were the scheme I suggest adopted. This being the case, there would be no *increased* expenditure to alarm the Society's supporters. It is true that somewhat more money would be spent at home under the head of "Preparation of Missionaries," but on the other hand much more than this would be saved by the lessened expenditure in the field *for the very same purpose*. I have reason to believe that the supporters of the C.M.S. would welcome the change, for again and again when on deputational tours have the Society's friends said to me, "Is it not unwise to send men and women out to learn languages without proving whether they *can* learn them or not? Would it not be well to equip them for the work by teaching them something of the languages before they go out at all? What is the good of sending out missionaries to preach and teach in languages of which they know not a word?"

There remains the objection that the location of missionaries is not fixed until just before they go out, and that hence they could not know what language to study. To this the answer is not far to seek. Their location, in some, perhaps in almost all cases, might (with much profit

* Of course I do not mean that *nothing else* should be done during this period besides studying the language.

† C.M.S. *Proceedings*, 1901-02, p. lxviii.

	£	s.	d.
‡ 11 single men at £85	935	0	0
29 married, with wives, at £130	3,770	0	0
45 unmarried ladies at £65	2,925	0	0
Total	£7,630	0	0

I have made too low a calculation for house-rent, Munshi, and other allowances. On the other hand, I have made no deduction for honorary missionaries, their number among the new recruits not being specified, and varying from year to year. As the number of missionaries increases, so will the cost.

from many different points of view) be fixed six months earlier than is now customary.

If, after nearly nineteen years' experience as a missionary, during which I have laboured in more than one portion of the field, I may venture to express an opinion, I should answer the question implied in the heading of this paper in the following way. It seems to me and to many others that the C.M.S. and all other missionary societies should *encourage* (I do not say *compel*) every missionary before leaving England to devote, in whole or in part, some six months or so, *if at all possible*, to a careful study of the language and the religion of the people among whom he or she is to labour. Arrangements should also be made to provide in England systematic instruction in the rudiments of as many as possible of the *chief* languages of the various C.M.S. Missions. This instruction should include grammar, the printed native character, and conversation in the language. The object aimed at should be to lay a really good foundation for further study and the ultimate acquisition of a thoroughly good knowledge of each several vernacular tongue, and to show the student the best method of learning the language. It would not be difficult to draw up a scheme to indicate the standard that should be attained at the end of the half-year's course; and students should be afforded an opportunity of testing their progress by means of an examination held at the end of this course.

Before concluding this paper it may be well to deal very briefly with two other aspects of the question. One is the argument, if such it may fittingly be called, that the present system of sending out men and women to begin in the mission-field itself their study of the language is a good one, because it "closes their mouths" for some two years or more, and thereby "prevents them from doing any mischief." It is said that young missionaries too often arrive with their own ideas of how the work ought to be carried on, thinking themselves wiser than the missionaries of experience already in the field, and that it is a mercy that they are debarred from making the mistakes they would make, had they a perfect knowledge of the language at their disposal. By the time they have been some years in the country and have learned the language, they have also gained experience and have discovered that possibly others may be almost as wise as themselves.

If this argument is brought forward in sober earnest, it is not difficult to answer it. The proposal is to instruct accepted candidates in the *rudiments* of the vernacular for a few months before they leave England. When they reach the mission-field they will then be in much the same position with reference to the language as that in which English schoolboys are when, after gaining some slight knowledge of French or German at home, they are sent to school on the Continent. On the arrival of such a schoolboy in Paris, he is not generally made a member of the Académie Française—at least not immediately! So in the mission-field, the new arrival, even with a slight knowledge of the language, could hardly expect to be asked to manage the affairs of the Mission. The present rules, which provide that he is to be regarded as a probationer until he has passed the final language examination, would not be relaxed.

He could not, therefore, claim any important or independent sphere of work. In fact, he would be in the same position in which he now is, *except* that he would have made a *beginning* with the language, and would have proved his ability to master it. Unless in the very rare case of a man sent to a station where there is not a single native convert who knows English, a man arriving under present circumstances can, if he is foolish enough to do so, make himself "troublesome" by speaking through an interpreter. It is hard to see that his opportunities of "doing mischief" would be at all increased, were he to arrive with a knowledge of the rudiments of the language.

At the present time, when the minds of the Committee are very naturally greatly exercised about the recurrence of the deficit caused by the very success which God has been granting to our foreign work, it may be well worth considering whether such a scheme as that which I have outlined, with the great saving of money which would result from it, might not very materially help to prevent deficits for the future. If we can as a Society save even £5,000 per annum by a scheme which would enable us to send out men and women *better* fitted for their work than they can be under present circumstances, at least that much would be gained. Such a sum under present circumstances is by no means to be despised.

It does not lie within the scope of this article to formulate all the details of the plan in favour of which I am writing. Should the system generally commend itself in any measure to the C.M.S. authorities, I feel confident that they will find no insuperable difficulty in devising a method of carrying it into operation. I therefore gladly leave the matter in the hands of wiser and more experienced men than myself, feeling no doubt that, now that the matter has been brought before them by the Quinquennial Missionary Conference, it will receive careful attention and consideration.

Without in any way venturing to take upon me the *rôle* of a prophet, perhaps I may be permitted in conclusion to express my conviction that, sooner or later—and the sooner perhaps the better,—all missionary societies will feel themselves constrained by regard for the Master's work to adopt *some* method of affording their missionaries preliminary training and instruction in the religions and languages* of their future spheres of labour before sending them forth to the field. When the C.M.S. does so, we shall not be introducing any *innovation* into our method of working, but shall be merely returning to the wise practice of the Society's early days.

W. ST. CLAIR TISDALL.

Bedford, June, 1903.

* Extract from the Proceedings of the C.M.S. Quinquennial Conference held at Madras, December 5th—10th, 1902:—

"II. (1) (a) This Conference is of opinion that the time available for new missionaries at home, after their acceptance and location by the Society, should be given, as far as possible, to devotion and instruction with a view to their special work, rather than to meetings or work in curacies.

"They therefore recommend that arrangements should be made for gathering the newly-located candidates . . . to receive instruction in the science of phonetics, in the rudiments of the language which they will have to master, and the chief features of the country, people, and religion with which they will have to deal.—*Unanimous.*"

THE EGYPTIAN SOUDAN AND ITS CLAIMS.*

ROUGHLY speaking, the Anglo-Egyptian Soudan extends from Suakin on the Red Sea to Wadai and the watershed of the Congo and the Niger on the west, and from Wady Halfa to Gondokoro along the Nile. With the exception of the fringe of vegetation on the Nile banks and the rain crops at one short period of the year over the fertile soil of the Gazeira (the country lying between the White and the Blue Niles), all the country is desert. But there are two kinds of desert: one, the barren, arid Nubian desert, on which rain seldom falls, no blade of grass grows, and few animals live; and the other a country where rain falls at a certain season and occasional crops of dhorra are raised, and short scrub and bunches of coarse grass provide food for the camels, goats, and sheep of the nomad Arabs. This desert country ceases as we approach what may be termed the wet-zone, which begins near Renk. From that place to Gondokoro the rain falls more equally and regularly, and beautiful park-land teeming with game is met with here and there on both sides of the Nile towards Uganda and along the Sobat and the Baro rivers as far as the Pibor, which marks the boundary of Abyssinia.

Two great and distinct races of people inhabit the Soudan, the Arab and the Negro. The Arab dwells in all the desert land from Wady Halfa to Renk, and the Negro clings to what I have already described as the wet-zone. The former is divided into various tribes, some sedentary, keeping for the most part near the river for the cultivation of the land; and others nomadic, wandering about from place to place with their flocks and herds. The latter is divided up into many tribes, each with its own distinct language, habits, traditions, and religion. The former is entirely Mohammedan; the latter distinctly Pagan. Much is read in the newspapers nowadays of the marvellous spread of Islam over some parts of Africa, yet here, on all the Pagan races of these Equatorial Provinces, Islam, though its strongholds are Egypt and the Soudan, fails to make any impression. In fact, these Heathen have a horror of Islam, and treat very unkindly those of their own tribe who, after having been forced into Mohammedanism during slavery, escape back again to their own villages.

There seems to be little doubt that Christianity reached as far as Khartoum early in the third century of the Christian era. There are records of the two great Christian kingdoms of Nubia and Ethiopia more than holding their own against the Mohammedan invasion when the Moors were threatening the great Christian kingdoms of Europe. More than once when the Mohammedan rulers of Egypt were persecuting the Christians of Egypt, the kings of Nubia and Ethiopia stopped the persecution by threatening to invade Egypt, and once by threatening to turn the waters of the Nile into the desert. For more

* [We are requested by the writer of this article, the Rev. Ll. H. Gwynne, to state that it was prepared in the first instance not for publication as an article, but as part of a missionary address. In response to our request he has kindly placed it at our disposal.—ED.]

than a thousand years the Soudan, at least so far as Khartoum, was Christian, and the Moslem can only boast of unchallenged sway for less than five hundred years.

At the village of Soba, fifteen miles from Khartoum, on the north bank of the Blue Nile, there are to-day the ruined heaps of fifteen old Christian churches. I myself, six months ago, uncovered the capital of a pillar with the Cross carved on the four sides, in a good state of preservation, and at Senaar there are still to be seen the unmistakable signs of the old Christianity. Even amongst those who now call themselves Mohammedans, yes, and even in the far-off Pagan region, there are signs and traces that their forefathers were Christian. The cry of the boatman all the way up the Nile is, "Ele-aza, Ele-aza." In answer to inquiries we were always told it was the name of an old Mohammedan captain, but when we inquired further it was found to be a combination of the two Arabic words, "Eloi Jesa" ("Lord Jesus"), the cry of the Christian boatman long ago when the land was Christ's. Again, an old sheikh from the Nubawi hills (named, no doubt, after the old kingdom of Nuba) told me in great authority at Khartoum that sometimes the women of the Nubawi would take out their children eight days after birth and immerse them in water, and could not explain why. Very probably driven out from Nubia by the Moslems, a remnant had settled amidst strange people and had forgotten all save this rite of baptism.

It is impossible not to feel a sense of shame and sadness as we gaze on the sites of these ruined churches and remember that the soldiers of Christ had once planted the Cross of Christ far up in the Soudan and won the land for Christ. While in other places the cause of Christ has advanced and spread, here it has suffered defeat. Shame upon us who have promised to fight manfully under Christ's banner if we are indifferent and unmoved when we are put in mind of these things. Those ruined Christian temples, those faint lingering memories of a bygone Christianity, should be eloquent appeals to every Christian man and woman not to rest until the Cross of Christ is once more raised in those regions.

Here, I think, is the best place to state what manner of men and what kind of administration they are working out in the Soudan. One cannot help feeling proud of the way in which our fellow-countrymen are governing the country. The people who five years ago were of all men the most wretched under the rule of perhaps the most bloodthirsty tyrant the world has ever seen since Nero, are now contented and happy and doing well. Where ruined houses banked up by mud and sand showed all that remained of the city of Gordon, now stand magnificent buildings, finely-built shops and houses and well-planned streets. Instead of the arbitrary and cruel injustice of oppression, when every official had his price to be bribed, now is established justice, liberty, and righteousness never even dreamed of in all the history of the people. An Arab told me not many months ago, "If your judges were Mohammedan we should call them prophets, for their judgments come down straight from God"; and of the Sirdar even the fanatical Moslems said, "He is God's man."

It is with inexpressible pleasure that I bear witness to the character of the men who carry out our administration. They are splendid specimens of Britons. I know they will not like my saying it in public, but I feel it will do good to make it known that not only do they bring honour on their country by their work, but they bring honour to God by their lives, for I am proud to say that the chiefs of departments are earnest, God-fearing men, and set a high tone to the rest of our countrymen. I do not say that there are not men in the country whose lives are on a low level of morality, and who are a reproach to the name of Christian, but I do say that these form a very small proportion compared to the same class at home.

During my first year at Khartoum I worked at Arabic and held services on Sundays for the British officers and non-commissioned officers in the employ of the Egyptian Government. I was subsequently appointed acting-chaplain to the British troops at Khartoum. About a year ago I was permitted to help the Copts in opening a girls' school for Native Christians at Khartoum, and six months ago the authorities gave us permission to open schools on condition that the parents of the Moslem children who attended should be warned that Christian instruction was given in the school. At present an excellent Syrian teacher presides over our school of fifty scholars, and my duty was to take prayers every morning and give instruction in the Gospels. Now that work amongst children is open to us in Khartoum it behoves us to do that well. We must as soon as possible equip a school for the boys and girls of the Soudanese, who are only nominally Mohammedan, and who would, I believe, repay a hundred-fold anything we can do for them. All the restrictions on missionary effort are not by any means taken off yet, and it seems to me, after more than three and a half years' residence in the Soudan, that for the present Lord Cromer and the Sirdar are quite right in not allowing unrestrained and irresponsible missionary effort in the Moslem part of the Soudan, and that if we take up heartily all the work that we are now allowed to do we shall have more than our hands full.

In the meantime, the great Equatorial Provinces of the Egyptian Soudan with their millions are ready and waiting for the ambassadors of Christ. Last year I spent nearly two months on the Sobat River beyond Fashoda, and was most of the time at the American mission station amongst the Shilluks. They had only worked amongst these people six months then, but the kindness and heartiness of the welcome accorded them, and the many good qualities of the people, and their willingness to help in every way they could, encouraged my friends greatly and gave them great hope for the future.

Lord Cromer, after visiting some of the tribes in the south and the missionary station on the Sobat, in his annual report "regrets that none of the British Missionary Societies appear so far to have devoted their attention to that portion of the Soudan," and after speaking in eulogistic terms of the Americans, says, "They may rely on any reasonable encouragement and assistance which it is in the power of the Soudan Government to afford." We believe this promise will hold good to us

when we see our way to go forward into those Pagan lands now ready to harvest.

My readers will remember in the *Pilgrim's Progress* where the Interpreter led Christian to the door of the palace and showed him a crowd of men anxious to go in but not daring to do so, because powerful men stood in the doorway to keep them out; and how there sat at a little distance from the door, at a side-table, a man with a book and his ink-horn to take the names of those who entered; and there came out from the crowd a man with a brave countenance, and walking up to the man who sat there, said, "Put my name down, sir." Then Christian saw the man put his helmet on, draw his sword, and go fighting and hacking his way through the armed men until, though wounded badly, he succeeded, in spite of all opposition, in pressing his way inside, at which he heard a pleasant voice from those within,—

"Come in! come in!
Eternal glory thou shalt win."

The application is simple. We know what the battle is, and how difficulties and discouragements and opposition stop the way. We see the crowds of Christ's people inclined to fight, but afraid to face these difficulties. We are summoned to put our names down and to say, "If God will make the way clear, if God will equip me, I will go. Here am I; send me."

God is working out His purposes. He is calling us out as a people with no uncertain voice to a high destiny. He Himself is marching with His small army of missionaries year by year as they leave for the front. Some must stay at home to tarry with the stuff and keep clear the line of communication between the base and the fighting line, by prayer and support. But others could come out if they were not ashamed or afraid.

There are some words written by an American lady at a time in the history of her country when the cause of war seemed the cause of God. They are stirring and true words, especially applicable, I think, to the call for missionary effort at the present time:—

"Christ was born among the lilies,
In His home across the sea,
With a beauty in His vision,
That transfigures you and me.
Jesus died to make men holy,
Let us die to make men free,
While God is marching on.

"Christ is sounding forth His trumpet,
That shall never call retreat;
He is calling out the hearts of men
Before His mercy-seat.
Be swift, my soul, to answer Him,
Be jubilant my feet,
While God is marching on."

LLEWELLYN H. GWYNNE.

MEDICAL MISSION WORK IN PERSIA.

MOHAMMEDAN lands are proverbially difficult of access by the messengers of the Gospel, and a few years ago Persia was one of the most difficult. Dr. Bruce used to describe his work, not as sowing the seed, but as taking out the stones, so many and persistent were the obstacles and the prejudices which in those days were encountered. How marvellously God has brought about improved relations on the part of the local officials and gentry, and even the religious leaders, through the agency of medical work done for the love of Christ, and in the spirit of Christ, and with the object of making Christ known, the following extracts from the annual letters of missionaries engaged as doctors, nurses, and evangelists in connexion with the Mission hospitals at Julfa, Yezd, and Kirman will help to reveal. The efforts are indeed but feeble, and, as these letters show, often most sadly interrupted; yet how richly they have been blessed! We pray that the appeals for more workers found here and there in these extracts will go home to some readers. The responsibility is grave indeed, now that the Church has been shown the key to these long-closed Eastern lands, if she does not press in and claim them for Christ.]

I.—JULFA.

(1) *Letter from Dr. D. W. Carr.*

OUR routine of work is as follows:—
On Monday we have the men's dispensary in Ispahan, with, as a rule, visiting patients in their own homes afterwards in various parts of the town.

On Tuesday we have a men's dispensary in Julfa, and the dispensary for women is also open at the women's hospital.

On Wednesday we have operations at the men's hospital, Dr. Emmeline Stuart coming over to help us.

On Thursday there are operations at the women's hospital, when I go over to help Dr. Stuart.

On Friday there is again the men's dispensary in town and the women's in Julfa.

On Saturday Dr. Stuart holds a women's dispensary in Ispahan, and at the men's hospital we are generally busy with operations. Most afternoons I have to go to town for visiting patients, frequently not returning till after dark. Then there is the evening hospital round, and the evenings after dinner are mostly given up to preparation, correspondence, and many details for which no time could be found during the day.

With regard to the spiritual work, we have the Persian service in church on Sunday morning, to which the majority of the patients and their friends are able to go, and in the afternoon we have our hospital Persian service, consisting of hymns, prayer, reading, and address. If, as is usual, there are boys in the hospital, Mr. Allinson takes them separately. We have the Sunday afternoon service in the large ward, where

we arrange as far as possible to keep the most serious cases, so that we are able every Sunday to bring together almost the whole number of patients and their friends. Outsiders and old patients sometimes come also. We have an average attendance of about fifty, and have had as many as seventy-five, exclusive of hospital assistants and servants.

There is a short service, consisting of reading and prayer, at the opening of each dispensary, and we are looking forward to having before long Mr. Allinson working regularly amongst the out-patients while they are waiting.

There is daily reading and explanation of the Word of God in each ward, and we have short prayers in each ward every evening at the time of the evening round.

We gather the assistants together for prayer at the beginning of each day to ask for God's blessing on the day and the work.

We long to see more definite results in open confession of Christ, especially among the men, though we thank God for the blessing He has granted in this respect to the work in the women's hospital. We feel, however, that the work must be having an effect which is far beyond that which can be seen. The knowledge of God, and of sin, and of salvation through Christ, is being spread far and wide. By the end of this year [1902] there will probably have been more than 700 patients in our two hospitals together since January 1st, staying an average of about eighteen days each. About half of these have friends

with them. So there will have been between 1,000 and 1,100 people staying in Christian hospitals for an average of

eighteen days, and having during all this time Gospel truths repeatedly put before them.

(2) *Letter from Miss G. E. Stuart (Nurse).*

My time has been mostly spent in medical work, either in the hospital itself or visiting patients in their own homes; and during the months when no lady doctor was here, I took the dispensaries twice a week, and treated all who came as best I could. It was very hard to see the disappointment of many who had come long distances for operations, when they were told there was no doctor now, and they must come another time. "It is impossible. I have sold all my things to get an animal to bring me here. I can never come again," was often the answer.

During the three months, March, April, and May, we had an average of twenty-four patients in the hospital every night, the highest number in one night being thirty-two. As we have only eighteen beds, it may be imagined we had some difficulty in stowing away all these extra numbers, especially as, besides the actual patients, we always had some relatives or friends who stayed to look after them. But here again, we see advance. A few years ago, no one would stay without a friend—they were far too frightened to be left alone. But now among seventeen or eighteen patients, sometimes we have only four or five friends. People come and leave their daughters or wives with us in perfect confidence. One man, whose young wife had been with us several times, said, "I should never allow her to go anywhere else alone, but I know she is all right with you." About the same time he gave his consent to her baptism, not because he was particularly interested himself in what he had heard, but because he was bound to acknowledge that she was a better wife to him since she had been coming to Julfa, and he felt that whatever she had learnt there could certainly be nothing bad. When, almost immediately after her baptism, her arm, which had been nearly powerless for months, suddenly got well, she looked upon it as a miracle in answer to prayer (and was it not?), and told all her friends that Jesus had cured her. They were much impressed, and her sister so much so that she became a regular inquirer. Z. is now an earnest worker in her own village.

In June my sister and I paid a visit

to the Bakhtiari country. The wife of one of the chiefs had been to Julfa in the spring to have a cataract removed, and needed a small secondary operation, so we offered to go and do it in her own home. It took us four days riding to get there, but the scenery was lovely and quite new to us, so we enjoyed it thoroughly. On reaching the village we were the objects of much curiosity, and we heard such remarks as these as we rode along: "What are these?" "Come and see the foreigners," "Are they men?" "Yes, they are men," &c., &c. We got a warm welcome at the castle, and were given a room in the ladies' *anderoon*. We stayed there a week, and thus had the unique opportunity of seeing how these people live. They seemed to have no religion at all, though nominally Mussulmans. There is no Mullah or preacher among them, and even the men rarely say their prayers. The ladies listened when we read the Gospel, but I cannot say they seemed touched at all, though nothing could exceed their kindness and courtesy to us. We held dispensaries every day, and the common people, as usual, seemed more ready to receive the Good Tidings, though their dialect being so different from the Persian spoken in the towns, it was difficult to make ourselves understood.

Of those at present in the hospital, several are listening eagerly to the Gospel. One poor little deformed girl, for whom there seems little likelihood of health or happiness in this life, is being led to think of the life beyond. She loves to learn texts and verses of hymns, and her sad, weary little face brightens up wonderfully when one is teaching her. She said to me one day, "This is Jesus' hospital, is it not? Every one learns the way of salvation here. I did not know anything when I was in my village, but now I know Jesus is the Saviour." Truly we have much to encourage us, and we thank God for it.

But there is another side which we must not pass over. Sometimes, as I ride through the town and see the crowds of men, women, and children, careless and indifferent, or hard and bigoted, sometimes mocking, some-

times curious, I wonder—Shall we ever reach these? What are we and our handful of converts among so many? And then the towns and villages beyond, as yet untouched! Truly there remaineth yet very much land to

be possessed. And it is Promised Land. "I will give Thee the Heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Who will come and help us take possession in Christ's Name?

(3) *Letter from Miss P. Braine-Hartnell.*

This year has been very much like last year. We have followed out the same methods of work, and God has let us reap some sheaves from the sowing and tending of past years. Eleven more women and one child have been added to the flock of Christ in Persia, eleven more candles lighted by the Holy Spirit to shine in villages around. With one exception, these have been the result of the influence and teaching of the hospital and dispensaries. God has used our hospital and is still using it as a place where souls are won and trained for His Kingdom.

One is often reminded of our Lord's words, "One soweth and another reapeth." Some of those gathered in represent the "bread cast upon the waters," and found "after many days." Others represent the seed sown in good ground, already prepared, that without delay springs up and bears fruit.

Three of those lately baptized have been attached to the women's medical work for years and have heard the Gospel over and over again, and now at length a work of grace has been begun in their hearts and evidenced in their lives, and they have given in their allegiance to Jesus their Saviour.

R., a young girl mentioned in a previous letter, was for seven years a patient in and out of the hospital.

Z., who with her baby girl has been added to the Church, was one of slow growth, yet now she shows signs of a true change of heart, and does her best to train her girls and wants them to be baptized in due time.

Old G., known to all our Mission for years, is a singular instance of "after many days." She at length decided for Christ through the influence of a Christian old man, who died a year ago. She saw that he had got hold of the way of life, and she began to think, and then when he died she had a dream in which

she saw him in a good place above. So she made up her mind that he had made no mistake, and that she might venture to take Christ as her Saviour.

S., a bright young convert in the village of N., was not very long in hospital before the good seed began to take root in her heart, and it grew and has brought forth fruit. Already through her witness at home a sister has believed and confesses herself a Christian, and her husband, whose cruelty was the cause of her coming as a patient, sees a great change in her, and told me she had left her religion, but she had never told lies since she came to Julfa.

N., another bright girl in the same village, is the girl described in Dr. Stuart's last annual letter as ill-treated by her mother-in-law because she was found praying a Christian prayer. Now this same mother-in-law, through the girl's influence since her baptism, has become quite a keen inquirer, and seems really seeking salvation through Jesus. She came lately and spent a week with us for the sole purpose of being instructed, and went away saying, "I am going to send M. back to you soon, and you can teach her more than she may teach me." A simple "accident" of a needle breaking into her knee brought this girl when a child into the hospital, and then it was that her mother, Goher, first heard the Gospel, and now nearly all her family are true Christians. So God works.

The other four out of the ten are two mothers and two daughters, the fruits of long periods spent in the hospital and the answer to many prayers. Will those who read this pray that from these dear women the light may shine brightly in their villages, and many others be attracted through them to the Light of the World?

(4) *Letter from Miss H. McKim, Nurse (Canadian C.M.S.).*

It has been a happy year, and in some ways not without visible results, for I think the people are more contented with us now; indeed, they often come crowding in so fast that it takes a good

deal of planning to stow them comfortably away. In some ways, too, they are less bigoted than they were, for it is very seldom now that any one objects to eating our food, though we

have one such case in at present, but in times past it was often quite a serious difficulty, while the carrying of drinking-water from the Mohammedan houses near is much less often done.

Then, too, we notice a difference in our most serious cases. Some time ago it was the invariable custom for the friends to remove them if there was any possibility of death, lest they should die on Christian ground, and it has been hard at times to see a man carried away from his only hope of life. Now, however, it is quite a common thing for them to be left with us, the friends only pleading that we will do what we can for them.

Rather an amusing example of their trust in us happened one day when an old man was turned away from the hospital door, as he was apparently quite well, but at prayers that evening we found him comfortably lying on a

doshek on the floor. On inquiry it was found that no one had admitted him, he had just got in somehow, found the empty corner from which a man had been discharged, and settled himself. He was not a beggar, so we let him stay, and how he did enjoy it, sleeping most of the time as though he was having the one rest of a lifetime!

Most of them seem grateful and often so surprised when they feel that we really care for them. We often realize that for some of them it is the first bit of real kindness that they have ever met with. I do not mean to imply that the making of our hospital a happy place is the highest aim. Far from it. But surely it is one way of showing forth the "Gospel of Love," and a very precious way to me, who cannot as yet share with the others in the more definitely spiritual work, though I long more and more to do so.

II.—YEZD.

(1) *Letter from Dr. G. Day.*

The work in Yezd is a striking illustration of the Medical Mission preparing the way for the more direct preaching of the Gospel. Many of the influential Persians in the town, from the Governor down, profess sympathy with the work done at the hospital, and in some cases practically help to support it. Thus the barrier of prejudice is broken down and an excellent opportunity is given for making known the message of salvation. We are hoping and praying that many in Yezd who at present profess only sympathy with the work may ere long be led to accept Christ fully.

The first fortnight of our stay in Yezd was almost entirely taken up with receiving visitors and paying visits. Many of the people who called were patients who came to consult us about their ailments; others came to pay a friendly visit. Among the latter was a deputation from the Parsi Anjuman, and I had the pleasure later of visiting the Anjuman and coming into personal contact with the heads of the Parsi community. Many of these were earnest, intelligent men,

who were willing to admit the benefits following upon an acceptance of the Gospel. Our mirza, who was a Parsi, was an exceptionally cultured and well-informed man, and one who in his secret heart I believe was a Christian, although he shrank from openly confessing his faith.

During the whole of our stay in Persia* I was much impressed with the Parsis. They struck me as a people imbued with a high sense of honour, seeking in the ordinary transactions of life to act justly to their neighbours, and who if won for Christ would be faithful and loyal supporters of the Christian Church. The hospital in Yezd, a building adapted from a caravanserai, was placed at the disposal of the Medical Mission by a Parsi. It is capable of accommodating about twenty in-patients. To the out-patient department a good number came almost every day, and a short service was held for them and a Gospel address given before attending to their various physical ills.

(2) *Letter from Dr. A. H. Griffith.*

With only ten months' experience of Yezd, I cannot talk very definitely of results. Mr. Malcolm's heart has been greatly cheered lately by the number of inquirers asking definitely for bap-

tism, and I have done my best to let it be apparent to the Persians here that we are working in perfect unison towards our one great object, that the love of Christ might be proclaimed!

[* Dr. Day had a serious accident a few months after reaching Yezd, which obliged him eventually to return home.—E.D.]

The Men's Hospital.—We have twenty beds, twelve in the men's hospital, and eight (lent by Dr. White) in the women's hospital. We want another twenty beds at once for the men's, for at present, with twelve beds, we have twenty-one in-patients, nine of these having thus to lie on the floor. In eight months (the hospital being closed for two months in the heat) we have admitted over one hundred and sixty patients. A large majority of them have been for cataract operations, and I am glad to say that up to the present we have had no failure.

My Armenian hospital assistant has worked splendidly. Every afternoon teaching is carried on in the wards by the assistant and myself, and lately, at my request, Mr. Malcolm kindly drew up a scheme for regular teaching, embracing all the chief doctrinal subjects, and this we follow very closely, and the patients listen with great interest.

When first I arrived I was warned that it would prove very difficult in a hot place like Yezd to get many in-patients, but we have proved that this was a mistake, and we hope for greater things yet next year.

The Out-patient Department.—Here the numbers have not been so good as I should like to see, but they have been improving of late. My senior assistant takes charge of the dispensary, and reserves all serious cases for me. I have also made a doctor's room in the hospital, and there I see merchants, court officials, &c., at the rate of about 150 a month, and the privacy of the room enables them both to talk more freely, and also sometimes gives me the chance of reading and talking with them.

Visiting.—The English doctor here is also court physician to H.R.H. Djalat-el-dowleh, and all his courtiers. The Prince is very kind, and besides paying an official visit to the hospital, and giving a donation of £40, he has lately asked me to send him in a monthly bill for attendance, as he wished to set an example to his servants and the merchants of the city in the way of paying fees.

Visiting has brought me into friendly relations with most of the chief merchants and Mullahs, besides the court people, but there is still a large number of people here who believe the Persian doctors when they tell them "if you drink Feringhi medicine it will burn up your liver."

All the Parsis are very friendly, and I have lately been attending the son of their Calumtar (Mayor), who, after a very serious illness, is now convalescent, and his father seems very grateful.

Itinerating.—Very little has been done this year. The ladies saw about five hundred patients during their stay in the villages, and we prescribed for about 2,000 in Aliabad, besides attempting a cataract operation in a mud hovel, the patient ultimately getting fair sight, despite the fact that directly after the operation she had a severe fit of coughing, and the same night vomited violently.

"Any interesting cases?" you ask.

"Yes, plenty," but this report is already reaching unwieldy dimensions. About one thing I am very glad—that is, we are getting men coming to us to be treated for the opium habit. I have five male in-patients now under treatment, and they have all come because of a case we had that, after three weeks' treatment in the hospital, was cured, although he had smoked and eaten opium for twelve years! I am using a treatment suggested by Dr. Holmes, of Hamadan, who found it very successful. It is too early yet to speak of results; but, please God, before long we shall need to open an opium refuge such as they have in many Mission stations in China. Very many people in Yezd are addicted to the drug, but I do not think that they smoke as much here as in Kirman.

We often get poisoning cases here. I remember one case that I was called to; the patient was comatose, he had swallowed about thirty grains (so they said!) of extract belladonna, which had been given him by a Persian doctor for toothache. We tried stimulation, buckets of cold water, hypodermic injections of morphia; but he did not seem to improve. Then I called in five or six confirmed opium-smokers, and made them take it in turn to keep the pipe going, meanwhile blowing the opium smoke down the throat of the patient. Opium is the antidote to belladonna poisoning, and this way of administering it seemed very effective. Slowly the patient returned to life, his widely dilated pupils became more contracted, and before we left he was able to walk about with support, and to answer questions. Next day I found the man quite recovered, and I heard that thousands of people had gone into

his house to see the man that "was dead, and is alive again."

Some of the cataract cases are very interesting. We get them at all ages, chiefly over forty. The oldest man I have done was known to be ninety, and believed to be over 100, as he could remember four Shahs of Persia. The old patriarch came with his daughter-in-law, who had one eye cataractous; she went into the women's hospital, and as Dr. Taylor was ill I operated, and she got good vision. The old man's turn came later, and he also got good sight, although I dared not keep him recumbent, but arranged his bed-clothes so that he half sat up. The old man went back to his village rejoicing, and we rejoiced with him. The successful operation for cataract certainly appeals to the Persian mind. You may remove a limb, and not only will you get little thanks, but the patient will spend the rest of his days lamenting to himself and friends that when Mahomet comes for him he will have to face his Prophet minus a leg or an arm. But give him sight, when before he was blind, and you touch the man's heart, as a rule; then he understands

the good you have done him, and blesses you and your posterity for ever and ever.

I have a villager in the hospital just now for double cataract; he has been to the hospital two or three times before, but could not summon up courage to come in. Last week he came, and said that he had been told in a vision by God that if he came to the English hakeem he would receive sight. This dream he dreamt twice, and came to the hospital in obedience to his dreams. Last Thursday I operated on his right eye, and, thank God, he has got very good vision, and I am hopeful that the other will also prove successful. After the lens had been removed, before sending him back into the ward, I tested his sight, and told him that at least part of his dream had come true. It did one's heart good to see the poor man's face light up with joy (he had not seen for four years), and I should be a lucky man if all the blessings he invoked upon me were ever fulfilled. God grant that the eyes of his heart may also be opened, that he may see Jesus Christ, and accept Him as his Saviour!

(3) *Letter from Dr. Elsie R. C. Taylor.*

I got to Yezd early in December, and although the town at first sight struck me as being anything but beautiful, I should now feel very sorry to have to leave it for any other. Medical work seems to bring one into contact with the people from the very beginning, and one soon feels that one has real friends among them.

I had always had an idea that Yezd was a most bigoted town, and that all our efforts would be directed to gaining an entrance to the homes of the women. I could not therefore fail to be surprised when I found the innumerable opportunities open to us for teaching and preaching the Gospel. Instead of our having to go and beg for permission to see the women, it is *they* who come to us, asking for visits, and again and again we have to refuse on the plea of having "no time." How often do we repeat the same old tale, "I will come as soon as I can," or "We hope to come another day." In many cases, time cannot be found, and the opportunity is lost. Oh, if only Christian people at home could realize the work that is waiting to be done, and the many who are still left untouched for want of workers,

surely they would be ready to undergo the small amount of self-denial involved, and "come over and help us." The self-denial although it may seem great when considered by one at home, seems very small when looked at from the mission-field. The joy of being able to help the people, and bring some brightness into their lives makes one feel that it would be hard to go back to a non-missionary life. There is a verse in Jeremiah (v. 25) which says, "Your sins have withholden good things from you," and surely there are some still lingering behind at home, who are actually *sinning* in not obeying the Lord's commands, and are thus depriving themselves of the "good things" He would fain shower down upon His willing and obedient children. If *wishes* could bring workers out, we should have a full staff in Yezd, but although they may not be able to do so, we fully believe that *prayer* can.

Undermanned as we are at present, it seems almost wrong to go on creating fresh openings and opportunities by means of the medical work, when there is no one free to follow them up, and yet how can one refuse, at any rate, to

do what one can for the bodies of these poor women and children?

The Women's Hospital is still in its early days, but even in this first year we have seen the need for it. The attendance of out-patients on dispensary days has been good from the beginning, and every month the people are gaining confidence. At first it was somewhat difficult to persuade them to come as in-patients, even when very necessary, but now they come both from the town and surrounding villages asking for admission.

At present I have done nothing in the way of big operations, as, for one thing, I wouldn't undertake them willingly without a nurse to look after them (we do hope one will come soon!) and the women will not often give their consent. Patients requiring operation for cataract have formed the largest proportion of in-cases, and it is very nice to see the delight of the poor things when sight is restored, or

at any rate, much improved. A woman who was one of our first patients has been the means of bringing in several others. At times, of course, they are decidedly trying, and one almost feels inclined to be impatient with them. When, e.g., we have carefully instructed a woman after operation to lie quietly in bed without moving her head, one comes in later and finds her cheerfully walking about the compound, or that another, anxious to find out how much she can see, has removed the dressings, and either thrown them under the bed or tied them on again over the wrong eye! They mostly flourish in spite of these little occurrences, for which we feel truly thankful. Children badly burnt, or mutilated by jackals are often brought in from long distances, in some cases too late to save their lives, but the attention they receive in hospital has, at any rate, won the gratitude of their parents.

(4) *Letter from Mrs. Napier Malcolm, M.B.*

Two years ago I wrote to you in my annual letter that there was one branch of the work in which I had had no share up to that time—the teaching of inquirers. But from that time I have gradually had more and more of it, and I had hoped during this year to spend what time I could spare from home duties almost entirely on that.

The medical work has been and is most useful in providing openings for evangelistic work, but the reason for the very existence of the medical work is of course that souls may be won for Christ, and so I have felt that the most important work of all was the teaching of those who were anxious to learn more of Christ and His religion, and especially those who, accepting Him as their Saviour, wished to be baptized into His Church.

But it has been impossible this year to do very much teaching, for, owing to the illness and changes in the Mission, I have had a good deal of medical work on my hands during the greater part of the year. The medical work has been a good deal heavier than it would otherwise have been owing to the large amount of illness among ourselves, for there is hardly a European or Armenian in the place who has not been under medical treatment at some time during the year, and we have had three deaths among the Armenians connected with the C.M.S. itself. Mrs. Johannes, the

wife of Dr. Johannes, our senior medical assistant, was a great loss, as she had much influence among the Parsi and Mussulman women with whom she came in contact. She had the true missionary spirit, and was always anxious to help in the work.

Among the Persians I have restricted myself as far as I could to the more serious cases, but of course I have had to treat a certain number of trivial ailments, and to do a certain amount of dispensary work, though since Miss Taylor's illness we have only opened the dispensary once a week.

Among the accidents we have treated there are two classes worth mentioning, I think. In the latter part of the summer I had to treat a number of boys who had fallen from trees while gathering the leaves as fodder for the sheep and goats, and indeed when I saw how high quite little boys would climb I was not surprised at the accidents. We had one little boy of seven in the hospital with a compound fracture of the skull from such a fall. I am glad to say he is doing well and now attends as an out-patient.

The other class is a very sad one—so many babies in the villages are torn by jackals. We have had some very bad cases brought into town and we hear of others who are killed outright. When we were in Binafk this year we used to hear the jackals at night quite close at

hand, and one is hardly surprised to hear that they sometimes venture even into the houses. The risk is terrible even where the mothers are careful, but I think the fatalist theory and the extreme youth of many of the mothers cause a good deal of carelessness which increases the number of these accidents.

With regard to my reading with inquirers, there are two women with whom I have been reading for more than a year now and who have lately been baptized. There are five others who have asked for baptism. Three of them are reading with Miss Stirling: the other two have not yet begun any regular reading, but Miss Stirling and I hope to arrange something now. I ought to have more time for reading

now, as Miss Taylor has for the last fortnight taken over the medical work again, and I hope she will now be strong enough to continue it. I do not feel that we have been able to deal satisfactorily with these five cases, and I fear that the postponement of instruction has had bad effects. Still, we hope that they may ultimately be baptized.

There were two other inquirers, one of whom has now left for Bombay, who could probably have been brought forward if we had had more time for teaching, but just at the time they were anxious for teaching our hands were over full with medical work. One is now again under instruction, reading with Miss Brighty.

There are other inquirers who are not far behind.

III.—KIRMAN.

*(1) Letter from Miss M. R. S. Bird.

God has granted us a wonderfully open door in Kirman; we can ride or walk through the streets and bazaars at any time without insult or opposition; the city gates are locked every evening, and only those who have obtained the pass-word, "the name of the night," have a right to pass after that, yet on several occasions when called out late to see a patient the door-keeper has been quite willing to wait an extra half-hour before locking the gate.

The proportion of women who can read here is much greater than in Ispahan. At the present time we have a number of single Gospels and Testaments out on loan; some are returned without comment, others have excited contradiction and argument, and (D.G.) a good many are exchanged, and usually a "big Book" asked for. One who had taken a Testament many months ago came last Saturday with her daughter to the dispensary. The moment the girl left the doctor's room, her mother said, "I have read and read the Testament you sent me, now I want the *whole* Book, that I may read for myself, so often it says in the Testament, 'It is written'; but do not tell my daughter."

Another, a village lady, who has come six days' march for treatment, seems really desirous to learn the truth. She asked me first for a St. John's Gospel, and then for a Testament, which she keeps constantly under her pillow, and reads when she is able. It is a constant

source of regret that, owing to illness, her memory is very bad; the Gospel she has sent, since she had the Testament, to her aunt in her own village. A friend of her's who had also borrowed a Testament, left it, saying she had not time to read more; the lady kept both copies for some days, then she returned one, saying, "I am doing wrong, I am keeping the Word of God from some one else." Her faith has been sorely tried by her slow recovery. "Why am I thus afflicted? Does not the God of Love love me?" but lately she has more than once said, "I think God has given me this illness to bring me to Kirman; if I had not been ill I might never have seen you nor had a Testament." Last night a bigoted Moslem neighbour brought her a copy of their "Traditions"; she looked at it for a minute, and then laid it down, saying, "I love the Gospel of St. John best, it enlightens my heart; the more I read it, the more hungry I am for it." It is very difficult to get any private talk with her, but she seems to realize the need of confessing Christ openly, "but it will be very difficult."

Another interesting case was that of a merchant's wife, dying of cancer. From the first day I saw her, her one cry was, "I want salvation, I want salvation." St. Matt. ii: 28 seemed to best suit her need, and often she repeated it after me, and got me to mark it for her in the Testament she had borrowed. The day before her death she refused to talk to her friends,

wanting to keep her fast-failing strength for a last Gospel talk. 1 Tim. i. 15 brought a bright smile; she repeated after me, "The blood of Jesus Christ, His Son, cleanseth us from all sin." Then she asked permission to keep the Testament. Fearing lest she might think of it as a charm, I said, "But you will not want it." "No; but I want to give it to my daughters for a remembrance." I might add other instances, but these are sufficient to show that the Holy Spirit is working in the hearts of some.

We are thanking God for the appointment of Dr. Thwaites to this station, and that Dr. and Mrs. White are on their way here, at any rate, for a time, and are longing for definite news as to when to expect them. It is so sad to see the door God had enabled Dr. Griffith to open, closed, and have to dismiss male patients when they come for treatment. Oh, that God may put it into the hearts of more of the Christian doctors in the homeland to offer for service in His out-stations! Do they not realize the need? Look at our position since June, when Dr. Day left us on sick leave: the men's dispensaries closed, and poor villagers, not knowing this, coming six or eight days' march for treatment to be dismissed on arrival; the women's dispensary only carried on by Miss McClure and me, neither of us qualified nor trained, yet having to treat serious cases which are often brought in, to say nothing of the calls for medical visits in town, averaging ninety-five per month. Many are chronic cases, but often acute illness demands skilled attention and care. Where is it to be obtained? Dr. Griffith most kindly offered to act as consultant, and I am afraid I have availed myself largely of his offer, and been so thankful for his advice, but even this has difficulties. The consultant has to prescribe without seeing the patient from the diagnosis of a non-qualified person. Surely only for Christ's sake and love for His lost sheep would any medical man so risk his reputation! The post takes four days to Yezd, so that even if the doctor had time to answer by return of post, eight or nine days must elapse before I can receive an answer; telegrams are expensive, and the line under Persian management, so that it is often down. When I was travelling to Yezd it was broken in five places.

In April the lease of the first dispensary (Mr. Carless's house) was up, and the owner, wishing to live there himself, would not renew it, but God put it into the heart of a Parsi to rent us a house for ten years with a right either to purchase at the end of that term, or to renew the lease for a similar period. The buildings needed both repairs and additions. Dr. Day was ill with typhoid fever at the time, so I tried to make contracts with the workpeople. God granted help from a least expected quarter. The landlord came forward and offered to be my *vakeel* (manager), without any remuneration, and so he has been ever since; in days of gladness and of deep sorrow he has stuck to the work. In September he asked me to attend his wife, suffering for the third time from rheumatic fever and with bad heart disease. The previous attack she had had in Bombay, and he had been warned by the English doctor of her critical condition. When I proposed prayer with his wife he gladly assented, and then I found to my joy he was reading the Gospel, and had accepted Jesus as the Son of God, and the Giver of everlasting life. He has not yet come forward to confess Christ openly in baptism. Will you pray for him that he may have faith and courage given him to do so? The wife rallied from the attack of fever, but succumbed to a sudden heart attack almost immediately after.

In July, as soon as Miss Brighty was strong enough to travel, after her recovery from typhoid fever, I accompanied her to Yezd. As much to her and my disappointment this altitude did not suit her. We had hoped to be fellow-workers here, but God has called her to be the worker for the Parsi women in Yezd, for whom she pleaded in her last annual letter. How often God answers our prayers in the way we least expect!

Owing to the road to Yezd being so beset by highwaymen, the Governor has ordered that any European travelling is to have an armed escort. One of those who accompanied us told me that Mr. Blackett had given him a Gospel, and had a long talk with him which had been the means of his accepting Christ for his Saviour, and the only mediator between God and man; he said he had for a time been greatly troubled lest his not having read the whole Bible would prevent his entering

heaven, but when he read St. Mark x. 13-16, he was comforted, "for surely if the babes who had never read one word of the Bible were to be inheritors, I may be too." He begged me to get him a "whole Bible," which I am glad to say I was able to do in Yezd. Several members of the guard joined in a more general conversation on our hope of salvation, and the purport of our coming to these lands to fight against the powers of darkness under the banner of the Captain of our Salvation, when one said, "Christians may win in that fight, Moslems do not. Look at that band of pilgrims we are just going to overtake. Will they be conquerors after going to Mecca?"

Miss McClure accompanied me on my

(2) *Letter from Miss M. McClure.*

Our little hospital was well filled during the summer, and it was most encouraging how the women listened to the teaching, and asked questions; some of them were such dear, simple village women. On several occasions, when I was having prayer with them at the end of the "hospital reading," on hearing the last sentence ("We ask these things in the name and for the sake of our Lord Jesus Christ"), with which they grew familiar, I was interrupted with "Oh! Khanum, you haven't asked anything for me." "You've asked that So-and-so's leg or So-and-so's arm might be healed, but you haven't asked anything for me." On one occasion, when I said, "Oh, yes! I have prayed for you; I asked that *all* our hearts might be washed and made clean by the precious blood of Jesus Christ," the woman replied, "Oh! but I want you to pray and say my name." A dear little girl, who remained in hospital for months, used often to put in, in a hurried voice, when she would hear the last sentence, "Oh! Khanum, you haven't said So-and-so's name." One day a nice village woman

came quietly up to my chair, put her hand on my shoulder, and whispered, "Before you stop, please put in a petition for my husband; he left me years ago, and went away to another town. You ask God to bring him back to me." Another woman said to me, "What is it I must do to be a Christian? Mrs. Malcolm has told me, but I forget. Tell me again; I do want to be a Christian. I do believe in Jesus Christ; but what must I do?" I explained as well as I could what it means to be a Christian. She said, "Oh! but do you mean to say if my neighbours abuse me, or use bad language, I must not do the same to them in return. Oh! Khanum, I couldn't, no, I couldn't keep quiet." I explained about the power God could give to keep quiet, and she was very silent. Some hours later that woman came to me and said, "Please God, one day my heart will be baptized with that Holy Spirit." Please pray for her, and all these poor village women, who are only a few weeks, or days sometimes, with us for teaching and then return to their villages.

(3) *Letter from Miss F. S. Willmot.**

The first three months of this past year was spent with Miss Bird in the far-off station of Kirman. Owing to

weak health, I could do little practical work with my fellow-labourer, but whenever it was possible I went

* [Miss Willmot wrote her annual letter from her home at Mowbray, near Cape Town, whither she has returned in greatly enfeebled health. She has our deep sympathy in her disappointment, but her few months in Persia have not been unfruitful, and as regards herself she writes:—"I am invalided home, but Eastern womanhood is upon my heart, and I am bound together in the strong bonds of fellowship and love with my fellow-labourers in Persia."—Ed.]

visiting with her to the houses of the Persian ladies. They also came to see us in our little home. It was these high-class Persian women who attracted me greatly, and yet filled my heart with pity. Both in Kirman and Julfa I saw something of them. Rich women of Persia, but poor, so poor, in reality. Laughing, flippant, worldly ladies, with truly aching hearts for the void that none but Christ can fill. Some are secretly reading God's Word. Some have been brought in touch with the powers of the Unseen, but I think no real high-class lady in Persia has ever come out for Christ. We need prayer for our worldly rich ladies of Persia.

Just after welcoming the Rev. and Mrs. W. H. Walker to their new station, I left Kirman on April 5th with Miss Stirling. One afternoon during our travels, when we were having our tea in

a caravanserai, a young Persian girl of about eighteen came in to see us. She told us an interesting story. About a year previously she had been to the Julfa Hospital for her eyes, and there she had heard of our Lord Jesus Christ, and had accepted Him as her Saviour. She had been alone in her Mohammedan home, but had witnessed brightly for Christ. Though she could not read, yet in a most unique way she had been in the habit of having family prayers every evening. The way she did this was by repeating all the verses of the Bible which she had learnt by heart, and she knew a fair number. After a time a neighbour came in who could read, and he, though a Mohammedan, read a chapter of the Gospel every evening for the family. This girl was longing to be baptized, and was hoping soon to go to Julfa for further teaching.

SPIRITUAL LIFE IN THE INDIAN CHURCH.*

By the Rev. T. WALKER, M.A.

I TAKE it as a sign of hope and a cause for encouragement that the attention of so many, in these days, is concentrated on that special feature of missionary work which forms the subject of this paper. We have heard a great deal lately, on account of the statistics tabulated in the recent Census Report, about the steady increase in the number of Indian Christians. Prophets have been busy telling us, basing their predictions on purely arithmetical calculations (which assume a sort of uniform rate of numerical progress), that within a stated period all the population of this country will be nominally Christian. Possibly there are fallacies in this mode of reasoning, for it makes no difference between class and class, but assumes that those more difficult of access will be evangelized at the same rate as the others. However this may be, thank God we have amongst us "*seers*" as well as "*prophets*", men who consider *quality* as of more account than *quantity*. It is felt, and strongly felt, that the real influence of the Indian Church is in direct proportion to the depth of its spiritual life, and that, while we may possibly win "*adherents*" by an imposing show of numbers or by a vast missionary machinery of schools, congregations, and agencies, we can only win true "*converts*" by the power of the Holy Ghost working in and through the lives of sanctified believers. It is a widely recognized fact, therefore, that *this is essentially the age of consolidation*, wherein the Christian Church in India must set her house in order and pay special attention to the spiritual condition of her children. From many sides the cry is going up to heaven, "O Lord, revive Thy work in the midst of the years; in the midst of the years make known." There is a growing feeling, and I, for one, thank God for the fact, of dissatisfaction with the present state of things and a longing on the part of many to see greater and fuller manifestations of the power of God among us. Not a few missionaries are praying, as perhaps they never prayed before, for the true conversion and

* A Paper read before a Missionary Conference in Madras.

sanctification of those who have renounced Heathenism and embraced the faith of the Gospel. Indian Christians, too, are being raised up by God to pray and work for the quickening of their churches. All this is good. It ought to mean a period of coming blessing. But I venture to think that it is essential to face existing evils, and, in the strength of God, to seek to make the crooked straight and to set right whatever may be seen to be wrong. We are to be *practical* in all things, and in nothing more than in so vital a matter as the spiritual equipment of the Christian Church for holy living and faithful serving. "Stones" must be removed if we would see Lazarus raised from the dead. "Ditches" must be dug in the "valley" if we would see it "filled with water." Conditions must be fulfilled if we would claim the promised Power. God gives the Holy Ghost "to them that obey Him." It may be that even to our Praying Bands the command will come—nay! has come already—"Up; sanctify the people; take away the accursed thing from among you." In writing freely what God lays it on my heart to say, let me make it clear at the outset that I have no desire either to play the rôle of "the candid friend," or to adopt the attitude of the "captious critic." A missionary's heart and life are too much bound up with the welfare of those among whom he loves to labour to descend to such levels of calculating logic. There is no room in such positions for the warm heart to throb or for the emotions to be stirred. Rather, I take it, should we identify ourselves with our people, alike in their joys and in their sorrows, accepting our full share in their failures as in their encouragements—"For now we live if ye stand fast in the Lord"; "Who is weak, and I am not weak? who is made to stumble, and I burn not?" Is not one of the greatest needs of India to-day, in order to the promotion of true spiritual life in the Native Church, a closer and warmer identification between missionary and people, a firmer bridging over of the natural, but un-Christian, gulf which separates between East and West? On both sides we need more love, more sympathy, more forbearance.

1. *The Condition of the Indian Church.*—Let us face, first of all, the facts of the case. Just as there is danger from a false patriotism which refuses to recognize any fault or flaw in the constitution or customs of the nation, so there may be danger from a false sensitiveness which resents even the most loving indication of failure in the Mission or the Church. I have known a grand missionary, at whose feet I should consider it an honour in most things to sit and learn, provoked to indignation when fault was found with the state of the congregations committed to his charge; and yet I have seen the same missionary, when asked later on in life what he thought about the immediate prospect of those very congregations, shake his head, while he said with real sorrow, "I am not sanguine." And I have known Tamil pastors and others resent the statement that true conversions were few and far between; who have yet, when asked in private, confessed that the congregations under their care were carnal, dead, and worldly. It seems to me, however, that the first thing to do is to realize our actual need. On my part, it would be presumptuous to speak for the whole of India. My years of missionary service have been chiefly spent in a very small corner of this vast continent, though I have made it a point, for some time past, to inquire from others, as opportunity offered, about the spiritual condition of the congregations in their part of the great field. There seems, so far as I can judge, something like a consensus of opinion that *things are far from satisfactory*. I once asked a leading Indian clergyman how many of the twenty or thirty congregations under his jurisdiction could be said to possess anything like real spiritual life. He was silent and thoughtful for a

moment and then replied, "Not more than two or three, and I dare only speak with certainty of *one*." Thank God, there are bright spots, and He is raising up little bands in one place and another of whose spiritual life there can be no doubt. Truth is neither pessimistic nor optimistic; it is simply and only "*true*." We praise God for every congregation in which life clearly and manifestly exists. We thank Him for every man, woman, or little child who can give a good reason for the hope that is in them. But is it not a fact that multitudes of those who figure in the statistics of our missionary reports are Christians in name only? And is it not a fact that many of our congregations are stagnant, dead, lifeless? Nay! more, is it not true that there are those (and are they *very* few in number?) among our Mission workers as to whose true conversion to God we entertain the greatest doubts? This is not said, let me repeat it, by way of criticism. It is rather the outcome of bitter experience and sorrowful conviction. "Would that all the Lord's people were prophets." Would that all our mission workers were true servants of the living God. Would that every Christian congregation in this land were endued with real life and power. The Lord hasten it in His time. But, meanwhile, it is ours to deal with the *actualities of the present*. A few days ago, a letter reached me from a friend who loves the people and is anxious for the welfare of the Native Church. He writes, *not* in answer to any inquiries of my own, in reference to a certain part of the Tinnevely district, "The congregations round here are in a deplorable condition. I fear that there will be still frequent relapses." Whilst I am typewriting these words, the local pastor has come to see me on business. I asked him about the state of the Christians in the double pastorate for which he is responsible. In reply, he names some four congregations (out of the score or so where he has agents placed) where there is a little real life, but he shakes his head about the rest. Possibly I may be told that these instances are far from being typical. Thank God if they are not. I merely give them because they come to hand. So far as our own district is concerned, a tolerably close association with the village congregations during the last few years has opened my eyes to many things, and I do not hesitate to say that, *here at least*, true spiritual life is lamentably low. I write it with much sorrow of heart—worldliness, Sabbath-breaking, the caste spirit, marriage irregularities (with the consequent excommunications) are widely prevalent. *There is no room for boasting; there is ample cause for weeping*, for "many walk, of whom I tell you even weeping, that they are the enemies of the cross of Christ." Small wonder, then, that so little impression is made on the non-Christian world around us, and that an examination of the baptismal registers some time ago revealed the fact that, in one pastorate at least, there had been no adult baptisms for many years. I know not what may be the experience of these who hear this paper read. Most sincerely do I trust that it may have been infinitely brighter than my own. But of one thing I am sure, viz., that it will be generally agreed that there is *abundant cause for self-humiliation on our part, when we look under the surface and view things as they really are*. Let us praise God for every token of life, wherever seen, and by all means let us expect great things in the future. But, at the same time, do not let us shut our eyes to the facts of the present, whatever they may be, or be content with superficial views. Christ said, "I am come that they might have life, and that they might have it more abundantly." Let us be content with nothing less than *that* in our churches—*eternal life, and life more abundant*. There may be zeal for Christianity, without there being spiritual life. There may be liberality in giving, and yet no life. There may be church-going, and lyric-singing, and street-preaching, and all the time no life. Let us confess it on our knees before

the living God—we have been too much occupied with outward organization and missionary routine: we have not sought for our Indian brethren, as we should, “a Spirit of life from God”; we have not loved them, wept over them, wrestled in prayer for them as we ought to have done. “Lord! we blame ourselves to-day. We are verily guilty, we missionaries, before Thee in this thing. Our strength has often been expended over the externals of our work, and we have failed to attain, in any adequate degree, the main object of our mission, that immortal souls ‘might have life, and that they might have it more abundantly.’ From this time, help us all to make a fresh start. And oh, Spirit of Life, breathe upon our congregations. Breathe upon these slain that they may live.”

To avoid misunderstanding, let me say quite clearly that I am not seeking to paint a sombre picture in the darkest colours possible. I believe that there are vast potentialities for good in the Indian Church. I am sure that God has many true children in this great Empire, and that we have many reasons for encouragement. It is my firm conviction that better times are before us, and that we may expect to see God’s power and glory in this land. But, as a prelude to all this, we must lay ourselves in the dust before Him; we must acknowledge, with true contrition, that much of our work is stamped with failure; we must realize, till the conviction overpowers us, that our congregations, on the whole, are sadly devoid of Divine life and power; and we must be ready, as God shows the way, to put away from our Missions every hindering thing, and, even though it mean the loss of reputation, to prune and readjust our work. In one sense, India is Satan’s chosen battle-ground. Here he has entrenched himself behind ancient philosophies and the bulwarks of caste prejudice. We shall never win ground from the Brahmins and more intelligent classes unless the Church of the land be full of life and power. A tiny trickling stream of water will never carry fertility to so vast a continent. We need “floods of living water” to flow over the “dry ground” around us. And, alas! the Indian Church to-day is all too barren itself to pour forth rivers of blessing on the wilderness outside. Let us realize it; let us acknowledge it; and, by God’s grace, let us deal with it.

II. *The Causes of Weakness.*—It behoves us to inquire carefully into the causes of our failure. What is it which is hindering the influx of God’s power into the Church of India to-day? With so many congregations, especially in South India, with a steady increase of nominal adherents, how is it that we see so little spiritual life and energy? These are questions which every missionary ought to ask *in the secret chamber*, with a loyal determination to act upon the will of God when He Himself reveals the truth. I feel reluctant to press upon others the facts which I believe He has pressed upon myself, for circumstances differ in the various Missions. Moreover, a dread of appearing to dogmatize comes over me as I write. These words will probably come to many whose experience and judgment are riper than my own. And yet I think I ought to state, in all humility, the convictions which have been borne in strongly on my own mind. In doing so, I shall *aim at being practical*, for many brochures which I have read on such subjects have struck me as being largely theoretical. Our need, surely, is to discover actual hindrances and to deal with them at once.

1. *An Unspiritual Agency.*—I do not like the word “agents,” but it is the one ordinarily in vogue among us. “Workers” would be better. When, moreover, I use the term “an unspiritual agency,” I do not for one moment wish to imply that the whole agency of our Missions comes under that denomination. May God forbid. There are faithful pastors, evangelists, catechists, schoolmasters, Bible-women, schoolmistresses, colporteurs among

us who are doing a real work for God. It is noticed that there is spiritual life, in greater or less degree, wherever the worker knows, by personal experience, the reality of true conversion. I think of a "living" pastor whose advent to a new pastorate was immediately followed by signs of spiritual life. I think of a catechist in whose congregation a real work of grace went on. I think of a Bible-woman who saw definite fruit from her work, because she had the life of Christ herself. I think of a schoolmistress in whose school the little Hindu girls began to seek the Saviour, because their teacher could commend Him by her life. All this shows that, given a spiritual agency, we should soon see a change in numbers of congregations. It only serves to give point to the fact intended, which is this, that *the unspiritual portion of our agency is a fearful and fatal hindrance to the spiritual life of the Indian Church.* But is it not true that there are workers in every Mission over whom we dare not write the words "converted," "spiritual," "godly"? Are men and women never appointed to God's work as to whose spiritual qualifications we have no sort of *bonâ fide* guarantee? Are we never influenced by what the world would call "the exigencies of the case"? We have a vacancy to fill, and we appoint the best applicant available, perhaps, though the applicant in question may be an utter stranger to the life of Christ. Possibly we argue, "No one can read the heart, and it is almost impossible to know, in many cases, whether the would-be worker is really converted or not." Granted that this is a real difficulty, and that when we have done our best we are liable to be deceived, does the difficulty in question excuse us from doing all that honest men can do, in dependence upon Divine wisdom and guidance, to keep out the unworthy and to admit only those who, after fair inquiry, seem to be spiritual men and women? Surely not. We have a serious responsibility to discharge, and we cannot rid ourselves of it. Of course, we shall make mistakes. Of course, we shall sometimes be deceived. But are we doing all we can to weed out from our Missions those who can give no evidence, even after patient trial, of true conversion, and to keep out of the work every unspiritual applicant? This is not a matter, let it be noted, of narrowing the Kingdom of God. It is not a question of admitting men to, or excluding them from, the salvation of our Lord Jesus Christ. It is only and solely a question of appointing them as workers. This being so, we may surely take firm ground, and claim that no one shall be appointed to such a position who cannot give clear evidence of true conversion to God and a real acquaintance with Christ. The "blind" cannot "lead the blind," whatever may be their ability in teaching or in speaking. The "dead" cannot bring "life" into our schools and congregations. Those who have not experienced the power of God's salvation will never lead on others to deliverance from sin. In the case of mission workers, I seriously question whether we have any right to give any one "the benefit of the doubt." The risks involved are too great. We should hesitate, in an important journey, to trust ourselves to the guidance of a man who could not state positively, and give some evidence of the truth of his statement, that he knew the way. I would deprecate, also, the idea that a lower standard of spiritual qualification may be accepted in the case of schoolmasters. I know one large Mission in which teachers of schools and colleges are not, in the current terminology, included under the head of "spiritual agents"! But surely the conversion and training of the young is, to say the least, as vitally important as that of their elders.

It is my firm conviction that every converted worker is a centre of life, in greater or less degree; and that, on the other hand, every unconverted agent is a hindrance and a bane. It is our bounden duty to rise superior

to considerations of convenience and expediency. This is no case for "making the best of the material at our disposal," or for conforming with the practices of "other Missions." The point to face is this. Is it a fact, or is it not, that only spiritual men are able to do spiritual work? If it be, then it seems to me that our duty is plain and obvious. We ought at once, with prayer and care, to set about the work of weeding our Missions of those who cannot give something like clear evidence of a new birth in Christ Jesus. Of course, this means trouble, and the reduction, perhaps, of a good deal of our work. Let every man and woman now employed have a full and fair opportunity of proving by their profession *and their life* that they are God's true children. If they cannot, after patient trial, they ought to go, no matter what trouble be involved. Let no worker be engaged in future who cannot give clear proof of regeneration by God's Holy Spirit. I repeat it, we shall make mistakes, but, if we prayerfully and carefully set about the task, we shall at least be divinely helped in removing some who are holding back blessing by their love of money and their worldly-mindedness, and whose work is one long failure because they have never passed from death unto life. Many of our schools and congregations are like Lazarus, dead within the tomb; and, alas! many of our agents are like the "stones" which shut them in. Does not the voice of Him Who is the Resurrection and the Life call to us all to-day, "Take ye away the stone"? In many cases, the people themselves can give us proof that their agent is not a man of God. I believe that a little careful observation of *the lives* of our workers, and a little closer mingling with the members of their congregations, will throw light upon our path of duty.

Is this too high a standard? Surely not. I have taken the lower ground, that mission workers, one and all, ought to be truly converted men and women. *But our Master has raised a higher standard.* He points to the great pre-requisite for fruitful service, over and beyond a true regeneration, *the Baptism of the Holy Ghost.* We need, and our workers need, not only a new heart, but also the "tongue of fire." "Wait for the promise of the Father." "Tarry ye until ye be endued with power from on high."

Beloved brethren in the Lord and in His work, have we not acted too much on utilitarian principles? Have we not, all of us, deviated sadly from the lines laid down in the Acts of the Apostles? Have we never "used lightness" in the choice of workers? Can we say honestly, before God, to-day, that we believe all our agents to be, beyond all doubt, converted men and women? God keep us from lowering His standard, and from trailing it in the dust. Let us turn anew to Calvary, and learn afresh the tremendous cost of Christ's redemption. Let us realize, in view of His precious Blood, the infinite value of immortal souls. Let us think of the needs of India, and the enormous issues involved in the welfare of the Native Church. Can we, dare we, commit these congregations to the care of "hireling" shepherds, or to the leading of "blind guides"? Are we not hindering God's gracious purposes in giving room to unconverted workers? I pray for myself—may I include you also in the prayer?—"Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of Thy righteousness."

2. *A Defective Presentation of the Gospel.*—Unless I am mistaken, there are grave defects in the character of the preaching which is current in many of our churches. People are taught to "believe in the Lord Jesus Christ," in order to salvation, but there is not always a clear statement made as to what such "faith" really involves. The consequence is that you will meet numbers of Christians who will tell you, and with evident sincerity, that they "believe in Christ" whose lives are yet practically

unaffected by such belief. Careful observation has convinced some of us that, at least in our own congregations, *the doctrine of repentance is little preached and at the best very feebly emphasized*. In some cases, though there may be a sort of general declaration that "sin must be forsaken," there is no strong denunciation of *specific sins*. I have known even agents and their wives who had never realized that it was wrong to go and buy at a bazaar on Sundays until it was definitely arraigned before them as a sin. Scores of village Christians (I wonder whether the evil is confined to villages) will be found who think there is no harm in telling lies occasionally. Even intelligent persons have told us that, though they tell lies every day, they always confess them before going to bed and obtain Divine forgiveness! I venture to think that some who may not have been thrown into close contact with the ordinary daily life of village Christians (and again I wonder whether town congregations are always better and wiser) would be surprised at the general ignorance which exists as to the very fundamentals of the Gospel. It is a common thing to meet people who seem totally unaware of the fact that repentance and the forsaking of sin is absolutely essential to salvation. They rest upon their profession of Christianity to take them, somehow or other, to heaven at last. Their argument is, "We are not Heathen. We believe that Christ died on Calvary. Does not the Bible say, 'Believe on the Lord Jesus Christ and thou shalt be saved'?" That is enough for us. Let us alone, and do not teach new doctrines about the need of repentance and holiness. God is merciful. It will be all right at last." Thus our churches are filled with Antinomian doctrines and with a "dead" faith that cannot save. I have known Tamil catechists and schoolmasters, during the course of a "special mission," set to work to undermine the teaching of repentance by telling the people, behind our backs, "This is new doctrine. Who can bear it? How can it be possible for any man to live without telling lies sometimes? And as for forsaking the love of the world, that is a preposterous demand." This covert opposition has been met with not once or twice, but again and again. It seems clear to me, therefore, that there is something altogether wrong in many of our congregations, and that *a clear clarion blast of Repentance must be sounded throughout the length and breadth of the Indian Church*. It was the message of the Baptist, "*Repent, for the Kingdom of heaven is at hand*." It was the message of the Christ Himself, "*Repent, and believe the Gospel*." The terms of His commission to the Church are equally emphatic, *Repentance* and remission of sins must be preached among all nations." I believe that, in order to true spiritual life in the Indian Church, *three simple facts* must be pressed home upon the people with the reiteration of intense earnestness:—

- (a) Sin of every kind must be confessed and forsaken.
- (b) Salvation means deliverance from the power of sin.
- (c) The true Christian must live a holy life—holy in every detail.

It is obvious, of course, that unconverted workers cannot, dare not preach these doctrines with any emphasis upon their truth. Their life before their people is too palpably inconsistent to allow it; and this, I take it, is one of the reasons why, in many places, these facts are conspicuously absent from the preaching. But until our people realize that the very essence of the Gospel is good tidings of *deliverance from sin*, aye! and from *all sin*, we shall never see a high tide of spiritual life. And until *practical holiness* is more conspicuous among us, we shall never convince the Hindu and Mohammedan that the Gospel of Christ is "the power of God unto salvation."

3. *A Sad Lack of Personal Fellowship with God*.—Here the average Indian

Christian is at a disadvantage which we Europeans and Americans fail to adequately understand. The poor, especially, experience difficulties in finding opportunities for private devotions of which we know practically nothing. Life, in the vast majority of Indian homes, is lived in the glaring light of publicity. We, for our part, can retire to our own secret chamber, and shut and bolt our door. But multitudes of our people have no such private room, and from morning till night they live more or less in public, at least as regards the other inmates of their home. Under these circumstances, their private devotions are carried on under the greatest possible difficulties. We can see at once, therefore, that only the more earnest will persist in them, seeking a retired spot in the fields or under some tree when they cannot secure privacy indoors. In many houses, a sort of formal "family prayers" is made to do duty for private devotions. I feel sure that a careful canvass of the members of our congregations would reveal the fact that a very small proportion of them really begin and end the day with *bonâ fide* private prayer and Bible-reading. If we were to deduct from these the number of those whose devotions are formal and perfunctory, I fear the proportion of the remainder to the whole would be grievously small. Again and again have we found that true conversion is followed by the necessity of facing practical difficulties such as these. In the East, public functions often take the place of private exercises. Many Christians in India who attend three or four or even five services or meetings on Sunday do not spend half an hour alone with God. Add to this the fact that very many cannot read at all, and the further fact that comparatively few who can read know how to study the Word of God systematically and to profit, and is there any wonder that spiritual life is not more healthy and robust? No one can be a strong and vigorous Christian who does not hold real and continual personal intercourse with God. Truly, our Indian brethren need our warm sympathy in the peculiar difficulties under which they labour in this respect, and our loving and persistent counsel in encouraging them, in spite of the difficulties, to follow a practice so essential to their spiritual life.

4. *The Prevalence of Unholy Customs.*—There is a slavish adherence to "custom" in many quarters, which militates powerfully against the development of the Church's spiritual life. I would mention, first of all, as the fruitful source of many evils, and the parent of many questionable practices, *the active existence of the caste spirit*. It keeps Christian, in many places, apart from fellow-Christian. It regulates marriage arrangements to such a fatal extent that it is regarded by multitudes as almost a crime, not only to marry "out of caste" (as the world expresses it), but even to transgress the minute sub-divisions of caste; and, in Tinnevely at least, inter-marriages with the Heathen, which means, surely, a practical denial of Christ, are preferred by some to the slightest deviation from the tyrannical rules of caste. Under such conditions, spiritual life cannot be high. The number of excommunications, due directly to this cause, is considerable every year.

I believe *debt*, also, to be a sad hindrance to spiritual progress, alike among the workers and the members of their congregations. Spending beyond their income is not regarded, by the vast majority, as contrary to the rule of Christ, and Romans xiii. 8 is treated, largely, as devoid of meaning. Thus "the cares of this world" and "the deceitfulness of riches" now, as ever, choke the Word, and it "becometh unfruitful." Is it not true that "*custom*," rather than the Bible, rules the amount of the expenditure on marriage occasions, to take a concrete example, and to such an extent that many incur debts on account thereof which cripple them for

life, as regards spiritual progress? And what about enormous dowries and excessive jewellery?

Sabbath-breaking, too, prevents the blessing of God from descending on many of our congregations. In the palmyra districts, we have noticed again and again that, when the palmyra season comes round, men and women who seemed to have been really stirred and to have started out on a new life get cold and dead again. The reason is the time and strength on the Lord's Day are given to tree-climbing and juice-boiling, and the soul's interests are neglected. Until this matter is faced in the spirit of true faith in God, and His command honoured, I fear we shall see nothing like the vigorous Christian life which ought to exist. And what is true of the palmyra districts is true, to some extent at least, *mutatis mutandis*, of other districts. "Custom" in such matters is pleaded, to the disregard of God's holy will and Word.

The observance of "lucky months," even when "lucky days" are not regarded, as auspicious occasions for marriages; the practice in vogue among Christian widows, even the widows of mission workers, of absenting themselves from God's House for a certain number of weeks after the death of their husbands: these and a hundred other superstitious observances which are in vogue, at least in many places, show that "custom" is all-powerful with numbers of those who name the Name of Christ, and are a standing witness to the feebleness of faith and the low level of spiritual life. I feel sure that we shall have to deal with practical matters of this sort if we would see God's power and glory manifested in our midst unhindered. These evils must be faced, not in the spirit of harsh condemnation, but with the loving heart of those who would take their weaker brethren by the hand and lead them on to better things. It should be made quite clear, however, that they are contrary to the Word of God and opposed to the whole tenour of the Gospel, and must be forsaken if men would so walk as to "please God." Many of these so-called "customs" are literally and truly "grave-clothes." They bind our people fast and keep them back from the life and liberty of Christ.

5. *The Evil of Financial Dependence*.—This paper is too long already, and so only the briefest possible allusion can be made to a subject which demands full and separate treatment by itself. I know quite well the difficulties with which it bristles. The poverty of many of our Christians is a fact beyond dispute. And yet it seems clear, on careful consideration, that financial dependence upon others is, to a large degree, detrimental to real spiritual life. It teaches Christians to lean upon "the arm of flesh" instead of depending directly on God. How many eyes in India are looking to "the Mission" which ought to be turned, in living faith, "to the Hills, from whence cometh their help"? How much energy is paralyzed because foreign subsidies obviate the necessity of its active expenditure? I am not ignorant of the fact that the Indian Church is becoming more and more alive to the "duty" of self-support. But is it not true that the power of the rupee in our Indian Missions has sometimes been more strongly felt than the Power of the Holy Ghost? And is it not the fact that, compared with some other countries, we are behind-hand as regards progress towards financial independence? From personal experience, I do not hesitate to say that our most "living" congregations are those which have received the least financial aid; and the converse is also true. It was the churches of Macedonia, Philippi, and Thessalonica, remarkable for their glad readiness in giving, which showed so vigorous a spiritual life, and cheered and rejoiced the heart of the Apostle Paul.

We missionaries must largely bear the blame in this matter. One of our

great missionary societies has humbly and truly said, "We have made a mistake in India." Have we not all "made mistakes" in this? I have a vivid recollection of hearing a speech delivered by an able Tamil clergyman at a large missionary meeting in your own Madras, in which he said (and the vast audience cheered the words to the echo), "We are told that we are not as independent as we ought to be. True! we are 'spoiled children.' But who has made us so? The missionary societies have brought us up as 'spoiled children,' and what can we do?" Doubtless there was an element of facetiousness present in the speaker's mind and words, but the remark was true enough to send at least one of his hearers home thinking.

Surely the time has come to throw our Indian brethren more and more, in dependence upon God, on their own resources. They are beginning, some of them, to realize this for themselves. Let us, then, help them to help themselves. It may mean self-denial on our part, though it sounds very paradoxical to say so, to stand out of their way and let them open their purse-strings. It may require patient and persistent refusal to meet what seem like obvious needs, in order that *they* may have the privilege of meeting them. It may mean less authority and more trouble for us. However that may be, I feel quite confident that the more the congregations are thrown upon their own resources, the stronger will be their Christianity and the healthier their spiritual life. The past may have left us legacies which have to be faced patiently (we never make mistakes without suffering for it) and dealt with gradually. All we are concerned with now is in seeking to realize the fact that financial dependence is a grave hindrance to true spiritual life, and, in the realization, to aim forthwith at sound remedies. God in His mercy forgive us whereinsoever we have taught the Christians of India to look, in any measure, to us or to our mission funds instead of looking straight to Him.

III. *The Course to be Adopted.*—We have thus noticed some of the causes which make against the development of spiritual life in the Indian Church. The list enumerated is far from being exhaustive, and other sources of weakness will doubtless suggest themselves to all. I have only dwelt upon some topics with regard to which I have strong personal convictions, formed after no casual observation and burnt in upon my soul after practical experience of the work. But now the Tamil proverb bids "him who pointed out the danger suggest the proper way to meet it." Some of the measures which commend themselves have already been anticipated in considering the sources of our weakness. Perhaps the best plan will be to append here, even at the risk of partial repetition, in a very *practical* shape the *practical* remedies which are available to *practical* men.

(a) Since the unspiritual part of our missionary agency is a hindrance to the highest welfare of our people, steps should be taken, as carefully and prayerfully as you like, but quite courageously, to *dispense with the services of those concerning whose spiritual character we have serious doubt*. Better pay them to leave, than pay them to stay.

Great care should be exercised, moreover, not to admit new workers who cannot give clear evidence that they have passed from death unto life, and are living according to their profession. Do not vote the thing "impracticable." It means taking pains and putting ourselves to much trouble, but it is *worth while*, for the issues involved are vast and far-reaching. Anyhow, I claim that, in the light of God's Word, we have no option in the matter. We have no right to adopt any other course.

(b) Since, in many of our congregations, the doctrine of Repentance unto the remission of sins is not clearly taught and strongly emphasized, special efforts should be made, in each Mission, to have a systematic preaching of

this truth inaugurated in every town and village containing Christians. Let men of approved spiritual character, who have experienced themselves the power of Christ to save from sin, be set apart, for a time at least, to *blow the trumpet of Repentance*, and, beyond that, to *set before the people the real meaning of God's great salvation*, with the life of holiness to which it leads through the power of the Holy Ghost. In this connexion, let specific sins be indicated, and unholy customs held up to the light of truth. In the case of neighbouring Missions, united efforts of this sort might be set on foot, for unity is strength. The proposal, it will be seen, is tantamount to something like a special mission, *general*, even if not *simultaneous*.

(c) *Let continual stress be laid on the vital importance of private prayer and Bible-reading, morning and evening.* In many congregations, adults and young people who are unable to read should be urged to attend night-schools or classes formed, according to convenience, for their special benefit. Where classes are impossible, individuals at least should be taught to read their Bibles, and the help of Christian men and women should be enlisted in this work. We have known women past middle life who have thus learned to read God's Word after their conversion. Instruction and help should be given to our people in the matter of systematic Bible-study, and to this end occasional *Bible-schools* for workers and others, conducted by suitable leaders, would be found of great advantage. It is only the few who derive real help and teaching every day from the reading of God's Word. One word of caution is here needed, viz., that such Bible-schools should not aim at a sort of dissection of the Bible, but at indicating lines of study calculated to produce *spiritual profit*.

Let it be remembered, in all this, that the subject to be promoted is daily fellowship with God for agents and for people. We should not think it a point of superfluous detail, either, to show men that they may find a "secret chamber" in the rice-fields or under the tamarind or margosa tree if they cannot find a quiet corner in their homes. It is often the *practical details* in which help and counsel are required. It is *practical godliness* in every detail which needs enforcing in our teaching in India to-day. It is possible to sit down and read "holiness books," and to enjoy high spiritual doctrines, and yet to be culpably negligent in the details of everyday Christian life.

(d) *Conferences or Conventions for Workers* should be held periodically, not too frequently, but often enough to guard against stagnation. In this the various Missions might lend each other mutual aid. Let men be invited to conduct them who know the needs of those assembled and can lay their finger on the evils which require remedy. When such Conferences are convened, let no money or business transactions be associated with them. It should be a time when men and women can meet with God without distraction. As far as possible, let the meetings be seconded by *private conversations*, in which difficulties may be met and individual souls encouraged. Many of our dear Indian fellow-workers are located in lonely places, surrounded by a heathen atmosphere, with little or nothing to help them in external circumstances. Only those who know their environment, and the "dead level" all around them, can properly appreciate their needs and enter into their trials.

(e) *Steps should be taken in every Mission to throw Indian Christians, financially, on to their own responsibility.* But I must close. How miserably inadequate, after all, must seem this treatment of so great a subject. In the very allusion to existing evils, too, it is so difficult not to seem unloving.

One word only should be added in conclusion. I have made no reference

to the outflow of the Church's life in evangelistic effort. Given the life, it is sure to manifest and propagate itself. If our Indian brethren "drink," and drink deeply of the Living water, then, beyond all doubt, "out of" their "belly shall flow rivers of Living water," and the whole land will feel its power. God bless, revive, and use beyond all our expectations the Church of India!

As for us, fellow-workers of South India, shall we not humble ourselves for our many, many failures? Do you not feel with me that the "times of refreshing" which we desiderate for the Native Church must *begin with us*, the missionary body? We "have not yet resisted unto blood, striving against sin." We have not yet to any adequate extent "offered up prayers and supplications with strong crying and tears" on behalf of those committed to our care.

We have not yet *paid the cost* of the tide of blessing which we long to see. We have not yet claimed our *full share* in the Promise of the Father. The good Lord, in His mercy, begin with us. Let Him search us and cleanse us, and fill us with His power. Are we humble enough? Are we willing enough? Are we unworldly enough? Are we loving enough? Are we holy enough? Are we in earnest enough? Are we obedient enough?

"And He said unto me, Son of man, can these bones live? And I answered, O Lord, Thou knowest."

"And the word of the Lord came unto me saying, . . . This shall come to pass, if ye will diligently obey the voice of the Lord your God."

KODAIKANAL MISSIONARY CONFERENCE.

KODAIKANAL is a favourite resort of missionaries; even Bengal and the United Provinces are attracted by its charms. It is not only that the air is cool and the scenery entrancing, but Kodai in the season recreates one physically, mentally, and spiritually. There is something here to minister to all parts of one's nature. Amongst other "things not to be missed" up here is the annual Missionary Conference. This year I thought it exceptionally good, and it seemed to act on one's perhaps strained nerves as a strong mental and spiritual tonic. The tone of the whole Conference was distinctly optimistic. It did one good to see such a body of men and women missionaries strong in such healthy, matured optimism. The Rev. J. Duthie, who was the genial chairman on the opening day—one of the veterans of the London Mission in Travancore—struck the same high note of hope, and quoted a sentence from a sermon on the spread of Christ's Kingdom which he had heard lately in the City Temple, London, from an aged preacher: "'The older I become, the more optimistic I am.' In fact," he continued, "I am becoming *riotously optimistic*."

Perhaps the main reason for this optimism may be found in the results of the late census, which showed that, as the Viceroy remarked, "the Christian community can no longer be treated as a negligible quantity, but is a distinct ethnological wedge effecting a cleavage in India." This was the main text of the inspiring review of the work of the South India Missions during the past year by the Rev. W. I. Chamberlain, of the Arcot Mission. Any record which can show, as the late census has, that whereas the Hindu community of the Madras Presidency had increased six per cent. in the last decade, the Christian community had advanced eighteen per cent.; that whereas eighteen per cent. of the Hindus knew how to read and

write, thirty per cent. of the Christians did so; that ten per cent. of the Christians knew English, whereas not one per cent. of the Hindus had this knowledge; any record which advances these statements is indeed a source of encouragement and hope, and a cordial for despondent workers. "But figures alone are," the speaker went on to say, "but imperfect recorders of progress. *The Christian community is to-day exercising an influence on social and religious questions in India entirely out of all proportion to its numerical strength.* The Hindu's ideals are behind. He is continually harking back to some dead past. *But the Christian's ideals are all in front.* He has a greater, grander present and future than any other religionist. His ideals, too, are ideals not of thought alone, but of conduct and character. And herein by contrast lies the weakness of Hinduism. *Hinduism fails to provide a moral dynamic in life,* nor has it any definite system of morals to present, and thus the Hindu community, swung loose from its ancient moorings, is swept away on a sunless sea of scepticism—materialism with no landmark on earth or lode-star in heaven."

The thoughts thus suggested by this speaker found fuller and still more powerful expression from the lips of Dr. J. P. Jones, of the American Madura Mission, in a most forcible address, which formed the ending of the public missionary meeting on the third day. He founded his moving message of cheer and encouragement not only on the results of the census, but also on the development of character in the Christian community. The very fact that the majority of the Christians were drawn from the submerged classes did but emphasize by the striking transformation in their character the moral power of the Gospel. It was not the way of Christianity to percolate downwards from the upper classes. It rose *upwards* like a fountain. It had made the Christian community second to the Brahmans alone in education, influence, and advancement; while their yearly offerings equalled those given by the whole American Church for the spread of the Gospel in other lands. *Yet the highest hopes for India are not to be found within, but without the Christian Church;* not in the fields already garnered, but in those outside the Christian fold, which were white to the harvest. The various religious movements in India which add a picturesqueness to the religious situation had all found their motive in Christianity. The Brahmo Samaj, the Arya Samaj, and all such were but movements away from the anchorage of the past, generated by the disintegrating power of Christianity. A glance, too, at Hinduism itself would provide evidence to the vital power of Christianity. The Hinduism of to-day was not the Hinduism of the past. Under the searchlight of the Gospel it had put off many of its more flagrant customs. The leaven of Christianity was working in the heart of Hinduism. *Christ, too, held a new position in the hearts of the people,* and many of the educated classes found in Him an ideal of life they had never seen incarnated in Hinduism. Even the venerable Rishi who wrote the history of India's most popular incarnation sorrowfully added, "Listen to the story of Hari, but do not follow in his steps." The very barrenness of the Hindu's faith was leading him to find in Christ the highest ideal, and the day was not far removed when the ideal would become the dynamic force of the lives of the Indian people. "None but Jesus," said Cheshub Chendra Sen, "is worthy to wear the diadem of India; and *He shall have it.*"

Permeated by the same spirit of hopefulness was the exceedingly able paper of the Rev. T. E. Slater, of the London Mission, Bangalore, on the subject of "How to reach the educated Hindus apart from higher education." He began by combating the statement of the Bishop of Madras at

the late Decennial Conference that the Brahmans and upper classes had had the Gospel already presented to them; they had had their chance and as a class had rejected it. He thought that there was a *grave economic waste in not following up the work of mission colleges*, and supplementing it by special effort to reach and win those who now were without chart or pilot, and he advocated a bold forward movement, in which the sweet reasonableness and gracious winsomeness of Christ should be the constraining influence. As a class they were to be approached with sympathy and love, and an endeavour should be made to find out points of agreement. Anything like coarse wounding of feeling was to be avoided. *The kindly heart served more than the quick wit.* Christian truths, too, should be stated in terms consistent with modern thought, and there should be no conspiracy of silence as to the ascertained and *proved* findings of recent critical research. We should be intent on pressing home a *Person* rather than a *system*. As to *methods*, English literature, friendly visits, classes for Bible-study and the reading of suitable books, young men's mutual improvement societies, public lectures, at which a wide range of subjects might be chosen, from that of the Upanishads to the story of the Prodigal Son, public conferences wisely conducted, lectures by visitors from the West,—these and other methods were all advocated by one whose life-work has been spent amongst the educated classes.

"Converts' Homes" was the subject of a paper written by Miss Bassoe, C.E.Z.M.S., which called forth a good deal of interest as representing a comparatively fresh departure in Mission methods. One could not help sympathizing with the revival of longing in the heart of the new convert in such a home, as pointed out by the writer, as the sound of the Indian music and procession passing by outside stirred old memories. Dr. Downie said that he had just opened such a Home at Nellore; while other Missions, feeling the need, welcomed information on the subject.

Two historical papers formed part of the programme. The "Review of the Leipzig Mission," by the Rev. A. Gehring, dealt naturally with the caste strife in the time of Bishop Wilson, when a large number of Christians in the Tanjore district seceded from the Church of England and joined the Lutheran Leipzig Mission. Some discussion followed as to the attitude taken up by the Mission on the subject of caste, when it was explained that the Mission regarded caste as an evil—a great evil—but differed from the majority of other Missions in the way of getting rid of it.

The Rev. J. S. Chandler, of the American Madura Mission, dealt with the subject of the Jesuit Mission in Trichinopoly during the seventeenth century, and in particular with the apostolic life of Robert de Nobili—apostolic in the privations he cheerfully endured for Christ's sake.

The subject of the production and dissemination of *Tamil Christian Literature*, which was prominently brought forward at the late Decennial Conference, was ably treated by the Rev. H. Gulliford, the newly-appointed secretary of the Christian Literature Society. He warmly advocated the various Tamil Missions combining to give the salary of one man, who should be set apart entirely for that work.

The public missionary meeting on the third day, at which the Rev. E. M. Weaver spoke on the mission problems in Ceylon, and Mrs. Banes, a lady visitor from America, gave her impressions of mission work, followed by a large social At Home, brought a helpful and well-planned Conference to a close.

E. A. D.

AFRICAN NOTES.

MOROCCO.—The capture on June 16th of the *Times* correspondent at Tangier and his detention for three weeks among the rebel tribes of the neighbouring mountains has recently added a personal interest to the state of affairs in Morocco, which continues as unsettled as ever. The Sultan, who seems fascinated but not strengthened by Western ideas, has behaved foolishly, and forfeited the confidence of his subjects; but it is still impossible to foresee whether his cause will eventually triumph or not. The most noteworthy evidence of the prevailing state of disorder has been the incident which occurred on May 31st in the Figuig oasis on the Morocco-Algerian Frontier. M. Jonnart, the newly-appointed Governor-General of Algeria, had gone to the oasis to inquire into some frontier disturbances, and had been well received by the local Basha, when he and his party were fired on as they were returning. Ten of the escort were wounded, and he himself and the remainder were compelled to retreat. A punitive expedition was speedily organized, and Zenaga, the principal town of the oasis, was shelled on the morning of June 8th and reduced to ruins. Two or three days later, representatives of the tribesmen came to the French camp to tender their submission. They were told that France desired the prosperity and not the destruction of Figuig, but was determined to enforce order, and would take any measures necessary to secure that end.

Northern Nigeria.—The occupation of Kano, mentioned in the April *Intelligencer*, was followed a few weeks later by that of Sokoto, in the extreme north-west of the Protectorate. On March 31st Mr. Chamberlain read, in the House of Commons, a telegram from Sir Frederick Lugard (who has since returned to England), in which he announced the capture of the town on the 15th of that month after feeble resistance. The Sultan, unfortunately, escaped; and he and his following have since given some anxiety. He succeeded in joining the ex-rulers of Bida and Keffi, and came into the neighbourhood of Kano. Thence, after an encounter with a detachment of the Protectorate forces, he turned eastward, pursued by a small force. Another sharp fight took place later, in which a British officer and a non-commissioned officer were wounded. This has given rise to some disquietude, especially as the Sultan carries with him the ancient white banner of Sokoto, to which the Natives attach considerable importance. It is hoped, however, that as his prestige has suffered severely, serious trouble need not be feared from him. The British and French Boundary Commissioners met General Kemball at Sokoto, and left that place in the latter part of March to return to their work, which is making good progress.

In the north-eastern part of the Protectorate some interesting exploration has been carried out by Captain J. K. Cochrane, the Resident at Maiduguri, near Lake Chad. He found that much of the country had been devastated by the Tubus, a warlike race from the Sahara, who have been constantly raiding the British sphere.

Meanwhile, in another quarter, Major Crawley with a detachment of the West African Frontier Force has been in conflict with pagan tribes to the south-east of Zaria.

Perhaps it may not be generally realized that while the Mohammedan Fullahs have long been the dominant race in Northern Nigeria, Islam has not spread over the whole Protectorate, nor taken a firm hold on the people even where the chiefs are Moslems. It will thus be seen that our object in

that Protectorate should be not merely to seek the conversion of Moslems, but to spread the knowledge of Christ with all possible speed among the tribes still unconverted to Mohammedanism; so as to arrest the spread of that religion, which everywhere proves so formidable a barrier to the reception of the Gospel.

Congo Free State.—For some time past stories of Congo misrule have been current in this country, and of late there has been a good deal of literature on the subject. On May 20th the whole question was discussed in the House of Commons, when Mr. Herbert Samuel and Sir Charles Dilke described the frightful misgovernment of the State, and called attention to the concession to private companies of vast territorial monopolies, for which the King of the Belgians exacts heavy royalties. As these monopolies, which were distinctly forbidden by the Treaty of Berlin, almost completely extinguish British trade, the speakers proposed a resolution binding the Government to bring the violation of the treaty under the cognizance of the signatory Powers. No one in the House denied the existence of terrible abuses, and Lord Cranborne admitted that a *prima facie* case had been made out, but protested against His Majesty's Government being asked to condemn the Congo Administration while the charges were not yet fully proven. Eventually, in response to a suggestion from Mr. Balfour, the mover agreed to leave out all mention of the violation of guarantees by the Free State; and with this alteration the resolution was accepted, the Government undertaking to communicate with the remaining signatories, and to inquire into the two questions raised, viz., of the ill-treatment of Natives, and of the restrictions placed upon trade.

The general tone of the debate met with approval in Berlin, especially from the German Colonial Society, which desires the introduction of reforms in the Congo State and the opening of the country to trade. In Brussels, as might be expected, considerable indignation was evoked; and an official statement was issued defending the Congo Administration against the charges brought against it, both on the subject of its relations with the Natives, and of its economic system. During the first week of July, a long debate took place in the Belgian Chamber. Mr. Vandervelde, who opened it, pointed out that the territory had been divided into three zones; the first reserved to the State, the second to the companies, and the third to free trade. Of these, the free trade zone was about the size of Belgium, while the private zone covered an area forty-six times that size, and that of the chartered companies and companies in which the Government was interested occupied territories twenty-nine and ten times the size of Belgium respectively. He criticized the contributions in kind which were forced on the Natives, and asked for an exhaustive inquiry into the affairs of the State. The Minister for Foreign Affairs defended the Administration against the charges of cruelty and injustice, and other speakers denied that the Berlin Convention had been infringed.

It is earnestly to be hoped that the attention which has thus been drawn to this part of Africa may lead to searching inquiry and reform.

Cotton-growing in British Territory.—The decreasing supply of raw cotton from the United States is drawing attention to the need of promoting the growth of this article within the British Empire. At the annual meeting of the British Cotton-Growing Association, held in Liverpool on May 19th, Sir Alfred Jones, the president, pointed out that, owing to the growth of population in America, the time was coming when she would

probably require all the cotton she produced for herself; and that if anything should happen to deprive our great cotton-mills from getting the raw material, the whole of Lancashire would be bankrupt.

Progress is being made with the promotion of cotton-growing in West Africa; and Sir Ralph Moore, the High Commissioner of Southern Nigeria, in conversation with the African Section of the Manchester Chamber of Commerce at the end of April, gave a good account of the prospects of the industry in the territory under his administration. An expert, who has recently visited the Egyptian Soudan, has brought back a number of samples, the quality of which surpasses all expectations.

In connexion with this question, it will interest our readers to learn that it is hoped shortly to make experimental plantings of selected cotton-seeds in Uganda. A small company is about to be formed with the primary object of taking over and developing the industrial work hitherto carried on in that country by the Church Missionary Society. Its directors are in hearty sympathy with missionary work, and are anxious to promote the interests of the Native Church, by providing the solution of the economic questions which are necessarily arising under the changed conditions brought about by British rule. Mr. Borup, whose work of training young men in carpentry, printing, and brick-making is well known to all who have watched the progress of the Church in Uganda, will continue to have control of the industrial operations about to be transferred to the proposed company. But it is hoped that new industries will also be undertaken; and among these cotton-growing may probably take a prominent place.

When the company has been registered, further particulars may be given in the *Intelligencer*; but, meanwhile, we are sure that the Lay Secretary would kindly give information to any who may be interested in the project.

Somaliland.—Since last writing about Somaliland, it has again been found that the task to be accomplished had been under-estimated. The advance to Bohotle through Italian territory was successfully accomplished, but not without two serious reverses. On April 17th, Colonel Cobbe, in command of the flying column near Galadi, sent forward Colonel Plunkett with 200 men. They appear to have advanced a little too far, and were attacked at Gumburru by some 10,000 spearmen and 2,000 mounted men. After a most gallant resistance the British officers were all killed, and the little force of 2nd King's African Rifles almost annihilated. Fortunately, the enemy were so dispirited by their own losses that they did not pursue, and General Manning was able to extricate Colonel Cobbe from a dangerous position. Only a few days later, on April 23rd, Major Gough with another detachment also received a check near Danop. In this case a retirement was effected after desperate fighting and serious losses. It fell to the Abyssinians to inflict the only severe repulse which the Dervishes have sustained. They attempted to surprise the Abyssinian army at Burhilli, but were driven off, leaving 300 of their number on the field. For a while General Manning's communications with the sea were cut off, and there was some anxiety about his position; but by this time the Government had realized the seriousness of the situation, and towards the end of June 300 British soldiers were ordered from Aden, besides 2,000 native troops to proceed from India to Berbera under Sir Charles Egerton, who will assume command of the whole expedition.

British East Africa.—Sir Charles Eliot's Report on the Protectorate

of which he is Commissioner was presented to Parliament in June, and opens with a reminder, which he considers not unnecessary, of the position and boundaries of British East Africa. This may be roughly defined as the territory, under British protection, lying between the east coast of Africa and Lakes Victoria and Rudolph, bounded by Italian possessions on the north, and on the south by German East Africa. This description would not have been accurate till April, 1902, when a portion of the Uganda Protectorate lying to the east of Lake Victoria was transferred to British East Africa. It is now to be noted that the Uganda Railway lies exclusively within this Protectorate, and does not enter the Uganda Protectorate at all.

The Commissioner describes the different provinces into which the country is divided and the various races which inhabit them. Speaking of the coast tribes, generally known as Wanyika, he mentions that "there are a considerable number of mission stations, which have made great efforts to raise them and improve the country. I may cite the station of Rabai (belonging to the Church Missionary Society) as an eminent example of the good work done by missionaries, quite apart from religious teaching."

Improvements have been effected in the coast towns, especially Mombasa, where new roads have been constructed and the older streets drained and enlarged. He adds:—"A bank has been built, and a cathedral is in contemplation; but other religions have shown greater activity in construction, for a Hindu temple and a mosque for Indian Mohammedans are nearly completed."

A good description is given of the country traversed by the railway, the Masai being noticed as a specially interesting race, and attention being called to the fact that much of the high ground traversed by the line seems well suited to European colonization, while there is here no native population to displace.

Under the heading of "Administration," Sir Charles Eliot notes that the Protectorate is divided into two spheres. One is the strip of coast-land ten miles wide which has been leased by the Sultan of Zanzibar to Great Britain at an annual rent of £17,000. The rest of the Protectorate is a purely British possession, and the whole is divided into seven provinces:—Jubaland, Tanaland, Seyidie, Ukamba, Kenya, Naivasha, and Kisumu—each in charge of a Sub-Commissioner who has various officers under him. The administrative results accomplished are summed up as follows:—

"The practical meaning of our administration is that we stop raiding and fighting among Natives, and settle all important disputes judicially; we regulate the relations of traders, European and others, with Natives, and control all sales of land and settlements of immigrants. Natives are also encouraged to labour for wages on roads and other public works, including the Uganda Railway, and the results obtained are on the whole gratifying.

"The only impost paid by the Natives is a hut-tax, varying from two to three rupees, according to the locality. This tax was first levied about two years ago, and was introduced with great care, apprehensions being felt that the Natives might resent it. No difficulty whatever has been experienced in collecting it, and it is recognized by the missionaries and others interested in the Natives that it is a perfectly fair return for the money spent by Government on roads and other public objects, and for the suppression of slave-raiding."

This section is followed by a health report, in which the Commissioner says, "There are few definitely unhealthy regions in the Protectorate," and, "I am anxious to emphasize the fact that East Africa is a healthy country." He mentions the plague which ravaged Nairobi some months ago, and calls attention to the presence of sleeping-sickness in the Kavirondo

district. This disease, which we have perhaps regarded hitherto as being confined to Uganda, is thus described :—

“This terrible and mysterious malady is apparently of African origin, and attacks only Natives; it takes the form of an irresistible drowsiness to which the victims ultimately succumb, sometimes in a few days, sometimes not for several months. A Special Commission is occupied in studying the disease, but no cure has yet been discovered. It appears, however, to be proved that it is infectious and that isolation of patients is the only efficacious method of preventing its spread. With this object a special hospital has been opened near Kisumu, and the Natives show no unwillingness to send their sick to it. I have no means of giving statistics of cases and deaths (the terms, it appears, are synonymous), but the ravages in North Kavirondo must have been considerable. There is some hope that the epidemic is now on the decline, and that it may die out.”

In the section devoted to products and trade, Sir Charles tells us :—
“I confess that I am not very anxious to see either gold or diamonds discovered in the Protectorate. Our present administrative machinery would be quite incapable of dealing with a large mining population, and I have no doubt that the agricultural possibilities of the country are sufficient to assure its future.”

Speaking of religion and education, he enumerates the different societies at work in the Protectorate, and expresses the hope that they will supplement spiritual instruction by teaching and encouraging the Natives to engage in agriculture and various handicrafts, and that in studying the native languages they will emulate the labours of Steere and Taylor in the past. With regard to the work of Missions in general, he remarks :—“I am happy to be able to repeat and emphasize the tribute which I paid to the missionary societies established in the Protectorate when I wrote my Report of 1901. Not only has there been no friction between the Government and these various bodies, but I gladly acknowledge the advantages which we have reaped from their efforts to spread civilization among the Natives.”

The Commissioner's general conclusions are given as follows :—

“Whenever the subject of our East African possessions is discussed in England, there arises a natural inquiry whether it is worth while to incur so great an annual expenditure with so little immediate return. What has really been accomplished in East Africa? What solid hope does it afford of commercial and financial progress?

“Firstly, modern East Africa is the greatest philanthropic achievement of the later nineteenth century. Perhaps philanthropy and politics ought to be kept separate: perhaps political philanthropy is never quite disinterested; but when a Government can point to the triumphant accomplishment of the great work of humanity there is no reason why it should not receive due recognition. It is only a few years ago since East Africa was nothing but a human hunting-ground, where the hunters did not even take ordinary precautions for preserving the game. On the coast the Arab chiefs required two children out of every three from the neighbouring tribes as slaves; Arab caravans ravaged the interior and carried off the population of whole villages, of whom a terribly small proportion reached the coast alive as slaves for exportation. The native tribes warred with one another in order to get slaves to sell to the Arabs, and this picture of slavery and bloodshed was chiefly diversified by interludes of terrible famine. How great is the difference now! A rumour that a single child has been kidnapped sends men-of-war cruising all along the coast, and the Government are much concerned at isolated murders. Famine we have still to fear, but private charity has provided a fund to meet the next outbreak, and the facility with which provisions can be transported will probably prevent future droughts from occasioning the mortality which prevailed in the past. I do not say that the Natives admire our good deeds as much as we admire them ourselves; the idea of agitating against slavery would never have occurred to their minds, and, no doubt, the pleasures of freedom

are somewhat marred for the African by the fact that he cannot hold slaves. But there can be no doubt of the immense progress made in rendering the civilization of the African at least possible, and it is a progress which need occasion no regrets, for we are not destroying any old or interesting system, but simply introducing order into blank, uninteresting brutal barbarism. Nor are the Natives, I think, really averse to the change. As I have more than once pointed out in the course of this Report, it is remarkable how readily they accept our administration, and recognize that the payment of the hut-tax is a fair return for protection against slave-raiders."

T. F. V. B.

SHORT HISTORIES OF C.M.S. ASSOCIATIONS.

By the Rev. C. HOLE.

No. 3.—BLEDLOW, BUCKS.

THE Vicars of Bledlow for the century have been the following:—

1798. Nov. 24th—Nov. 18th, 1807. Gilbert, Nathaniel.

1808. Feb. 9th—1867. Stephen, William.

1867—1895. Sneath, Thomas Aikin.

1895—in 1902, Pritchitt, John Fredk. Stephen.

The Bledlow Association came by way of Sierra Leone, one of the two original chaplains of which was Nathaniel Gilbert, son of an eminent Antigua planter of the same names. Driven from Africa by the deadly climate, with his heart warmly in the missionary cause, Mr. Gilbert was placed in this living through the influence of the founders of the Sierra Leone Company, the patron then being Mr. Samuel Whitbread, M.P., in right of his wife, heiress of the lords of the place. This was a twelvemonth before the Society was established. One of his earliest measures was the erection of a very small chapel in the hamlet of Bledlow Ridge, two miles from the church, which he accomplished with the help of his neighbours. On October 28th, 1801, it was opened with a sermon by the Rev. Thomas Pentycross, Vicar of Wallingford. The fabric was vested in trustees, one of them being Mr. Gilbert himself personally, not as Vicar. In 1804 Bledlow was one of the four parishes of Bucks to respond to the Society's first invitation for congregational collections. His co-operation in the plan of a missionary seminary at Bledlow under Mr. Dawes, his death in 1807, and the transference of the undertaking to the neighbouring parish of Aston Sandford, under Thomas Scott, are related in the *Early History*.

Mr. Stephen, whose father was Mr. James Stephen, Master in Chancery, and whose younger brother was Sir James Stephen, Professor of History at Cambridge, came to Bledlow through the influence of Mr. Wilberforce, whose sister was the Master's second wife, Mr. Wilberforce and his sister being cousins of Robert Smith first Lord Carrington, then patron of the living. Master Stephen frequently found his way to Bledlow Vicarage, and in 1811 was planning a cottage, as a country retreat from his office, on Beech Grove, amid the beautiful scenery of Bledlow Ridge. How he took on himself, and sought to secure Wilberforce's help in, the restoration of Bledlow Ridge Chapel, then in a falling condition, though but ten years old, is related in a charming letter to Wilberforce, written at Beaconsfield on September 1st, 1811. All four vicars supported the Society.

The Bledlow friends of the C.M.S. appear in 1813 among the Associations, but unorganized, raising 17*l.* 11*s.* 3*d.*, which in 1814 advanced to 25*l.* 0*s.* 5*d.* In 1826 they had joined the South Bucks Association (formed in 1821), contributing to it that year 29*l.* 12*s.* 9*d.* In 1833 Bledlow's contribution was 14*l.*, falling gradually to 5*l.* 10*s.* in 1844, after which the

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Bledlow branch drops altogether out of the Reports, until in 1874, under Mr. Sneath, vitality returned, with the titles of organization, treasurer and secretary, borne by the vicar. The largest sum, 9*l.* 10*s.* 9*d.*, in this revival was raised in 1894. In 1900 the amount was 4*l.* 18*s.* 2*d.*

Sermons for the Society at Bledlow were by the following preachers:—

- 1813. William Pryce, minister of Loudwater, and the vicar of Bledlow.
- 1814. Samuel Maddock, Curate of Drayton Beauchamp.
- 1818. Thomas Scott, jun., son of Scott of Aston Sandford, minister of Gawcott, and J. Shepperd.
- 1829. Samuel King, son-in-law of the elder Thomas Scott. He was Rector of Latimer, an able man, of the most varied accomplishments.
- 1894. Fredk. Wm. Nassau Alexander, missionary of the Society in South India, home on furlough.

No. 4.—DRAYTON BEAUCHAMP, BUCKS.

The rectors of Drayton Beauchamp for nearly a century have been the following:—

- 1808. April 5th—1831. Woodd, Basil.
Curates in charge, Samuel Maddock, John Bull, C. S. Woodd.
- 1831. Jan. 26th—1840. Woodd, Charles Samuel.
- 1840. July 14th—1860. Kelke, Wm. Hastings.
- 1860—1884. Crewe, Henry Harpur.
- 1884—1887. McCausland, Ernest John.
- 1887—in 1902, Betts, Ernest Wm. Peto.

Mr. Basil Woodd was one of the original founders of the Society, whose enthusiastic labours for it from the very first, as minister of Bentinck Chapel near the Edgware Road, are fully related in the *Early History* down to 1814. In 1808 he was presented to the living of Drayton Beauchamp, once Hooker's parish, by a member of his congregation at Bentinck, Lady Robert Manners, whose husband, Lord Robert Manners, was a son of the Duke of Rutland. Mr. Woodd, unwilling to give up his noble congregation and influential position in London, accepted Drayton Beauchamp as a place of summer rest, serving it by an efficient curate, and by this means the parish was rescued from the deplorably low moral condition into which it had fallen.

The C.M.S. history of Drayton Beauchamp began with much promise. In 1810 the first congregational collection was 16*l.* 1*s.* 5*d.* In 1813 an Association was organized under a president, treasurer, and secretary, with a first year's income of 14*l.* 14*s.* 6*d.*, which in 1815 advanced to 22*l.* 4*s.*, the highest figure ever reached. After 1816 the above titles of organization disappear, a sign perhaps of flagging interest. In 1820 the income had fallen to 11*l.* 2*s.*, and in 1829 to 5*l.* 18*s.* 6*d.* Under the two successors of Basil Woodd the unorganized Association vanishes, to revive, however, for good in 1866 under Mr. Crewe, who worked its income up to 10*l.*, more or less. It has been below that figure for the last quarter of a century, often much below; but in 1900 it bounded up to 9*l.* 5*s.* 8*d.*

Among the contributors in Mr. Woodd's incumbency we find Miss Thompson; Mr. Thomas Provis, Mearsworth; Miss Sarah Forster; the Rev. Henry Samuel and Miss Foyster (Mr. Foyster was of Queens', Cambridge, and in 1849 became rector of All Saints', Hastings); Mrs. Howes, North Church; Mr. J. Woodman; Mr. M. Howes; Miss Bishop.

Under the last three rectors the sermons were by Mr. Crewe, Rector, 1867; W. Handcock, 1869; W. Allan, 1871; Henry Gretton, C.M.S., 1874; J. Hamilton, 1875; C. Gollmer, C.M.S., 1877; Mr. McCausland, Rector, 1886; W. Clayton, 1886; T. Kimber, 1888; Mr. Betts, Rector, 1889. The lay contributors under the same rectors, Mr. S. W. Jenney, Mrs. Kingham.

THE MISSION-FIELD.

Western Equatorial Africa.

AT an ordination at St. Paul's, Breadfruit, Lagos, on Trinity Sunday (June 7th), Bishop Tugwell admitted to Deacons' Orders, Mr. Samuel Joseph Gansallo, B.A., and Mr. J. C. R. Wilson; and to Priests' Orders, the Rev. A. W. Smith, of Christ Church, Lagos. The Rev. F. M. Melville Jones, of Oyo, preached the sermon, and the Bishop writes:—"The congregation was the largest I have seen. There were 2,000 persons present. It was a very bright, impressive service, and it has encouraged us all." The Bishop also reports that he admitted to Priests' Orders the Rev. G. N. Anyaegbunam, of Onitsha, on March 29th last.

The work in the Jebu country, in Yorubaland, continues to make rapid progress. The Rev. J. S. Owen wrote on March 11th:—"There was a great confirmation here [Jebu Ode] on Sunday—601 candidates; and at Jebu Igbo on Monday 240 more. It made me realize more than ever the need for some good teachers."

Bishop Tugwell visited the Onitsha District in February. The following extracts from his diary will be read with interest:—

February 20th, 1903.—We reached Onitsha at 10 p.m. last night, but slept on board the *Rattler*. At daylight we were astir, and reached the Ozala mission-house at 7 a.m. Found all fairly well, and very busy preparing for a language examination. Seven members of the Mission—five English, two West Indians—are sitting for the examination.

21st.—Spent the day at the old compound, examining the Industrial Mission accounts. I am very much pleased with the work which the apprentices are doing, and with the good report which I have received of their conduct and general behaviour.

Miss Elms is deeply interested in her medical work. The little hospital is full. She recently had an interview with the king of Onitsha regarding the frequent deaths of twin children in the town. Some thirty or forty twin children have died since the law prohibiting their destruction has been enforced. The king has promised to support her in her efforts. On the birth of twin children, a woman in the service of the king is to reside in the house of the mother, and is to have the oversight of the children for a period of three months; after this, the chief of the district is to be held responsible for the protection and care of such children.

23rd.—A telegram was received this morning from Melville Jones, from Oyo, stating that Alphonso had reached Oyo safely. Alphonso is a young schoolmaster, who has gone to Oyo

from Onitsha for further training. He struck across country by himself, and although ignorant of the language of the country through which he passed, has managed to reach Oyo. This indicates the very great change which has taken place in the country. Five years ago such a journey would have been impossible without an escort, even for an African. The *Par Britannica* is indeed a blessing!

At dinner to-night twenty-two were present, including two African clergymen and two West Indian catechists. Of the eighteen Europeans, nine were ladies and nine men. This is the highest on record. Miss Fanny Dennis was the only absentee; she is at Idumuje-Ugboko.

24th.—Miss Hornby gave me an interesting account, when on our way from the compound to the Ozala, of a boy she had taught at Asaba, and who used to help her in her work. This lad used occasionally to visit his native village, eight miles from Asaba, and teach some of the boys of the village. When Miss Hornby was leaving for England, some of the boys came in to Asaba to request that "their teacher" might live with them until Miss Hornby returned. They promised to build a school-house if he came. Miss Hornby consented, the school was built, and now on her return Miss Hornby finds that a number of lads have learned to read the Bible and are holding a service every Sunday. The lad who has taught them has, to-day, been accepted by the Executive Committee for training as

an evangelist. In this way the Word of God is made known to the people: thus the heaven leavens.

March 1st, Obosi.—The congregation this morning consisted largely of sawyers, carpenters, their wives, apprentices, and boys at school, who hope to be sawyers or carpenters some day. The Obosi congregation is essentially an "industrial congregation." James Analue spends a good deal of his spare time in going to Ibola to preach; the few inquirers there are the fruits of his ministry. Not long ago the king's house fell down. The law of the country demanded that a man should be killed for a sacrifice before the house is rebuilt. James went to the king and told him not to make such a sacrifice. The king has followed his advice. On all hands I hear good reports of our "Industrial boys"; they are of real service to the congregations of which they are members, and command the respect of the people.

We reached Ibola at twelve o'clock noon. The stream which used to give us so much trouble is now bridged over

The Bishop visited Lokoja in April. On the 19th he confirmed five candidates, and on the following Sunday he admitted the African pastor, the Rev. J. J. Williams, to Priests' Orders. The Bishop says:—"The aspect of the work at Lokoja is not encouraging, but we think and believe the prospect is. There appears to be a definite movement amongst the Basas towards Christianity, and I had the joy of confirming the first Basa convert."

Eastern Equatorial Africa.

Work amongst the Wataita at Mbale was commenced by Mr. R. A. Maynard (Victoria C.M. Association) in the autumn of 1900. He wrote from Mbale on February 17th last to a friend at Liverpool:—

We have a splendid sphere of work here and are making some progress, I am glad to say. There was not a line of anything in the language when I came, so one had to set to and pick up the language and then write it. We have got a little school-book printed, and another with a few hymns and prayers and portions of the Church Service, and are now printing the Gospel of St. Mark. I finished about half of it last Saturday, and am now stuck for want of paper. However, we can use the "portion" in the school, and are doing so until we can get the whole.

I have a stone house to build here, but that gets on very slowly. Building is a great business in this part of the world. You have to be your own architect, clerk of works, builder, &c.; you have, moreover, your own stone to quarry and collect, lime to burn (which

with good sawn timber planks. Formerly we had to strip and wade waist-deep very carefully over the ford, which abounded with stakes, snags, &c.; now we can cross in a few seconds. *En route* we passed through a part of the town of Obu. James Analue was leading: suddenly he stopped and exclaimed, "Oh these people, they are no good!" Lying in the road were the bones of a man whom he declared they had recently killed and eaten. It was a horrible, pitiable spectacle.

2nd.—We reached Oba at 9 a.m. On entering the town we passed the remains of another body; but this body had evidently been lying there for some time, whilst the other victim had been killed more recently.

As I write I am sitting in a little bamboo shed waiting for the Oba Christians to assemble. It is deeply interesting to re-visit these places and to notice the changes which are taking place amongst the people. The contrast between the Christians of some standing and those recently enrolled is very marked.

means digging up the stone, building the kiln, and collecting the wood to burn it), iron to get from England, timber from Bombay, and so on. But I hope in due time the house will get erected and be a centre of light and blessing.

Mlalen, one of our out-stations, is very promising just now. I have begun to send our only native assistant (Edward, a coast-man) there for Sundays, and the day before yesterday 380 attended the service; and the children also are very keen on learning to read. I wish I had a good man (Native) to put there, but we are short-handed all through. I cannot get often to Mlalen myself, and only manage to get about once a month to Kaya and Chawia, our other out-stations, though Mr. Heselwood visits these places on other Sundays.

We have one or more young men at

each of the places named whose hearts the Lord has touched, and in due time we hope to see some fruit; it is the time of sowing now. One of these—Mwambonu, of Kaya—a married man with two children (two wives also, though he has now put one of these away), set about learning to read, and applied himself to it with such diligence that he now both reads and writes

quite well. He is very tractable, has given up beer, and is really all that one could hope for. Mjomba at Mlalen, and Mandango at Chawia, are two other hopeful ones, and we should be glad of prayer for these. Here at Mbale the hopeful ones are more numerous, and I should be glad if you could also give them an interest in your prayers.

Uganda.

At an ordination in the Cathedral at Namirembe, Mengo, on Trinity Sunday (June 7th), the Bishop of Uganda admitted Yakobo Njovu, Danieri Lwanga, Daudi Bafirawala, Yoei Nakumanyanga, and Tomasi Bazira to Deacons' Orders, and the Revs. R. H. Leakey (of Bulemezi), E. S. Daniell (of Budu), A. Wilson (of Busoga), Apolo Kivebulaya (of Kabarole, Toro), and Mikaeli Bagenda (of Bwekula), to Priests' Orders.

On his return to Uganda at the end of last year, Bishop Tucker immediately commenced a confirmation tour throughout the country. He wrote on May 5th:—

It may be of interest for you to have a list of my confirmations since I arrived in the country five months ago. It is as follows:—

Dec. 3rd, Mengo	270
„ 17th, Gayaza	110
„ 23rd, Bira	77
„ 24th, Mukerere and Mengo	235
„ 30th, Jungo	158
„ 31st, Busi	55
Jan. 7th, Mitiana	188
„ 11th, Nakanyonyi	167
„ 21st, Ngogwe	161
Feb. 4th, Ndeje	258
„ 5th, Leweru	128
March 12th, Hoima	51
„ 28th, Kabarole	269
„ 31st, „	132
April 3rd, Butiti	48
„ 29th, Mengo	105
Grand total	2,412

Of these no fewer than 1,313 were

women; whereas only 1,099 men were confirmed. The fact is, the work of our ladies is telling on the country, and more women are under instruction than ever before. But it has also to be remembered that the necessity of working for the hut-tax has, without doubt, drawn away for the time a number of the men from the confirmation classes. At the same time, the grand total is one for which I am profoundly thankful. Never in the history of the Mission have such numbers been confirmed in so short a time as five months. For the whole of the year 1900—a record year—only 2,232 were confirmed, as against 2,412 in the past five months. Many districts I have not yet been able to visit—such as Busoga, the islands, Koki, Nkole, Kisalizi, &c. These places I hope to visit before the end of the year.

The Rev. W. and Miss J. E. Chadwick, the Rev. and Mrs. H. B. Ladbury, Miss M. Ostler, and Miss A. K. Attlee, who left Marseilles on April 7th, arrived at Entebbe on May 9th. The Rev. W. Chadwick has been assigned to Mitiana, where he will relieve the Rev. F. Rowling of part of the work in the Singo province; Miss Chadwick takes charge of the women's work in Bunyoro; Miss Ostler is also located to Bunyoro; and Miss Attlee will join Miss M. T. Baker (transferred from Bunyoro) in Nkole—the first lady missionary in that country.

Zakariya Kisingiri, one of the Regents, has built at his own charges a new store for the hospital at Mengo, in place of the building recently destroyed by fire.

The foundations of the new hospital have been commenced, and it is proposed that the foundation-stone should be laid by the Bishop this month. Thanks to Mr. Borup's training there will be no lack of bricklayers.

The sale of books continues to be an interesting part of the work in Uganda. From the returns for 1902 we see that 523 Bibles, 3,836 Testaments, 7,381 Gospels and portions, 2,416 Prayer-books and portions, 631 Commentaries, 46,028 First

Reading-books, and 8,042 Catechisms were sold, besides a large quantity of school-books. In some remarks on the returns, Mr. C. J. Phillips says:—

The need is more and more being felt of providing the people with aids to Scripture-reading, in the form of Commentaries, &c. The need is gradually being met. But while every one is keenly desirous of securing his own copy of the Testament (or, if he can

afford it, a complete Bible), the number who will go to the length of purchasing a Commentary will remain small, as one copy is generally made to do service for a number of persons, being passed on when read from hand to hand.

For some time past the C.M.S. Industrial Mission has been gradually moving from the old site at Bulange to new premises on the shore of the Lake at Mutungo, some ten miles from Mengo. The new premises were formally opened on Easter Eve. After inspecting the printing-presses, bindery, and carpenters' shops, Archdeacon Walker explained to the Waganda the reasons for prosecuting such work as the Industrial Mission, and the advantages it would bring to the youths who availed themselves of the opportunities of learning useful trades. There are at the present time twenty-seven boys in training in the workshops. Of these, fifteen are carpenters, and twelve printers or binders. The lads selected for training are those recommended by chiefs, and are apprenticed for three years, during which time they receive regular instruction, not only in their own trade, but in writing, reading, and, of course, the Scriptures. Brick-making and building, though part of the work of the Industrial Mission, is not done by apprentices but by outside men, many of whom are sent by the chiefs to be trained; the carpentry work also for the new cathedral, such as doors and window-frames, is being done in a workshop close to the cathedral, under the supervision of the Industrial Mission. A good landing-place is being made at Mutungo in a small bay of the Lake for the landing of timber and other goods, and a road has been made from Mengo. Mr. Grant, the sub-commissioner of Busoga, has presented the Industrial Mission with two bullock-carts.

Since sending in his annual returns for 1902, the Rev. A. B. Fisher, of Toro, reports the baptism of 252 converts at Kabarole and the out-stations. The classes are full, and the schools in a flourishing condition. Mr. Fisher wrote on March 2nd, when the missionaries were very busy getting ready 400 candidates for confirmation on Bishop Tucker's expected arrival in about two weeks. Dr. Bond was travelling with the Bishop, and in anticipation of his arrival a large dispensary had been completed to seat 300 out-patients, containing an operation-room and a separate room for the drugs. It was also proposed to build a temporary hospital as soon as Dr. Bond could choose the site. Of a holiday visit to Ruwenzori Mountains Mr. Fisher writes:—

On January 20th, my wife, the Rev. A. L. Kitching, and myself started on a short "Toro holiday," and we had in our minds a climb to the eternal snow on great Ruwenzori, but we were absolutely uncertain whether we should be able to accomplish our purpose. Our second march brought us to our station at Butanuka, where we found plenty of work awaiting us, as it was some time since a European had been able to visit the place. We interviewed twenty-eight candidates for confirmation, and baptized ten adult converts, besides accepting thirty-two others as candidates for baptism, some of them coming from the surrounding

"synagogues." Two more marches brought us up among the hardy Bakonjo tribe of mountaineers. We had still before us four days of the most awful climbing ere we could reach the snow, and for this purpose we had to enlist Bakonjo, for the Batoro could not climb or stand the great cold.

After two days' climbing we halted one whole day, owing to incessant rain, on a miserable square of brown mass, not much larger than our tent; but the next day, after ascending chiefly through black, biting cold mud, we were rewarded with a magnificent sight of miles of snow from our camp under a mighty rock. The cold at night was

terrible, seven blankets were of no avail, and sleep was impossible. Next morning we started almost alone to climb to the great glacier, and after some two hours, we at last stood upon an African glacier. What a glorious sight! We could not refrain from singing the Doxology, and reading a portion of Scripture whilst feasting on the sight before us.

What a country this is! In some four days we had ascended from a temperature of 130 deg. Fahr. to a temperature of 35 deg. Fahr., and many degrees lower at night. The

It will be seen from Bishop Tucker's list (on p. 613) that he confirmed 501 candidates in Toro. While he was there, Mrs. Fisher wrote from Kabarole on March 28th to her friends at home:—

The Bishop is delighted with all he has seen of the general appearance of the station, with its new buildings, new roads and avenues, as also with the flourishing condition of the work. On Sunday mornings we have about 1,500 people gathered for service at this one place, which is by no means what you would call populated. It was a sight that would have stirred the most callous, to see over 400 come to the Communion service a few days ago—from the king in his kingly robes to a poor peasant with only a tiny goat's skin on; and here were also to be seen

responsibility of taking my wife up was very great. She, by-the-way, deserves all the credit of the trip as the first lady to reach the snow, so we were glad to descend at once, picking up our camp and doing two marches in one.

On the return journey we baptized an old woman in the Hima river, before a number of witnesses from a little out-station close to camp. On arriving again at Butanuka we laid the foundations of a new church, measured out a small residence for Europeans, and married a happy couple.

white-headed old Negroes with faces actually beaming; one old lady hobbled up on crutches, and another was half carried from her sick-bed.

People may talk of Christianity making scamps of the black people. Well, all I can say is, their mouths would be stopped in Uganda, for here the people have got the pure essence of the Gospel implanted into their ignorant hearts before the traders have sown there the seeds of deceit and lying. No; Christianity can never be a failure, although it may with some take root with difficulty or get easily choked.

Egypt.

The missionaries in Cairo are passing through most interesting experiences just now. The year seems likely to be one of development all along the line. A great change is coming over the people. On Good Friday a convert was baptized. He has read the Gospel of St. John through twice, and has a wonderful grasp of the life of Christ. Another man was baptized on May 27th. Writing on April 23rd, the Rev. D. M. Thornton said:—

Last Monday being Easter Monday (among the Easterns) was an excellent opportunity. So we organized three bands of workers to go to the three popular holiday resorts, and to distribute 2,000 copies of a temperance tract called "Drinks." Those who seemed interested were also given notices of our depôt and reading-room. If we had had 10,000 instead of 2,000 we could have used them well. . . . Only one tract was seen to be torn up, and several said to me, "This is a moral tract, but haven't you one about Christ also?" or words to that effect. The keenness with which the tracts were asked for or taken betokens a widespread spirit of inquiry. The fact that numbers are now coming to our depôt and asking for more for their friends is

a further indication of the good that is being done. I feel that in the next few years we shall have an immense opportunity before us, if only we can take it, of reaching the young men of this great city. But two missionaries in Cairo are not sufficient for the task of preaching, teaching, and raising up native agents and a Native Church! Our work, however, is not by any means confined to Cairo, or to Egypt. It has always been my hope and prayer that we might reach Al Azhar students from far and wide, and this is being realized. The year began with a sheikh-inquirer from Aleppo; since then we have quite a number of young Syrian and Palestinian sheikhs coming to our depôt, and to our Thursday evening lantern meeting there.

Bengal.

The oldest agent of the Society resident in Santalia, Babu Joy Narain Mundle, died on May 14th. In the course of an "appreciation" in the North India *C.M. Gleaner*, the Rev. J. Brown gives some particulars of his career. He was born September, 1838, at Chandipur, about twenty miles south of Calcutta, and was educated at the S.P.G. Mission School at Barripur under the late Rev. C. E. Driberg. Finding him more intelligent than the rest of the schoolboys, Mr. Driberg specially recommended him to the Rev. J. Long, of the C.M.S., for a scholarship at the Medical College, Calcutta. He passed his examination in March, 1857, and received a diploma as a "Native Doctor." In February, 1863, he joined the Mission to the Santals, at Taljhari, under the Rev. E. L. Puxley, as a preacher in villages, in Hindi, Bengali, and Santali. He was also daily in attendance at the dispensary, where, in addition to the administration of medicine, he invariably tried to lead the patients to the Great Healer of souls. He worked under the Revs. E. L. Puxley, W. T. Storrs, W. H. Shackell, J. F. D. Hoernle, and later missionaries. He subsequently worked at Hiranpur and Dhorompur, and retired from service owing to ill-health and advanced age in October, 1898. He had for several years acted as honorary treasurer to the Native Church Council.

The United Provinces.

The Allahabad University results show that out of twelve students who were successful in taking their M.A. degrees, two were Indian Christians. One was Mr. George Wilson Thomas, who passed in the Second Division, and hails from St. John's College, Agra. The other was Mr. Christopher Tobit, a son of the Rev. B. Tobit, of Allahabad, who has been a student at the Muir Central College. In the Bachelor of Arts Examination, St. John's College succeeded in passing eight out of ten sent up.

The Indian Missionary Society formed amongst the students of St. Paul's Divinity School, Allahabad, has now reached the third year of its existence. The members encourage each other in doing voluntary missionary work, and subscribe together for the support of one or two preachers in the district. The annual meeting was held on Wednesday in Easter week, and an encouraging report was presented.

In the North India localized *C.M. Gleaner* for April, Mr. P. N. Ghose, Head Master of the C.M.S. High School at Jaunpur, gives a brief sketch of the history of the school. Chiefly through the efforts of the European residents the school was established as a free school for Indian boys in 1830. But not being able to find a suitable English master it was agreed to hand it over to the C.M.S. in 1842. It was partly destroyed by the rebels during the Mutiny, and restored to the C.M.S. by the Government in 1863. At present it has about 160 Mohammedans and sixty Hindus on its roll. Twelve boys passed the Entrance Examination of the Allahabad University from it in 1902.

A new Christian Colony is in the course of formation in the Dehra Dun district. The original settlement in the valley called the Dun, between the Himalayas and the parallel Shiwalik range, was made in Mutiny times by a pious officer, mainly for the Native Christians who escaped with the loss of all things from the rebels. To the east, some twelve miles from Dehra Dun, about fifty Christians, children included, have settled down as cultivators at a place called Markham Grant, where they are tenants of Colonel Harrison, who owns the land. The land was covered with grass and jungle when they took it, but large tracts have been cleared, and corn planted. The Rev. H. Bennett has visited this little settlement frequently for Sunday services. At present the people are living in grass huts, but they purpose building more substantial houses on higher ground, and thus forming a sort of Christian colony.

Punjab and Sindh.

It is with deep regret we have to report the death, at Murree on June 22nd, of Mrs. Lowman, wife of Dr. W. H. Lowman. Mrs. Lowman's maiden name was Edith Anne George, and she was married to Dr. Lowman at Karachi in November last.

Mr. T. A. Bailey, Honorary Organizing Secretary in India of the "Mission to Lepers in India and the East," recently paid a visit to the Leper Asylum at Tarn Taran, of which the Rev. E. Guilford is superintendent. The journey from Amritsar is about fourteen miles by road. The asylum is situated about a mile from the town. From an account in the *Bombay Guardian* we extract the following:—

Just near to the entrance of the asylum is a leper prison, the property of Government. Here we found two prisoners, and as we approached one of them was busy reading the Koran. The poor fellows are well fed and clothed, but the isolation of their life, added to the distress caused by the disease, must be hard to bear.

A little farther on we found the leper village, for such it really is, and at the entrance we met Dr. Gulam Mustapha, the assistant surgeon in charge, and his two sons.

The asylum consists of four long rows of mud houses, thirty-five in a row, with separate apartments allotted to the members of the different religions. The quarters where the Christians live present quite a cheerful appearance contrasted with the others.

On arrival we walked up and down the different rows of houses, greeting the inmates as we passed. Mr. Guilford has a very happy way with these poor afflicted ones.

He introduced us to one old woman who claims to have been in the institution since 1857; a handsome old body, who seems to be very happy. She has an adopted boy living with her, to whom she is greatly devoted. He is a nice lad, "but," alas! "he is a leper."

One sad feature of this place is that there are so many children, and only the Christians will give them over to the care of the missionary. Consequently many of these little ones are already tainted with the dread disease. . . .

There is a very interesting story connected with one of the women here who is a Pathan from Afghanistan. Her husband, who is a soldier, sent her to

the C.M.S. hospital at Bannu; and Dr. Pennell, seeing she was a leper, sent her from Bannu to Tarn Taran for admission to the asylum. When the man (a friend of her husband) who brought her to Bannu returned to his people, he was accused by her husband of having sold the woman to another man. When he assured them that this was not so, they demanded proof that she was in a safe place. In response to this Mr. Guilford sent a letter stating where she was, which was signed by the impress of the woman's thumb. On the day we arrived at Tarn Taran this man appeared at Mr. Guilford's bungalow, having come a distance of over 400 miles with a letter from Dr. Pennell, saying that the letter sent was not considered sufficient proof. The man himself stated that such is the condition of things in Afghanistan that unless he could bring back the woman, and thus give them satisfactory proof, he would lose all his land, and most probably have his head cut off as well. He seems a nice, quiet man, and is quite afraid to return to his country without the woman; so arrangements were made, and yesterday he started off with her, although she will probably not be allowed to remain with her husband.

There are about 150 lepers in this asylum, and a quiet but good work is going on amongst them. We have just heard the interesting news that the Government has decided to make over the whole institution to the Leper Mission, and when this takes place Mr. Guilford proposes to erect new buildings—which are badly needed—the present ones being too small and without ventilation.

The *Punjab Mission News* of April 15th has the following:—

The village of Montgomerywala means to leave no stone unturned to become a model up-to-date place. Already its church is the largest sacred edifice of its kind in the Punjab, and attracts visitors from near and far. A

school meets daily in the church compound. When mind and soul are thus provided for, it would be a sore pity to neglect bodily needs. Accordingly a dispensary is the next desideratum, and last month advantage was taken of

the St. John's College spring itineration in the Jhang Bar to get the Rev. E. F. E. Wigram to lay the foundation-stone, or more correctly *bricks*, of the new building. As Mr. Wigram had a good deal to do with the founding of this village, the pastor and his flock propose to name their dispensary after

him. By a happy arrangement it will be in charge of Mr. Mahdi Khan, the steward of the C.M.S. *lambardari* there. He combines a knowledge of the healing art with his practical experience as a land agent, and the villagers are fortunate in being able to enjoy so uncommon an advantage.

The "Keswick" meetings in Simla this year commenced on June 3rd, earlier than usual, for the benefit of the missionaries who were returning to their work in the plains. At the general meeting on the 4th, Sir Andrew Fraser, Lieutenant-Governor of Bengal, presided. He based his remarks on the trumpet-calls referred to in Numbers x., which, he said, illustrate the uses which may be made of the Word of God. The Rev. I. W. Charlton took as his subject the "Indwelling of Christ." On the following day Sir A. Fraser and the Rev. F. Papprell were the speakers. On the Saturday about 100 missionaries and friends went out to "The Nest," the hospitable home of Mr. J. M. Macpherson, seven miles from Simla. After luncheon a service was held for the servants, at which very earnest evangelistic addresses were given. Then, on a pine-clad spur, some 8,000 feet above the sea-level, commanding a glorious view of mountain and valley, a missionary meeting was held. Every speaker was limited to five minutes, with the exception of missionaries who had laboured in India for forty years or more, who were given an extra minute that they might tell more fully of what God had wrought. Amongst the speakers were the Rev. J. P. Haythornthwaite and the Rev. I. W. Charlton. The former told of the far-reaching results which are following the work of St. John's College, Agra. Zenana workers entering a new house often tell of a warm welcome, the fact being that a male relative of the women has been educated in the College. The short addresses were packed with facts, and the meeting was unique in many ways. After tea the Bishop of Lahore spoke a few words of encouragement.

Western India.

At an ordination at St. Matthew's, Poona, on June 21st, the Bishop of Bombay admitted the Rev. G. Clark, of Poona, to Priests' Orders. The sermon at the service was preached by the Rev. R. S. Heywood.

The Bombay localized *C.M. Gleaner* has the following interesting note concerning Pundita Ramabai:—

It will be within the recollection of many of our readers that after the Boxer rising of 1901 acute distress was felt by thousands of Chinese Christians rendered homeless and penniless by persecution. To alleviate their suffering Pundita Ramabai—with whose remarkable work at Khedgaon all are familiar—sent the noble sum of Rs.

5,000. Of the amount Rs. 1,000 were entrusted to the C.M.S. missionaries. The Chinese Government, however, has paid an indemnity to the suffering Christians. In consequence of this step Bishop Moule, of Mid China, has returned the Rs. 1,000, together with a thankoffering of his own towards Ramabai's work.

South India.

On December 17th, the Rev. H. W. Eales, of Raghavapuram, in the Telugu Country, baptized sixty-four persons in the village of Atkur. They had been under instruction and probation for a long time, with a view to testing them. The baptisms took place in a little house which the converts had built at their own expense and presented to the Mission. "It was a pleasant sight," Mr. Goodman writes, "to see them come up by families and kneel down together to receive the sacred rite. A number of non-Christians were present, and seemed interested in what was going on." When he wrote in January, Mr. Goodman was

in camp examining more than 300 candidates for confirmation, preparatory to the expected visit of the Bishop. There are 2,000 baptized Christians living in ninety-four different and widely-scattered villages in the district, and in addition there are fourteen other villages containing catechumens.

The following "Jottings from my Diary," by the Rev. E. A. Douglas, of Palamcottah, will give our readers some glimpses of the villagers of Tinnevely and the ingrained superstitions against which the Gospel has to contend:—

The people sit round in irregular groups. Cholera had been here at work recently. You could guess that by the number of strings of margosa-leaves strung from line to line all round as a cordon against the cholera demon. Alas, how ineffective! The devil-dancer of the village stands near—a well-to-do man and stout, nurtured by the gifts of money and kind which he extracts from his dupes, for have not the people just recently paid him Rs. 40 for a devil-dance? Some women with untidy black hair—all hair is black here—sit in the shadow under the palmyra thatch of a house. A black dog, with nose in the sand, stretches out his full length, lazily taking in the scene. It is in a setting such as this that we hang the Gospel picture. Yet ears are so dull, and eyes so blind! The credulity of the people for everything except "the truth as it is in Jesus" would be astonishing did we not know the author of it.

They listen to the chirping of the lizard. It was on that very day that when a lizard chirped, as I was urging on the people the folly of idol-worship, they said, "The omen is bad." They listen to their soothsayers. But three months ago it was predicted by one that on a certain night a terrible earthquake would take place, and straightway half the people slept in the open streets, not daring to stay indoors. They listen to their devil-dancers, and most of all to the promptings of their own evil hearts. But too often they close their hearts to the message of light and love. They are ready enough to hear as a rule, but, like the charmed snake, after the music is over they put down their heads once more and go on their way as before. "What!" they say, "has not a *charpoy* four legs, and you can sit on any just as you like? There are more true religions than one in the world, and you can make your choice."

The two catechists I have with me know the people well, and suit their words to those they are addressing.

One evening at A—we were all sitting out in the open, the Christians of the village, the better part of the community, and the Heathen with their white clothes drawn a little closer round them than usual, because of the Vadri, or north wind, that was creeping round the corners of the house near. One of the catechists was speaking, and accounting to the people for their erroneous views of God, which lead them to make so many grotesque idols. "Four blind men," he narrated, "wanted to try and find out what an elephant was like. One grasped a leg. 'Why,' he cried, 'the elephant is like a mortar for pounding rice.' 'No,' cried the second, feeling its ear, 'it's like a winnowing fan.' 'Not a bit of it,' interposed the third, who in groping about had lighted upon its tail, 'it's just like a betel-nut prop.' 'You're all wrong,' exclaimed the fourth, as he grasped its trunk; 'the real fact is, the elephant is like a stick.'" Such illustrations, you can well imagine, go home. They suit the Oriental mind.

Our week's tour was not this time marked by any direct conversions from Hinduism, but God graciously used it as a means to discover and reclaim some families in one or two villages who had gone back, and for long had not "walked with us." We thanked God for these, and all the more so as their return, we believe, has not been effected by outside motives, but has sprung from a real conviction that it is "an evil and a bitter thing" to have forsaken the Lord.

The Hindu New Year's festival of Pongal took place when we were on tour, and in every house the solemn farce (for it is more and more recognized as such by the Hindus themselves) is gone through of boiling milk and determining their fortunes during the year just begun by the manner of its boiling over (*pongol*). We, too, I explained, have our Pongals, for we say with the Psalmist, "My heart boils over (*pongol*) with a good matter."

Ceylon.

The missionaries in Ceylon are proposing to hold a Convention in the course of

this year, gathering to it as many as possible of the native workers and Christians. It is hoped to spend a week together in prayer, and in hearing addresses directed to the deepening of the spiritual life and the stirring up of increased desire for the conversion of the Heathen.

A serious riot occurred at Anuradhapura in June. Buddhist pilgrims were the disturbers of the peace, urged on, it is thought, by others who considered that they had a grievance against the Government on account of its disregard of a request recently made for the protection of their sacred places. Major Mathison writes of the riot as follows :—

The rioters destroyed an ornamental garden (Government) in the town; also the meat market; and then wrecked the Roman Catholic church, and burnt and destroyed everything in it, damaged two schools, and set fire to and com-

pletely destroyed the priests' furniture and clothes. The nuns fled and were not hurt, but the priest is in hospital. . . . We and the mission premises were not touched. Everything was at the mercy of the rioters.

South China.

Of the serious famine in Kwang-Si, Archdeacon Banister wrote on May 28th :—

Sir Henry Blake, the Governor of Hong Kong, in answer to an appeal, opened a subscription list, which has been well supported so far. He also sent a member of the Government service to investigate the condition of things, whose report has corroborated the first reports of the missionaries. Missionaries of the different societies in Canton and Wu-chow have been assisting in the distribution of relief at different centres. We have asked Mr. Norman Mackenzie to assist in the work, and he has gone up to Wu-chow

to work in co-operation with the Hong Kong Committees. He will probably go to Nan-ning, to assist in the work there. It is expected that relief will have to be provided until after July, when the early rice harvest is gathered. There has been a succession of bad harvests for three years, and at last the people have been reduced to absolute starvation. Women, girls, and children of both sexes have been sold in large numbers for months past. In many cases I believe the starving people have actually eaten human flesh.

Dr. Hill tells us of a flying visit he paid to Nam-hong, a market-town about twenty-five miles from Pakhoi. He says :—

We had a most successful time, if popularity may be the sign of success. During the three days there I saw about 400 patients, nearly all of whom bought books, which we hope will be as seed sown in good ground. Besides this we may hope the earnest preaching of our dispenser may also bear fruit. At this town there is a wonderful spirit of inquiry, much of which I fear must be put down to a semi-

political movement rather prominent just now in South China. We were entertained by one of the chief men of the town, who placed excellent accommodation at our disposal, having previously whitewashed the rooms and made everything clean, for, to quote him, "You foreigners like your houses clean and white." This man is a Christian, and we hope he may be baptized in due season.

At an ordination in the C.M. College Chapel, Fuh-chow, on May 13th, the Bishop of Victoria (Hong Kong) ordained to Deacons' Orders, Messrs. Diong Iu Kieng (Tutor of the Theological College) and Ding Ing Ong (Tutor of the Boys' High School, Fuh-chow), Messrs. Diong Ing Do and Wong Hung Huong (of Kucheng), and Mr. Ding Huai Ngie (of Ning-taik); and admitted to Priests' Orders the Revs. Dr. S. Synge (of Fuh-ning) and Wong Hung-Ong (of Ning-taik). The sermon at the service was preached by Archdeacon Wolfe.

The Rev. W. S. Pakenham-Walsh has resumed his duties at the College, Fuh-chow, after furlough. His first teacher, Mi Kô, a Chinese degree man, had been baptized while Mr. Pakenham-Walsh was at home. "This," he writes, "was a great joy, and an answer to many prayers." There are now four Chinese degree-

men on the College teaching staff, three of whom have been baptized during the last five years. Referring to the demand for education, he says:—

The Americans are extending their educational work. A large building has sprung up close to this, even during the short time I was at home, and others are to be built, as they cannot accommodate the numbers seeking for education and English.

At the Choral Festival on Easter

Writing from Fuh-chow on January 28th, the Rev. J. Martin, of the Divinity School, says:—

A few Sundays since we had a very interesting baptismal service in our College Chapel. The Rev. Ngai Kaik-Ki, who was a B.A., but lost his degree after becoming a Christian, baptized a gentleman with a B.A. degree, who was at one time Mr. Walsh's and Dr. Mackenzie's teacher. Another B.A., Miss Faithfull Davies' teacher, who is now helping me

In some Kien-ning notes, written by the Rev. H. S. Phillips, we read:—

Kien-ning is a prefecture containing seven counties. Forty miles north of Kien-ning City is the city of Kien-yang. Forty miles north of Kien-yang, again, under the Bohea rocks, is our at present most distant out-post, the famous tea-city of Tsung-ang, a very recently-opened station, "where every prospect pleases." Forty *li*, or thirteen miles, through the magnificent Bohea, brings us to the busy tea-market of Sin-chung, where we hope to open permanent work next year. A short occupation by two evangelists a year or two ago produced a little fruit, with the result that some inquirers are now furnishing and providing a little chapel and earnestly ask for a catechist. Next year we hope, too, to open the most northerly county, Pu-chin, whose county town has had a telegraph office for fourteen years, but no church or Christian! We shall, I trust, just get there before the post office! In Kien-ning City, formerly considered the Jericho of Fuh-Kien from an evangelistic point of view, there is now the greatest friendliness: would that I could add that there is also a desire for the Gospel! Our C.E.Z.M.S. ladies have just opened their women's hospital and are living quietly in the city, my house is almost finished, and the new hospital buildings have been commenced. One cannot but praise God for the difference in the attitude of the people. Throughout the district seventy-six were admitted into the catechumenate and twelve baptized

Monday there were not less than a thousand students: these, of course, were drawn from the three Missions. The singing was generally admitted to be very good. It was a wonderful sight: there were about 1,500 in the church, but, of course, the majority were students.

as my Chinese writer, preached the sermon on St. John iii. 5. A few have joined the catechumenate. At our last reception service a young man was received together with his mother and wife. This young man was dismissed from his trade because he would not work on Sundays. He has now secured another position.

In some Kien-ning notes, written by the Rev. H. S. Phillips, we read:—

during the year 1902. The counties of Pu-chin, Sung-ki, and Ching-ho are still without any Christian work; and only the fringe of the other four has been touched. We have a little over 200 Christians altogether. The city church was erected partly to the memory of the Rev. J. S. Collins and is a really beautiful church; he was drowned in this river a little above where I am writing these notes; his was one of the lives laid down for Fuh-Kien. I have admitted to the catechumenate three Vegetarians during the year; two blind, and several lepers. Colporteurs have done a good work in many out-of-the-way corners of the prefecture; a dear old woman, whose only knowledge of Christianity lay in what she had heard from a colporteur, and the daily use she had made of a little simple prayer he had taught her, almost embraced one of our lady missionaries as a sister in Christ. During the summer we were able to distribute over two thousand packages of books and a Gospel to candidates for the B.A. degree on coming out of the examination hall; nearly all were received, and in not a few instances a friendly call was paid at the church to say "thank you." We believe through this distribution the Gospel has been received in many out-of-the-way corners, and got into homes where the message can be intelligently read. The method of the Diffusion of Christian Knowledge Society, in approaching themes helpful in the examinations from a Christian

point of view, seems a most effective means of reaching the most difficult class in China.

Though one or two threatened troubles have shown us how thin the crust which covers the volcano is, still

Writing to a friend at home on April 29th from Kien-ning, Mrs. Phillips says:—

Yesterday we had a tremendously grand function. No less than five mandarins came for a feast in English style! Last Saturday we had the tip-top mandarin's wife to a slight repast at 2 p.m., the prefect's wife, such a nice lady, and two daughters. They enjoyed themselves thoroughly, and stayed two hours and a half, seeing all our photographs, pictures, bedrooms, *bath*—which latter greatly interested them. They are too grand to call on any city ladies, and too grand to be called on, so are absolutely shut up in the yamen, and you can imagine their delight at coming out. It was quite

we are most thankful for a tranquil year on the whole, and a much more enlightened attitude as regards the officials and the leaders of the people. What we need is a great outpouring of the Spirit on all our workers.

touching to see how they toddled on their tiny feet straight to the window, as if the greatest treat was to see the outside world. Of course they knew absolutely nothing about God. We had a nice talk with them, sang some hymns, and explained what they meant.

It is really marvellous the way Kien-ning city has altered, people now respecting us, and glad to have us visit them, whereas four years ago they wanted to kill us and turn us all out. Perfectly marvellous! Now we are in touch with all the best families in the city.

West China.

Writing to us from Pao-ning on April 30th, Bishop Cassels says:—

Mr. Lawrence has begun his work in the new Diocesan Training Institute (C.I.M. and C.M.S.) with seven students. They give good promise and are doing well.

The annual meetings of the "West China Advisory Board" were held

at Pao-ning last week. The Board deals with such matters as "Division of the Field," "Common action of the various Missions," and so on, and is of great value. Its meetings tend greatly to harmonious action among the various Missions at work in this province.

Japan.

At an ordination in the chapel of the Divinity School at Osaka on Trinity Sunday (June 7th), Bishop Awdry admitted to Priests' Orders the Rev. Y. Mori, of the Church of the Resurrection, Osaka.

The Rev. and Mrs. A. B. Hutchinson, who left England in March, reached Nagasaki on April 21st, where the former stayed until the 28th in order to see the Rev. A. R. Fuller, who was returning home on furlough, and take over from him the Secretaryship of the Kiu-shiu Mission. Mr. Hutchinson's many friends at home will be glad to see the following extracts. Writing on May 11th, he says:—

I was invited by the Bishop to assist in the institution of the Rev. Ujijima, of Kumamoto—where I was present at his baptism twenty years since—as the pastor in full Orders of the congregation at the church in Omura Machi. Then I preached at the English church, and in the evening attended at a confirmation service in Shindaiku Machi, where a small congregation has been formed which worships in the building I put up twenty years since.

On Tuesday we left for Fukuoka, and were met on the line by the Misses Freeth and Norton and other friends, and at Hakata, notwithstanding the heavy rain, a large number of the Chris-

tians of both congregations came to bid us welcome. It is a great joy to be back and to note signs of progress, although there is also somewhat to sadden. Paucity of workers is a very serious matter. Special prayers were offered on Sunday last on this account.

I am glad to find Yano San, whom I trained here and who has been working greatly to Mr. Hind's satisfaction for two years, has passed his examination for first-grade catechist, and also that Mr. Miwa has been led to give up commercial life to prepare for the position of a catechist. These are encouragements.

An experienced catechist succeeds

the late Mr. Yamashita at Kurume; and there are many catechumens at Hiramatsu. On Sunday night I ad-

mitted the wife of a Christian as catechumen, and there are some promising catechumens at Hakata.

A Japanese catechist at Kanoya, in the Kiu-shiu Diocese, reports that some of his most diligent inquirers are masters in the Agricultural College. Towards the close of last year the Principal of the College became a member of the Kagoshima Temperance Society, and since that time has been going regularly to the catechist for Bible study. He has also been inducing others to do the same, among them a master who was once an earnest Christian, but who fell into sin, and has not yet returned to the Church. The catechist writes to the Rev. F. W. Rowlands: "Here is a marvel! A man who has been seeking the truth himself only two or three weeks bringing a lapsed Christian to the preaching-place; a 'believer' urged by an 'unbeliever' to come to church—isn't that a marvel? Truly this is God's grace, and an answer to your constant prayers for us."

British Columbia.

The Rev. A. J. Hall, of Alert Bay, says last Easter was the brightest he has ever spent. He wrote on May 4th:—

On the Saturday evening before Easter Day, at our usual weekly prayer-meeting, when we were thinking of Christ still in the tomb, an Indian woman, Mary, gave an address on Romans vi. 4. It was, I think, the most spiritual and therefore the most powerful address, in Indian, I ever heard. She spoke to those present who were baptized, and explained, quoting from the Scriptures, what buried with Christ in baptism meant. The easy flow of her sentences, the glow of earnestness on her face, and the attention of her audience would have made a beautiful picture. She told me afterwards all her thoughts were obtained from her Bible and references. To have taught

this one woman what she knows of Christ and His Gospel is worth a life of labour and sacrifice.

On Easter Sunday our church was crowded and the offertory amounted to £2 1s. 9d. There were twenty-nine communicants, twenty-four being Indians. This morning's service was helpful at least to one soul, for the Native who spoke at an evangelistic service in the evening referred to the morning sermon as though it had been a message to himself.

I am pleased to tell you that recently there has been a spiritual work going on among the women, the principal worker being the woman Mary to whom I have referred.

NOTES ON OTHER MISSIONS.

THE Report of the UNIVERSITIES' MISSION TO CENTRAL AFRICA for 1902 is a record of events from March, 1902, to March, 1903. The brief summary includes the arrival at Likoma of Dr. Trower, the new Bishop; the ordination of three Europeans and one Native; and the admission to the diaconate of three Natives. On the Lake the new steamship is in full running order. At the south end of the Lake a substantial stone church has been built, and a log church has been erected at Mponda's village. The printing-press has been busy in both the dioceses of Zanzibar and Likoma. The year's literary output has been the completion of the great Swahili Dictionary, the final pages of which are now passing through the press. The yearly census of the Mission again shows an advance, notwithstanding the facts that political troubles in Nyasaland and the ravages of famine in the Rovuma country played sad havoc with the schools in those districts. There were then 12,010 adult adherents of the Mission, as against 11,689 in 1901; and of these 4,322 were communicants, as against 3,681 in 1901. In addition to these the number of children in the schools was 5,079, as compared with 4,998 in 1901. The present staff in Africa consists of 100 Europeans, viz., 31 clergy, 21 laymen, and 48 ladies; and 224 Africans, 17 of whom are clergy, 13 readers, and 194 teachers.

A short time since we mentioned that the Rev. Charles Williams, of Accrington,

a well-known pastor in the Baptist denomination, had undertaken a year's visitation of the home Baptist churches with a view to the increase of the ordinary income of the BAPTIST MISSIONARY SOCIETY. Ten out of the twelve months have now gone, and Mr. Williams says that he has found out that what is needed is:— (1) More and better organization. Periodical subscription through missionary-boxes or paid to collectors, preceded and accompanied by canvassing of those who do not contribute, which would, he thinks, in most cases, double the number of givers, and more than double the total amount given. (2) More frequent and more instructive sermons. Many hearers might be interested or stimulated by a constant, steady supply of information. At least once in three months the subject should be brought to notice. (3) More varied and more pointed missionary literature. The issue of occasional leaflets is strongly advocated by those who are doing their utmost to enlist sympathy. (4) Local leadership is one great element of success. A small committee, even if of one only, though "two are better than one," is absolutely essential. Two or three of the missionary-hearted would soon leaven the entire community.

The *American Baptist Missionary Magazine* reports the commencement of a large work among the Brahmins of Burmah. There are a number of high-caste Hindus in the Union Hall School at Rangoon, and the Lord is evidently working among them. One Brahmin, highly educated at Benares, the very heart of Hinduism, has come out boldly and been received for baptism. Others seem very near the same decision. In Moulmein there is great cause for gratitude at the spiritual advancement among the teachers, and at the general uplifting both in the school and in the church.

An interesting table at the close of the Report of the Foreign Missions of the PRESBYTERIAN CHURCH OF ENGLAND enables the reader to see at a glance the growth of that Church abroad. In December, 1855, there were only 25 communicants. In October, 1902, there were 7,844. In December, 1877, there were 56 native preachers, and only one native pastor. Now there are 177 and 33 respectively. The increase of communicants for the year October, 1901 (7,541)—October, 1902 (7,844), has been 303. The Medical Mission statistics show that there are 12 medical missionaries, 13 native assistants, with 53,000 male and female patients; and the educational statistics are:—Primary schools, 100; High schools, 12; native teachers, 97; pupils, Primary schools, 1,487; High schools, 577.

In connexion with the United Free Church of Scotland is the LIVINGSTONIA MISSION which works in British Central Africa. The story of its year for 1902 tells of steady evangelistic work both in the six centres of the Mission and in the territories adjoining. There has been an increase in the membership of the Native Church, which now consists of nearly 2,000 members. The educational work is making distinct advance. The boarders of the Agricultural Department have been to a great extent fed from the grain and produce grown at Livingstonia. The harvest has been a good one, having produced fifty tons of maize, thirteen tons of beans, and a quantity of wheat and coffee. The road leading from Florence Bay to Livingstonia has been pushed forward, and a jetty for the landing of goods and machinery has been constructed. The medical work has been full of interest. The mission staff has been greatly exercised lest the Natives of Nyasaland should be deported to the Transvaal gold-mines, as any arrangement such as this would go far to nullify the work which the Missions in Nyasaland have been doing for more than twenty-five years. There are now 138 stations in connexion with the evangelistic work, and 29 missionaries (ordained 8, medical 4, and lay 17). Four hundred and twelve villages were visited during the year. The candidates for baptism number 2,175, and the baptisms 935. There have now been baptized since the beginning of the Mission 3,611. There are 232 schools, 448 Christian teachers, and 16,082 pupils. The number of native communicants is 2,078. Seven medical missionaries are at work, with 8 assistants and 7 dispensaries; 35,834 individual cases have been treated.

J. A. P.

EDITORIAL NOTES.

THE Society's "Call," in view of the financial position, has had time to circulate, and the press cuttings summarizing its contents which have reached us from all parts of the United Kingdom show that it has become widely known. So far as we have seen or heard of, it has elicited no adverse criticism. The secular newspapers, those of them that do more than merely chronicle the facts, have only words of sympathy and commendation for what they refer to as a "bold and courageous policy." The *Pall Mall Gazette* goes somewhat further, and remarks, in view of the "Call" and the deficit, that "the faith and the zeal displayed by adherents of the Church Missionary Society is really beyond all praise." Some of the Church papers have not up to the present noticed it even to the extent of a small-type paragraph, but all those which reflect the Protestant and Evangelical views of the Society have given it prominence, and a few have made it the subject of leading articles. One of these examines it somewhat critically, and concludes that "taken as a whole the appeal is a convincing one, and one likely to put new heart into the Society's friends." Another says, "We are glad to find the C.M.S. Committee have resolved upon a Forward Movement." A few letters expressing thankfulness have appeared in the correspondence columns of the *Record*; one in particular from "A Nonconformist Reader," who says:—

"That call, it seems to me, should fill the heart of every reader with deep thankfulness. It is one of the noblest appeals ever issued by any Missionary Society. It should be an inspiration to all who long and pray for the evangelization of the world, whatever may be the section of the Christian Church to which they belong. I am not a Churchman, but many a time have I with a full heart thanked God for the work of the C.M.S., and never more so than for this last noble and God-honouring appeal, which will, we may confidently assure ourselves, not hinder but really help all other missionary agencies. This is not the opinion of one who has no interest in other Missions, for of my own sons and daughters four have gone forth to the mission-field, and a fifth will (D.V.) leave shortly—not any of them in the C.M.S."

REAL service was rendered by the *Record*, in its issue of July 10th, by printing in full the thrilling sermon on Judges v. 23—the curse of Meroz—which was preached at Christ Church, Guildford, by Bishop Ingham on June 21st. We wish we could quote from it at considerable length, or even reproduce it *in toto*, so vivid is its portrayal of certain conditions which constitute, the Bishop thinks, a veritable crisis in the Church, and so terse and strong are the terms in which the Church's duty and opportunity are pointed out. But we must content ourselves with a few sentences, especially because many of our readers have probably seen the sermon and can turn to it again. The Bishop said:—

"Meroz represents that very large body of Church folk—cultured, wealthy, comfortable, glad enough to assimilate all the advantages of a Christian civilization, but unwilling to give a penny-piece to propagate the faith. . . . You cannot continue to occupy this promised land of Christendom and quietly sit down at the top of the world, surrounded with Christian securities and endowments that enrich you, and expect that you can ignore the great command that conditioned all these privileges, without suffering for it. In olden time, as we have seen, unrest and strife, fears and anxieties, disunion and division and subjugation, resulted from plain disobedience to God's command to occupy the land. To-day, if you will not suffer the stream of God's purpose to flow, without let or hindrance, through this to other lands, stagnation of every kind will be the result. The stream that ought to purify you will corrupt you. And so I trace many of our present anxieties—I trace the irritations about ritual, the marvellous pertinacity with which men seem to be prepared to fight for a few ornaments that the Church

thought she had outgrown—I trace our divisions and disunion on many of these really non-fundamental matters to this fact: law is disobeyed, the true order is perverted, the true perspective lost, never to be regained till the Church gets back to her first obedience. Let me give a concrete illustration of what I mean. Here is the sort of ecclesiastical allocution we sometimes read, or rather, this is the order of treatment in Congress and Conference: Ecclesiastical Courts, Church Reform, Ritual Divergencies, Church Discipline, Education, Temperance; and then, when every one is tired out, possibly there will be an allusion—which the Press is careful to abbreviate—to the Church's duty to the Heathen and Moham-medan world. Until that order is absolutely reversed we shall get no further ahead."

After applying the lesson to the Society's "Call," the Bishop adumbrated, ere he closed, a suggestion of which we hope we shall hear more. It is that the Society's supporters in various localities should be brought together in conference on the missionary duty from time to time, very much, we suppose, as is done at the annual gatherings of Honorary District Secretaries and County Unions, and by the C.M. Clergy Union and C.M. Lay Union branches. If this could be effected on a larger and more representative scale than has hitherto been done it would be an incalculable boon, and we are glad to learn that an experiment is shortly to be tried in Guildford itself.

THE Committee's deliberations have led them to feel that the Society's home organization needs to be strengthened and harmonized. There is indeed a considerable army of voluntary workers of all ranks and degrees all over the country—secretaries, treasurers, and collectors of Associations, parochial secretaries for boxes and (but we fear this is rare) literature, ruri-decanal and diocesan secretaries, officers of the various unions and bands; and there is a body of hard-working Association Secretaries spread over the land, maintaining touch with the Central Department at the C.M. House. The Committee, however, have arrived at the conclusion that the staff of Association Secretaries ought to be increased, and that a new officer is needed at Salisbury Square to assist in getting into closer touch with the whole of the Society's home organization, both that at headquarters and that which is the independent work of local associations. We are looking out for a man of organizing gifts, who, in co-operation with the Central Secretary, will devote himself to the improvement and more perfect co-ordination of all parts of the Society's work at home. We shall also want two additional Association Secretaries. We ask for the help of our readers in definite and frequent prayer. Correspondence relating to these should be addressed to the Central Secretary, C.M. House.

THE distinguished American naval officer, Captain Mahan, who is a leading lay member of the Board of Missions of the American Episcopal Church, read a paper a few weeks ago before the Church Club of New York, on "The Apparent Decadence of the Church's Influence." After giving his reasons for imputing decadence, he proceeded to account for it. He first mentioned, without dwelling upon them, two obvious causes which affect the "tone of our day in its general philosophy of life," namely, the advance of science revealing to us more of secondary causes and tending to obscure the Divine First Cause to some eyes, and Bible criticism, which, however, he did not deprecate. What he regards as the most serious effect of both the above influences is that the Church has been led through them to assume the bare defensive. In warfare defence has its necessary place, but "no war was ever yet won by mere defence, least of all a war of conquest, which that of Christianity is." That is his first answer to the question he was considering. His second is, that in his judgment "the Churches of to-day,

laity and clergy, have made the capital mistake in generalship of reversing the two great commandments of the law." In other words, the activities of social benevolence and philanthropic effort are given precedence before personal religion—the claims of the Lord God to the soul's devotion and service. Enthusiasm for humanity is good; it is a fruit of Christianity, and of Christianity alone, but it is not Christian life itself, as the tendency of our time is to suppose. Only one thing can cause the decadence of the Church, and that is "the failure of Christians duly to present Jesus Christ as He is to those who are not Christians."

Nor many of our readers, we dare say, take in the *Church Times*. Those who care to look at the issue for June 5th will find the leading article on "Mission Sermons" instructive reading. To the clergy its home-thrusts are well directed, and its hints for the preparation of sermons on Missions are excellent. The point of the article is the hopelessness of working up missionary enthusiasm by means of one annual sermon by a Deputation, and to urge the clergy to preach at least twelve sermons a year and show them how to do it. The references are, of course, to other Church societies than the C.M.S. (even for the story of the late Mrs. Ridley on the Skeena River the reader is directed to the S.P.G. Report), but C.M.S. friends who may be moved to act upon this suggestion will find the Topical Index in our own Reports particularly serviceable in searching for subjects and illustrations. The writer of the article we have mentioned asks: "Is it nothing to us that mere girls in China showed such marvellous constancy as to nerve men to suffering? Do our 'oncres' show anything like the same devotion to Christ? They 'don't believe in Missions,' possibly; but do they believe in Christ?"

BUT more is wanted than frequent sermons. The duty of taking some part in the Church's Foreign Missionary work needs to be pressed on individuals as well as on congregations. The system of house-to-house collection which was common some years ago has, we fear, gone quite out of fashion. It is time it was revived. An American contemporary makes these excellent suggestions:—

- "(1) A pastoral letter to every member—man, woman, and child—setting forth in a concise way the needs, the obligations, the ability to serve, and the returns from our missionary interests. In the letter there should be a card with a strong appeal in a few words, and a blank for the subscription, to be returned promptly to the pastor. If not returned in a reasonable time, it should be called for in person. Thus the people would soon learn that they were expected to respond.
- (2) A little book with a strong appeal carried in the pocket, and presented to each member as opportunity may be given or made, accompanied by a few words that will make the duty more imperative, and personal."

SINCE the article on the Missionary Society of the Church of England in Canada, which appeared in our April number, was written, some important changes have been made in the relations which are to subsist between that Society and the Canadian C.M.S. That article (pages 258, 259) referred to certain financial questions which had received some consideration but had not been finally settled. The result of fuller discussion has been that with mutual consent it has been decided not to have separate funds for the two Societies, but for all to unite their efforts to swell the funds of the M.S.C.C. (the Missionary Society of the Canadian Church). That Society undertakes the support of the present missionaries of the C.C.M.S., both those on the roll of the C.M.S. and of the South American Missionary Society, at the rates prevailing in those Missions. Then as regards future missionaries, it

refers the selection of all who will labour in C.M.S. fields to the C.C.M.S. as representing the C.M.S., and will be prepared to send them out as well as its own missionaries as funds permit in the order in which their selection is recorded. In the field these missionaries will be wholly under the administrative direction of the C.M.S., but when at home their movements will be directed by the M.S.C.C. The arrangement bears witness to the spirit of cordial co-operation in which the several parties concerned conducted the deliberations, no less than to the statesmanlike grasp of the main parts of the situation and resolve to meet them. It was a great pleasure to the Committee to learn from the lips of the Rev. Canon T. R. O'Meara, the Secretary of the C.C.M.S., on July 14th, how harmoniously the discussions had been conducted, and how heartily the Doxology was sung when they closed. We trust most fervently that the experiment begun so auspiciously may prove successful in eliciting funds both for the needs of the Canadian dioceses and for the support of Canadian missionaries in Africa and the East.

THE Annual Meetings of the Victoria C.M. Association took place on May 12th, just when the great railway strike was in full operation. Some had urged postponement, but it was decided, partly on public grounds in the hope of steadying public opinion, to make no change in the programme. The result amply justified this decision. The missionary tea and public meeting in the Town Hall were attended by some 1,500 people, notwithstanding that no trains were running after dark. Many walked several miles, and some actually went and returned in furniture vans! Bishop Clarke presided, and expressed himself as intensely gratified at the spirit of the meetings. A sum of £120 was collected. What would Samuel Marsden have said if he had been told a hundred years ago that such a keen interest in Foreign Missions would grow up on that southern continent? It was on April 10th, 1803, that he opened the first stone church in Australia, at Parramatta. Then he was the only clergyman on the continent, now there are about 900, and nineteen bishops!

WE were glad to notice the reference in the speech of the Archbishop of Capetown at the S.P.G. anniversary to the parishes in his diocese which support the C.M.S. The fact that there are such evidently affords him pleasure, and we sincerely wish that he may have cause for much more pleasure in the days to come. If the help is availed of which the C. & C.C.S. is ready to render, this is very likely, we hope, to be the case. At present there are only three such parishes—Holy Trinity, Cape Town; St. Peter's, Mowbray; and St. Peter's, Wynberg. The report of their missionary contribution is just to hand, and it is a truly remarkable one under all the circumstances. The South Africa C.M. Association was formed in 1895, and has existed just eight years this month. During the seven years up to August, 1902, the contributions increased from £700 to £1,252. In that period Holy Trinity raised £2,215, St. Peter's £3,734, and St. John's £2,519. Every one of these parishes shows support under each of the following heads:—From adults—Offeratories, Meetings, Donations, and Boxes; and from juniors—Offeratories, Sowers' Band, Sunday-school, and Donations. Two of the three parishes also have entries under sales of work for both adults and juniors, though 1898 seems to have been the last year when such were held. The contents of boxes are credited wholly to adults, and the amount in each parish stands next to that under donations (in one the income from boxes actually exceeds that from donations), the most productive source of income. Holy Trinity has increased under this head from £3 12s. in 1895 to £52 12s.

in 1902; St. Peter's from £12 to £203; and St. John's from £89 to £114. Twelve Own Missionaries are now supported, two by Holy Trinity, eight by St. Peter's, one by St. John's, and one by the three parishes jointly. They are in West Africa, Persia, South India, Ceylon, South and West China and Fuh-Kien, and Japan. The Archbishop has good reason to be proud of these parishes. We rejoice and thank God for their zeal and devotion.

IN the Bloemfontein Diocese, we are led to fear, the Archbishop's repudiation of exclusiveness finds no sympathy from the Diocesan. Bishop Chandler thinks, as reported in the *Diamond Field Advertiser* of June 10th, that the Church of England's toleration of differences in respect to ritual is a "very disastrous thing," and accordingly he could give no encouragement to an influential body of Evangelical Churchmen who desired to build a church at Kimberley and support a clergyman of moderate views if the Bishop would license him. The incident reveals a state of things which should elicit fervent prayer. Many of our readers will follow with interest the effort to be made in 1904, when, we are informed, a large body of bishops and clergy are to go out from this country and place themselves at the disposal of the South African Church for about six months. The object of the mission is thus defined:—

"To set forth the essential unity of morals and religion, of holiness and righteousness; to lay down as a basis of conduct the old foundation of the Ten Commandments; to proclaim fearlessly the need of repentance; to bring home to all men the marvellous blessing of free forgiveness and renewal of life through Christ Jesus our Lord; to raise the spirit of man to the duty of worship; to nourish it by sacrament and prayer; to hallow the life of the family by benedictions, and point to the Word of God as the source of wisdom and strength; to teach men to reverence humanity, whether native or European, to honour a woman and protect a child, to work at their calling and bear their burdens, to love their country and serve their King, to live with dignity, and through Christ our Redeemer to die in peace."

THE best result of the late South African War that we have so far heard of is the fact that a number of ex-prisoners have formed the purpose to become missionaries, and the Dutch Reformed Church has purchased a property at Worcester from the Colonial Government for a training institution. There are said to be 175 who during their exile were led to form this purpose. From time to time the *Intelligencer's* "Mission-Field" columns have referred to the Boer Camp at Diyatalawa, where our missionary, the Rev. J. D. Simmons, was appointed chaplain to the troops, and here the services were usually attended by from fifty to seventy of the prisoners; and in our June number the visit was mentioned which Dr. Weitbrecht made to the camps at Sialkot and Ambala, and where he met a son of the Rev. Andrew Murray. We are thankful indeed that some of those who lately fought so bravely against our soldiers are about to join the ranks of the missionary army and fight to extend the Kingdom of the Lord Jesus Christ.

Two friends whose opinions we highly esteem have written to us regarding the editorial note on p. 544 of our last month's issue. It is thought that our words convey the impression that there has been a wholesale and systematic transfer of financial responsibilities from the C.E.Z.M.S. and the Z.B.M.M. to the C.M.S. We certainly had no wish to give an exaggerated sense of the facts, which are simply the following. At a large proportion of the Society's Indian stations the work among women is done by the ladies of one or other of the above Societies, and the C.M.S. gratefully avails itself of their help and refrains from sending to those

stations any of its own unmarried women missionaries. At some of these stations the C.M.S. owns schools for girls, and these have been staffed by the ladies of the C.E.Z.M.S. and Z.B.M.M. respectively, the ladies being under the administration of their own Societies and reporting to them precisely as would occur if the buildings belonged to those Societies and not to the C.M.S. A few years ago, at a time of financial difficulty, the C.E.Z.M.S. represented to the C.M.S. that as these institutions—the Alexandra School in the Punjab and the Sarah Tucker College in Tinnevely—were its property it would be an equitable arrangement if the C.M.S. would consent from that time to reimburse the C.E.Z. for the allowances of the missionaries, and to this the C.M.S. assented. At a later date the Z.B.M.M. made a like application regarding its ladies at the Benares Normal School, with the same result. In the case of the Sarah Tucker College this led to the transfer of the staff of three ladies last year to the C.M.S. There have been a few other transfers, but they have had little if anything to do with financial considerations. We do not think that either the C.E.Z. or the Z.B.M. is open to blame for the course they have taken, with extreme reluctance in both cases, in calling upon the C.M.S. to pay for the work in its own institutions. Nor if they elect to withdraw from stations, as has been done in one or two instances, can the C.M.S. complain. Only, if it be thought well to institute a comparison of financial policies, let it not be forgotten—and this was the sole point of our remarks last month—(1) that the C.M.S. cannot retire from work at any of its stations or institutions, because there is no Society which is ready to accept its responsibilities; and (2) that it is in the position of being obliged, whatever its own financial state may be, to take over the work which its auxiliaries may for any reason relinquish, because it has now come to be fully realized that the women and girls *must* be evangelized *pari passu* with the men. When the late Female Education Society dissolved, the C.M.S. could do no other than take over at a stroke its twenty-four excellent missionaries who were working at C.M.S. stations in Palestine and India and China. We have nothing but gratitude for our sister Societies; their committees and secretaries at home, no less than their missionaries in the field, are continually adding to our sense of obligation by their cheerful and hearty co-operation.

THE Society's Annual Reports, large and small, are nearly ready for distribution, and should be in the hands of Secretaries of Associations in the course of this month. An important modification in the rule adopted last year for distribution of the large Report has been made. Now any clerical supporter of the Society who applies to headquarters for a copy will receive one. The lion's share of the arduous work of compiling this portly volume has been done by the Assistant Editorial Secretary, the Rev. C. D. Snell. We hope the clergy will make full use of the abundant supply of missionary facts which our colleague has with so much industry and skill brought together.

THE Children's Special Service Mission will be met with in its seaside work by many of our readers during this month and next. The missionary cause owes much to this movement, whose leaders are duly sensible of the importance of emphasizing the call to evangelize the world. As usual there will doubtless be a sprinkling of C.M.S. candidates in training and missionaries on furlough among the workers sent out, and other C.M.S. friends, whether residents or visitors, may be trusted to render help as required. We learn that Mr. H. B. Claxton, of the Punjab Mission, conducted a

missionary meeting in Whitsun week, when some 480 foundry and factory lads of the Ancoats Lads' Club, Manchester, were in camp at Colwyn Bay. These lads and their officers have jointly undertaken to support a missionary—the Rev. T. Owrid, of Uganda—and the boys have already raised their moiety, £68, of the sum required.

THE S.V.M.U. has issued a "Call to Prayer" in view of the Third International Conference to be held in Great Britain in January next. The object aimed at through this Conference is to send back from it to each college in the kingdom a group of men or women to arouse their colleges to a true realization of the Church's duty towards the unevangelized world. Remembering former Conferences and their blessed fruits we are sure that many of our readers will gladly unite in prayer as requested. The following is the Weekly Cycle:—

"SUNDAYS.—That this Conference may be a crisis in the world's history and a mighty factor in the fulfilment of the watchword.

"MONDAYS.—That all connected with the Conference may have true humility, strong faith, and the spirit of expectancy.

"TUESDAYS.—That God the Holy Spirit may direct and rule our hearts in all things.

"WEDNESDAYS.—For the Executive and Office Staff—the Organization—Finance—Hospitality.

"THURSDAYS.—For the Colleges of Great Britain and Ireland. That a deep missionary spirit may be aroused. Choice of delegations. Travelling secretaries. Local arrangements.

"FRIDAYS.—For the speakers. Choice of subjects. Arrangement of programme. The local ministers.

"SATURDAYS.—That each Student Volunteer in college may realize the uniqueness of this opportunity.

SINCE last month's *Intelligencer* went to press the Committee have accepted offers of service from Mr. George Everard Dodson, M.R.C.S., L.R.C.P., whose wife is a fully-trained nurse; Miss Elizabeth May Walter, of Southall; Miss Constance Lilian Rankilor, of Birmingham; Miss Annie Theresa Board, of Clifton, Bristol; Miss Mary Stewart Lawson, of Edinburgh; Miss Bertha Wale, of Clitheroe; Miss Myra Roberta MacDougall, of Streatham; Miss Sarah Willis, of Cockermouth; The Lady Mary Hilda Clements; and Miss Lucy Selina Molony, M.B., B.S., Durham. Lady Hilda Clements and Miss Lawson will be honorary missionaries and Dr. Molony partly so. The Misses Wale, Walter, Rankilor, and Molony have been trained at the Willows; and the Misses Lawson, MacDougall, and Willis, and Lady Hilda Clements at the Olives. Dr. Dodson already has two sisters at work in the mission-field—one is Dr. Eleanor Dodson, of Dera Ghazi Khan, and the other is engaged in educational work in Agra. Dr. Lucy Molony is a cousin of the Rev. H. J. and Miss M. S. Molony, of the Gond Mission, in the Central Provinces of India. Miss Rankilor is a trained school-teacher, and goes to supply an urgent need in the Lagos Girls' Seminary. Mrs. Humphrey, widow of the late Rev. W. J. Humphrey, sometime Principal of Fourah Bay College and Secretary of the Society's Sierra Leone Mission, has offered to return to Sierra Leone as a missionary. Her offer has been thankfully accepted, and she and Miss Wale will probably be engaged in itinerating work in the Hinterland. The following Islington College men have also been accepted, and will work as lay missionaries:—Messrs. John Fleming, Samuel Gillespie, James Walter Spreckley, William John Tillott, Ernest Robert Williams, and Henry Christian Wooldridge.

HOME DEPARTMENT.

Church Missionary House.

THE Rev. Dr. W. J. Richards, who for thirty-two years has laboured in the Travancore Mission, gave the address at the meeting of the London Lay Workers' Union on June 9th. The work in this Mission, though comparatively little known, is full of interest, and Dr. Richards's remarks were followed with pleasure and profit. The closing meeting for the session was held on July 13th, when members were afforded an opportunity of being accompanied by their lady friends. Dr. Emmeline Stuart, of Persia, gave an inspiring account of medical work in a Moslem country, and Mr. E. A. Rusher, recently returned from a visit to Morocco, told of what he had seen in that land.

On June 18th the closing meeting of the session of the Ladies' C.M. Union for London was held. The Rev. F. G. Macartney, of Western India, gave the address, dealing with "Prospects and Progress," mentioning many hopeful signs of a great change that is coming over the people of India.

Fine weather, an attractive subject, and an ideal meeting-place all tended to the success of the twenty-sixth half-yearly Conference of Missionary Bands held at the C.M. College, Upper Street, Islington, on Saturday, July 4th. The subject selected for consideration, "The Irresistible Call to Advance," attracted much attention, and was ably dealt with under three headings: (a) "Present Outlook," by Mr. Caldwell, of the Sinim Band, (b) "Personal Responsibility," by Mr. E. C. Taylor, of the Hanningtonians, and the third heading, (c) "Practical Responsibilities," left for general discussion, was warmly taken up, and much useful information advanced. After an interval those present assembled for a missionary meeting on the lawn. Addresses were given by the Rev. G. A. Sowter, of St. James's, Hatcham, the Rev. J. N. Carpenter, of the United Provinces, and Mr. E. M. Anderson.

The Clergy Union.

THE annual garden meeting of the London Branch was held on June 16th at Sewardstone Lodge, Chingford, by the kind invitation of Mr. and Mrs. H. F. Buxton. The threatening weather made the attendance somewhat small, but great interest was shown in the able address on Medical Missions given by the Rev. Dr. Elliott, Assistant Secretary to the Medical Committee.

Bishop Oluwole was warmly welcomed at the meeting of the Liverpool Branch, held in the Vicarage garden at Litherland on June 29th. Basing his remarks on St. John iv. 35, the Bishop gave a most interesting account of the Yoruba Mission, pointing out all that the Society had done for the Native Church there, and also referring to some of the present needs.

The summer meeting of the Cambridge Branch was held on July 10th at Oakington Vicarage, by the invitation of the Rev. H. G. Hooton. Distance seemed no object to some of those present, three members having cycled ten, fourteen, and twenty miles respectively. The Rev. E. Corfield explained the plan by which it is proposed to raise funds for the support of an additional missionary by friends in Cambs. and Hunts., and the Rev. S. Symonds read a paper on "Christian Literature in China."

Local Associations and Unions.

THE Rev. Canon Mortimer presided over the annual meeting of the Lichfield Association, held in the Art School on June 16th. The report presented by Mr. F. H. Lloyd showed an increase in the year's contributions, but it pointed out that, in view of the demands and opportunities, it was an advance totally inadequate to the need, and it put forward a strong appeal for the support of an "Own Missionary." The Rev. P. G. Wood followed, and he urged that, although the head of the Society was in London, the body was in the country, and it was the body that must supply the motive power. Though the diocesan contributions showed an advance for the year, what a number still did nothing, and yet what a responsibility rested upon the English nation—a nation so highly favoured. Mr. Wood gave some interesting details of his former sphere of labour

—Egypt—and the Rev. W. V. R. Kamcké also told of the work abroad, viz., that in Bengal. In closing, the Rev. J. S. Flynn traced the wonderful way in which God has led the Society from its earliest days until now, and he pleaded for a more earnest effort on the part of God's people.

The ninety-fourth anniversary of the Nottingham Association was held from June 14th—16th, and proved a great success. Following sermons on the Sunday, the next day Mr. H. E. Thornton presided over an afternoon meeting in the Mechanics' Hall, when the Rt. Rev. Bishop Oluwole captivated all his hearers with his story of the triumphs of the Gospel in the Yoruba country. Especially cheering was his reference to the marked advance in the town of Abeokuta, where three years ago the King and Town Council had practically nothing to do with the Mission, but they now attended church occasionally, had presented a clock to the church, and gave a yearly contribution to the funds. The Rev. H. W. Moule followed, and gave a cheering report of the progress of the Gospel in China. Mr. Thornton again presided at the evening meeting, when the Rev. C. Lea Wilson presented the report, showing a year of successful work in all departments, the total receipts amounting to £3,699. Bishop Oluwole pleaded for his corner of the mission-field, and the Rev. Dr. Neill, son-in-law and fellow-worker with Mr. James Monro, of the Ranaghat Medical Mission, urged the needs of the Nadiya district of Bengal. The closing speaker was the Rev. Ll. H. Gwynne, of Khartoum, and the main part of his address will be found on pp. 576-579 of this number. A meeting for children was held in the same hall on the following day, the Rev. C. Lea Wilson presiding, when Mr. Gwynne spoke again on his experiences in the Soudan, and the Rev. Ll. Lloyd told of the needs of China.

The half-yearly gathering of the Isle of Wight C.M. Prayer Union was held on June 15th at Shanklin. The proceedings commenced, as usual, with service, followed by sermon and Holy Communion. At the afternoon meeting the speaker was the Rev. E. J. Peck, of Blacklead Island, Cumberland Sound, whose very interesting address was heard by a numerous and sympathetic audience.

F. P. R.

The success of the Birmingham Auxiliary anniversary, this year held June 20th—23rd, was undoubtedly largely due to the well attended prayer-meeting held on the previous Saturday evening, when the Rev. C. E. D. de Labillière gave an inspiring address from Psalm ii. A feature also of the Sunday services, when sermons were preached in nearly forty churches, was the simultaneous Sunday-school lesson, arranged for by the Lay Workers' Union, and given by over 1,500 teachers. The garden meeting, held for so many years in the pleasant grounds of St. George's Vicarage, was a great success, though Canon Owen was unfortunately prevented from being present. The great gathering of children in the Town Hall; the Gleaners' meeting; the clerical breakfast, when the Rev. G. S. Streatfeild, Rector of Fenny Compton, addressed the many friends assembled; the meeting of the Younger Clergy Union on the Tuesday afternoon; and, last of all, the annual meeting at the Town Hall, when the Bishop of Worcester presided and reminded his hearers that missionary work was not merely an exceptional department of Christian activity, but that it ought to be the normal tendency of the Christian life everywhere—all were full of interest, and, we trust, full of blessing. The Deputation from the field was the Rev. Ll. Lloyd, of China, the Rev. Dr. Richards, of Travancore, and the Rev. A. R. Blackett, of Persia, while the home clergy who assisted were the Rev. H. A. Bren, of Cheltenham, the Rev. E. V. Everard, of Sheffield, and the Rev. C. W. Thorne, Association Secretary.

C. W. T.

The Gloucestershire C.M. County Union met on June 23rd in the beautiful grounds of All Saints' Vicarage, Viney Hill, by the kind invitation of the Rev. and Mrs. Edward Roberts. The day was warm and pleasant, and the visitors enjoyed their three-mile drive through the Forest of Dean to Viney Hill. At 12.30 p.m. Canon Alexander, of Gloucester, preached to a well-filled church, and, after luncheon, spread on the Vicarage lawn, a meeting was held, presided over by Canon Roxby, the Rector of Cheltenham. Canon James, of Gloucester, opened with Scripture and prayer, and addresses were given by the Rev. Dr. Richards, of Travancore, the Rev. Canon Roberts, of Bombay, and the Rev. C. W. Thorne.

late of Western India. The Rev. E. T. Pegg, of Secundra, was also present, and the Rev. T. Russell, late of Allahabad, so that India was well represented. The meeting was closed with a discussion on the work of the Union, and it was felt by all present that the occasion had been a most enjoyable and profitable one.

C. W. T.

The summer gathering of the Worcestershire C.M. County Union was held this year at Kidderminster in the afternoon, at St. Mary's, Chantry, and in the evening in the Town Hall, when, favoured by the beautiful weather, there was a good attendance of members of the Union. At the afternoon meeting the chairman, Mr. S. Z. Lloyd, of Areley Hall, said that he had recently visited India and Ceylon, where he had seen a good deal of the Society's work, but what had struck him most was the vast amount waiting still to be done for the want of men and means, and he thought that the great increase in the Society's operations constituted a call to greater self-sacrifice and effort on the part of God's people at home. A resolution, proposed by the Rev. E. Brewer, of Old Hill, and seconded by the Association Secretary, approving of the Society's action in calling for 500 new missionaries, and an increase of income to £400,000, was passed unanimously. Bishop Ridley of Caledonia gave a much-appreciated address on the work in his diocese. At the evening meeting, after the reading of Scripture and prayer by the Rev. C. W. Thorne, Association Secretary, the Rev. S. Philips, Vicar of Kidderminster, who presided, said that he thanked God for the enthusiasm, the self-denial, and the entire dependence on God shown by workers of the C.M.S., and though perhaps the ideal condition of things would be for the Church as a whole to evangelize the Heathen independently of Societies, yet that time had not come, and Societies were doing a useful work in this way and should be heartily supported. Bishop Ridley then again delighted his hearers with accounts of his experiences in the far North-West, and after an address by the clerical secretary of the Union on the need for increased prayer and efforts, the proceedings were terminated with prayer and the Benediction.

C. W. T.

The annual meeting of the East Herts Association was held at Woodhall Park on Tuesday, June 30th, by the kind invitation of Mr. and Mrs. Abel H. Smith. The glorious weather enabled a very large number of persons to attend from all parts of the county. Mr. Abel H. Smith, M.P., addressed a few words of hearty welcome to those present, and then called upon the Right Hon. Sir J. H. Kennaway, M.P., President of C.M.S., to take the chair. After prayer by the Rector, the hon. sec., the Rev. P. E. S. Holland, read the report of the Association, and the treasurer, Mr. R. Barclay, made the financial statement. Sir J. Kennaway then addressed the meeting, and concluded by expressing the pleasure he knew was felt by all present in the attendance at the meeting of the Bishop of the diocese (Dr. Jacob). The Bishop was the next speaker, and his warm and hearty advocacy of Foreign Missions won the delight of his hearers, and gave fresh stimulus to their interest in the missionary cause. The Rev. Ll. Lloyd followed with a most interesting address upon missionary work in China, but, as it was getting late, was obliged to condense and shorten his remarks.

P. E. S. H.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for missionaries engaged in learning vernacular languages. (Pp. 569—576.)

Thanksgiving for blessing on the work of Medical Missions in Persia; prayer that the appeals from missionaries in the field may meet with a ready response. (Pp. 580—590.)

Prayer for a greater and fuller manifestation of the power of God in the Church in India. (Pp. 590—601.)

Thanksgiving for the increase and influence of the Christian community in India. (Pp. 601—603.)

✕ Thanksgiving (with prayer) for those recently ordained in West Africa (pp. 611, 612), in Uganda (p. 613), in Western India (p. 618), in Fuh-Kien (p. 620), in Japan (p. 622).

Prayer (with thanksgiving) for those candidates confirmed within the past few months at Jebu Ode (p. 611), at Lokoja (p. 612), in Uganda and Toro (pp. 613, 615).

Continued prayer that the Society's appeal may arouse and quicken the interest of the Church at home in Foreign Missions. (P. 625.)

Prayer for wisdom in forming plans for developing the Home work of the Society. (P. 626.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, June 16th, 1903.—On the recommendation of the Ladies' Candidates Committee, Miss Olivia Mansfield Crawford, Miss Anna Adeliza Jacob, Miss Augusta Wied, Miss Elizabeth Forsythe, Miss Marion Fendt, Miss Bertha Violet Attlee, and Miss Alice Martha Macklin were accepted as Missionaries of the Society, and Miss M. S. Landon, formerly a Missionary in local connexion in the United Provinces, India.

On the recommendation of the Allahabad and Punjab Corresponding Committees, Dr. J. C. Carr and Miss Churchill Taylor were accepted as Missionaries of the Society in local connexion.

The resignations of Miss M. A. Daniels, of the Palestine Mission, and the Rev. R. Hack, of the United Provinces Mission, were accepted with regret.

The Committee had interviews with the following Missionaries on their return from the Mission-field:—The Rev. Ll. H. Gwynne (Khartoum), Dr. Gaskoin Wright (Palestine), Mr. G. Burns (East Africa), Miss M. L. Penley (Mauritius), Miss A. F. Wright, Miss M. Cadman-Jones, and Mr. J. McIntosh (United Provinces, India), and Miss C. L. Burnside (Japan).

Mr. Gwynne explained the present position with regard to work in Khartoum, and the extent to which liberty has now been conceded for quiet missionary work. He gave an account also of the school taken over from the Coptic Christians, containing now about fifty girls, half of whom are Copts and half Moslems. He reported to the Committee the views of Lord Cromer and the Sirdar as to the needs of missionary work among the Pagans. He suggested that a spot on the White Nile, among the Dinkas, would be the most suitable centre. He was sure the Government would like to see the Society do well whatever it undertakes among the Pagans, and to this end pleaded for reinforcements.

Dr. Gaskoin Wright gave an account of the excellent opportunities for work afforded by the Medical Mission at Nablus, where forty beds are always full, very few of the patients being Christians. Besides giving encouraging details of the work, he called attention to the vacancy at present in the women's work at Nablus.

Mr. Burns, of the New South Wales Association, described the different kinds of work in which he had been engaged, more especially of late, at Shimba, East Africa. He paid a high tribute to the work of a native teacher in the district, with whom he has shared the itineration, and gave some account of two small schools. He reported that there are vast numbers of people close to the mission stations who have never yet heard anything of the Gospel, so that extension is keenly desired.

Miss Penley spoke of the peculiar difficulties attending missionary work in Mauritius, owing, amongst other causes, to the great variety of languages spoken. It was a very needy Mission, but she had found no difficulty in getting access to the women. She emphasized the work of the Orphanage as perhaps the most important branch of all.

Miss Wright spoke of the work of the Girls' High School at Agra, to which she and her sister had been appointed on their transfer from the Punjab. Notwithstanding certain difficulties attending the work of higher education of women in India, she was firmly convinced that, under God's blessing, a great future lay before this and similar institutions.

Miss Cadman-Jones, after referring to the movement towards Christianity in the village districts of Meerut, gave illustrations of the way in which the Gospel is making its influence felt upon the higher-class women of Meerut city, amongst whom her special work lies.

Mr. J. McIntosh gave an account of his work as an evangelist during the last five years in Lucknow, dwelling briefly upon some of its special features, both of encouragement and discouragement.

Miss Burnside, of Kiu-shiu, referred to the pleasant memories of her father and his work which she found on her arrival in Japan. She spoke of the readiness evinced generally by the people to listen to the Gospel, and spoke hopefully of work among children, elder girls, the women in their homes, and many of the lady teachers in the Government schools.

Committee of Correspondence, July 7th.—On the recommendation of the Ladies' Candidates Committee, Miss Elizabeth May Walter, Miss Constance Lilian

Rankilor, Miss Annie Theresa Board, Miss Mary Stewart Lawson, Miss Bertha Wale, Miss Myra Roberta MacDougall, Miss Sarah Willis, The Lady Mary Hilda Clements, and Miss Lucy Selina Molony, M.B., B.S., Durham, were accepted as Missionaries of the Society.

Mr. George Everard Dodson, M.R.C.S., L.R.C.P., was accepted as a Missionary of the Society; and a re-offer for service in Sierra Leone from Mrs. Humphrey, widow of the Rev. W. J. Humphrey, was thankfully accepted.

Messrs. H. C. Wooldridge, W. J. Tillott, J. Fleming, S. Gillespie, E. R. Williams, and J. W. Spreckley, students at Islington College, were accepted as Missionaries of the Society.

The Clerical Sub-Committee reported the receipt of a letter from the Rev. G. F. W. Munby, stating that in consequence of a new arrangement which he had made in his parish, it would no longer be possible for him to receive candidates for training. The following Resolution was adopted:—

"That the Clerical Sub-Committee having heard with much regret that it will no longer be possible for them to have the advantage of sending candidates to the Rev. G. F. W. Munby for training, desire to place on record their grateful appreciation of the valuable help which Mr. Munby has given to many candidates who have been sent to him by the Society, and to others who have been with him prior to their offers of service being made to the Committee. They recall with thankfulness that as long ago as 1874 some candidates had the benefit of Mr. Munby's tuition and help, and that since 1891 he has had an almost continuous succession of young men under his care, and that he has most kindly taken them entirely at his own cost."

The Committee adopted a series of Resolutions on various points connected with the working of the India Missions brought forward by the Minutes of the Quinquennial Missionary Conference, held in Madras in December last.

The Committee had an interview with the Right Rev. Bishop Foss, of Osaka, Japan. The Bishop remarked that many in high places in Japan are taking more interest in Christianity, who before merely regarded all religions as equally useful. Respect for Christianity has grown considerably since 1895, the Christian soldiers and nurses having left a mark upon the officers. So in Formosa—Christian villages are more ready to receive Japanese rule. The Bishop spoke favourably of Mr. Mott's visit, and reported growth in self-support. Two more congregations (C.M.S.) in the Osaka Diocese are paying church expenses and one-third salary of their pastor. The Bishop referred in high terms to Archdeacon Price, and touched on certain difficulties of the work in Formosa, expressing a wish for help for this particular work.

The Committee also welcomed the following Missionaries on their return home:—The Rev. S. R. Morse (Bengal), the Rev. W. F. Cobb, and the Rev. A. C. Clarke (Punjab), the Rev. Canon Roberts (Western India), and the Rev. A. H. Lash (South India).

Mr. Morse described himself as one who, going out originally as an evangelistic Missionary, had been led to give himself to educational work. He had always made it his aim to bring the spiritual side of the work into prominence, and had been much cheered by the instances which had come under his notice of conversions directly due to the instruction received in missionary schools.

Mr. Cobb alluded to an opinion which prevails in some quarters that Multan is a discouraging sphere of labour. The Missionaries at work there do not hold this view. They are never without inquirers, and the converts who are granted them possess as a rule great force of character and spirituality of mind.

Mr. Clarke, speaking of his work as Principal of the Amritsar College, while emphasizing and giving illustrations of the hopefulness of missionary educational work, pointed out some of the difficulties against which they had to contend in the Punjab, as, e.g., the paucity of qualified Indian Christians as assistants in the work, and the strain involved in their efforts to meet Government requirements. He pleaded earnestly the need for educational Missionaries with powers of teaching and discipline.

Canon Roberts, after a brief allusion to his long period of missionary service (thirty-four years), spoke of the great needs of the Western India Mission and its claim upon the Committee for a larger supply of workers.

Mr. Lash spoke of his work in the Nilgiri Hills, and of the substantial progress

made during the last eleven years. He dwelt especially upon the work in the Wynaad amongst the hill tribes, who number a quarter of a million.

The following ladies who had recently been accepted as Missionaries of the Society were introduced to the Committee:—The Misses B. V. Attlee, A. T. Board, W. W. Carden, Lady Mary Hilda Clements, the Misses O. M. Crawford, V. Dewey, M. Fendt, E. Forsythe, M. E. Gillard, A. M. Heard, E. S. Hould, A. A. Jacob, M. R. MacDougall, L. S. Molony, M.B., B.S., M. S. Landon, M. S. Lawson, A. Macklin, C. L. Rankilor, A. E. Rowan, C. M. Scott, L.R.C.S. and L.R.C.P., B. Wale, E. M. Walter, L. O. Walton, M. W. Welch, A. Wied, and S. Willis. Having been addressed by the Honorary Secretary, they, together with the Missionaries of the Society who had had interviews with the Committee, were commended in prayer to the favour and protection of Almighty God by the Rev. C. J. Proctor.

The resignations of the Rev. W. Andrews and Mrs. J. Harvey, of the Japan Mission, were accepted with much regret.

The Secretaries having placed before the Committee the names of the Board of Directors of the proposed Uganda Development Company, which were approved, it was resolved that arrangements be made to transfer to the proposed company the machinery, plant, stock, and buildings of the Society's Industrial Mission in Uganda, at a valuation mutually agreed upon.

It was resolved to request the British and Foreign Bible Society to print an edition of St. Matthew's and St. Luke's Gospels in Idzo, prepared by the Rev. H. Proctor.

It was also resolved to ask the Society for Promoting Christian Knowledge to print an edition of some Hausa Bible stories, prepared by Dr. W. R. S. Miller.

General Committee, July 14th.—The Special Sub-Committee on the financial prospects of the Society at home presented a second interim report, containing the results of their further investigations into the possibilities of extending the scope of the Society's home operations. They also presented for approval a series of Resolutions, of which one recommended the opening of a Special Fund for Educational Missions, and another the appointment of a new officer in the Church Missionary House.

The Committee also received a report from the Sub-Committee appointed to consider and report upon the relative claims of certain openings among Moslems and Pagans, especially in the Soudan and Hausa States, and the methods of work to be followed where advantage is taken of these openings. The Sub-Committee recommended for occupation various places in the Hausa and Yoruba-speaking regions of Northern Nigeria, and laid down lines on which the work should there be conducted. With regard to the Egyptian Soudan they recommended that while efforts should be made to take full advantage of such openings as may be given in and around Khartoum, an attempt should also be made to occupy some part of the Pagan region south of Fashoda, which would be in accordance with the repeatedly-expressed desire of the Government authorities. Remembering the original call to the Society from General Gordon to enter this region, together with the facts of its inclusion within the Soudan administration, and of its accessibility by way of the Nile, and that it is well to enter this field by an extension of the Gordon Memorial Mission at Khartoum, rather than by extension from Uganda, the Sub-Committee recommended that Shambe, on the White Nile, in the country of the Dinkas, should be inquired about as a possibly suitable site for the first station in that region. The report was received and adopted.

The Secretaries reported the arrangements made between the Canadian Church Missionary Society and the Board of Management of the Missionary Society of the Church of England in Canada. (See Editorial Note on page 627.)

The Committee had an interview with the Rev. Canon T. R. O'Meara, an Honorary Life Governor, and Honorary Secretary of the Canadian Church Missionary Society. Canon O'Meara gave an interesting account of the formation of the new Missionary Society of the Church of England in Canada, and of its organization and arrangements both as regards membership and funds. He referred to the relationships between the C.C.M.S. and the new Society, and assured the Committee that in formulating their connexion with the M.S.C.C., the C.C.M.S. had been able to absolutely safeguard what they thought involved the two vital principles of their relationship to the Parent Committee, viz., that

the selection of candidates is entirely in the hands of the C.C.M.S., and that those of its missionaries who work in C.M.S. fields should be entirely under the administrative direction of the Parent Committee. He also spoke of some of the difficulties which the C.C.M.S. has to face in its work of seeking to foster in Canada an interest in the evangelization of the whole world, and in maintaining the distinctive principles of the C.M.S.

The resignation of his seat on the Committee by the Rev. A. Armitage, on the grounds of ill-health, was accepted with much regret.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Right Rev. the Bishop of Oxford.

FINANCIAL NOTES.

The Joint Report of the Estimates and Finance Committees on the Society's Financial Position.

FOLLOWING the usual custom at this period of the year, the Estimates and Finance Committees have met and presented a joint report to the General Committee.

It was reported that the total number of missionaries on the roll at the end of June was 941, a net increase of 21 on the number at the same time last year, viz., 14 women and 7 men. Of this total 547 are men and 394 women; 80 are honorary, 32 partly so, and 337 are in whole or in part maintained, so far as stipend is concerned, by the contributions of Associations or other organizations (including 39 by the Colonial Associations); and 110 are maintained in whole or in part by individual donors.

The report also presented a prospective estimate of expenditure for the current year ending March next, amounting, together with the adverse balance, to £397,337, to meet which sum an amount of receipts available for the year would be required of £79,683 in excess of the available receipts of last year.

The Joint Committee at the close of their report expressed the conviction that the deficiency of income is the weak point in the forecast presented for the current year, and the hope that every effort would be made, under the direction of the Special Sub-Committee now sitting, for devising means for the increase of income and for eliciting from the supporters of the Society more earnest prayer for increase in the number of missionaries and for deliverance from financial anxiety. They also recommended the Committee to instruct the Estimates Committee, in revising and sanctioning the foreign estimates for the coming year, to continue such reductions as may be possible without seriously injuring efficiency, and to instruct the secretaries and executive committees abroad to abstain from forwarding applications for interim grants, except in cases where there is positive necessity for such applications. Also to impress upon the spending departments at home the absolute necessity of avoiding, as far as possible, arrangements involving fresh outlay, unless met by appropriated contributions for the specific purpose.

Increase of Income.

A clerical member of Committee, who has a C.M.S. Association in connexion with his parish, writes:—

"Herewith I enclose cheque for £5 as a small contribution towards the extra money needed for this year. I am very glad you are making an appeal for continued increase of funds rather than simply to clear off deficiencies. I am trying to get out more boxes, and will also endeavour to get others to subscribe."

His Call to the "Children."

A C.M.S. West African missionary, sending a tithe of his stipend, says:—

"We have just received the May publications announcing the Society's large deficit, which came rather as a disappointment after the prospects held out in the April numbers. However, we must not despair, but once more put our shoulders to the wheel. It is a hilly road, but since it is the Master's leading it will surely reach the goal. My humble opinion is that it is His call to the children, who are growing out of childhood now, to come forward and help themselves, and so ease the burden that the van may hasten forward to the regions, sadly neglected, beyond. We have been praying for open doors, and now they are wide open we are not ready to enter."

Bishop Peel's Suggestion.

We are pleased to report that the suggestion contained in Bishop Peel's letter has borne good fruit already, contributions having reached us from Gleaners in all parts of the country. Particulars of these most welcome gifts—sent in most cases with loving wishes for the success of the movement—will be given in due time. Meantime we cordially thank the kind friends who have already responded.

O. F. writes:—"I am not a Gleaner, but I thought Bishop Peel's suggestion so admirable that every Gleaner should give 5s. towards the deficit, that I enclose 5s. hoping to represent a Gleaner who may not be able to afford to give even that." This idea seems a peculiarly happy one, as doubtless there are many Gleaners who cannot afford 5s.

"She hath done what she could."

The following letter was written by a poor woman, whom the clergyman sending it describes as living in a cellar with six children on a few shillings a week:—

"I was very interested in your sermon last night. It is a great pity that some of the societies should be short of money. Please enclosed find 1s. stamps. You can use it for any society you may think fit. It is little I can do, as I am not rich in this world's goods, but I like to try and be grateful for what the Lord has done for me."

Foreign Postage Stamps.

W. N. J. writes, with a packet of foreign stamps:—"I think they may be of more use to the C.M.S. than they would be shut up in a book." We are asked to state the value of them, but greatly regret our inability to do this, as each packet of stamps is not sold separately, but all are thrown together and sold as opportunity occurs. We have also received some English stamps with the Royal Household Official mark upon them. We should be glad to receive more Foreign, Colonial, and other stamps of *good quality*. Of late the parcels sent to us have fallen off in this respect, and consequently the annual sum realized by their sale is less than it was. Common English ones are often sent to us, but as they cannot be sold the Society reaps no benefit from them, and the cost of postage in sending them is lost.

Packets of stamps should be addressed to the Lay Secretary, C.M. House, Salisbury Square, E.C.

Friends wishing to purchase stamps should write to the Rev. A. W. Robinson, West Derby Vicarage, Liverpool.

Packets from twenty friends are gratefully acknowledged.

Articles for Sale.

Amongst others, the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Mounted horns from India for ornamenting halls or rooms, from 15s. to £1 10s. each pair. Embroideries, books (*India and its Native Princes*, illustrated, 7s. 6d.), curios from Ceylon, British Columbia, &c., lace, water-colour drawings, the latter from 5s. each. Sacred Song, "The Coming Glory," 1s. 6d. each. Nocturne for piano-forte, 1s. 6d. each. Autographs; silver muffineers, 10s. each; silver pencil-case, &c., &c.

NOTES OF THE MONTH.

ORDINATIONS.

Western Equatorial Africa.—On Sunday, March 29, 1903, by the Right Rev. Bishop Tugwell, the Rev. G. N. Anyaegbunam to Priests' Orders; and on Trinity Sunday, June 7, the Rev. A. W. Smith to Priests' Orders, and Messrs. J. C. R. Wilson and Samuel Joseph Gansallo, B.A., to Deacons' Orders.

Uganda.—On Trinity Sunday, June 7, by the Right Rev. the Bishop of Uganda, in the Cathedral at Namirembe, the Revs. R. H. Leakey, E. S. Daniell, A. Wilson, Apolo Kivebulaya, and Mikaeli Bagenda to Priests' Orders; and Yakobo Njovu, Danieri Lwanga, Daudi Bafirawala, Yoori Nakumanyanga, and Tomasi Bazira to Deacons' Orders.

Western India.—On Sunday, June 21, at Poona, by the Right Rev. the Bishop of Bombay, the Rev. G. Clark to Priests' Orders.

Fuh-Kien.—On May 13, by the Right Rev. the Bishop of Victoria, at the C.M. College Chapel, Fuh-chow, the Revs. Dr. S. Syngé and Wong Hung Ong to Priests' Orders; and Diong In Kieng, Ding Ing Ong, Diong Ing Do, Wong Hung Huang, and Ding Huai Ngie to Deacons' Orders.

Japan.—On Trinity Sunday, June 7, by the Right Rev. the Bishop of South Tokyo, the Rev. Y. Mori to Priests' Orders.

DEPARTURES.

United Provinces.—The Rev. H. B. Durrant left London for Agra on July 7.

Western India.—The Rev. T. Davis left London for Bombay on July 3.

North-West Canada.—The Rev. E. J. Peck left Peterhead for Cumberland Sound on July 9.—The Rev. J. Hines left Liverpool for Montreal on July 14.

ARRIVALS.

Western Equatorial Africa.—Miss E. Dennis and Miss M. H. Holbrook left Onitsha on June 12, and arrived at Plymouth on July 4.—Miss E. Ballson and Miss E. M. Hill left Lagos on July 1, and arrived at Plymouth on July 18.

Egypt.—Miss H. Adeney left Port Said on July 1, arrived in London on July 8.

Bengal.—The Rev. C. B. Clarke left Calcutta on May 12, and arrived in London on June 28.

United Provinces.—Mrs. C. C. Petch left Calcutta on March 31, and arrived in London on June 20.

Ceylon.—The Rev. and Mrs. S. M. Simmons left Colombo on May 20, and arrived in England on June 15.

North-West Canada.—The Ven. Archdeacon Phair left Winnipeg on July 1, and arrived in England on July 9.

British Columbia.—Miss A. Edwards left Metlakatla on June 2, and arrived in London on July 8.

BIRTHS.

Bengal.—On June 16, to the Rev. and Mrs. E. T. Sandys, a daughter.

Japan.—On July 1, to the Rev. and Mrs. H. Woodward, a son.

DEATHS.

Sierra Leone.—On June 10, at Freetown, the Rev. Canon Moses Pearce.

Punjab and Sindh.—On June 22, at Murree, Edith Anne, wife of Dr. W. H. Lowman.

PUBLICATION NOTICES.

Extracts from the Annual Letters of Missionaries for 1902. The following additional Parts can now be obtained:—

Part VIII., *United and Central Provinces* (completion), and *New Zealand*, 48 pp., price 3d., post free.

Part IX., *Punjab and Sindh*, 48 pp., price 3d., post free.

Part X., *Punjab and Sindh* (completion), *Western India*, and *South India* (part), 48 pp., price 3d., post free.

Christus Mundi Salvator. This is a special paper issued in connexion with the "Call" for more missionaries and means, and is intended for careful distribution amongst communicants, workers, &c. It is supplied in small numbers only, except in special cases.

Annual Report for 1902-03. It is hoped that the Report will be ready for distribution early in August. The large Report is available only (free of charge) for such clergy and officers of the Society (including Governors) as shall express their wish in writing to receive it. Other friends are supplied with the **Short Report** (illustrated). Further particulars will be supplied on application.

Hymn Sheets. A new series of papers of Hymns for meetings, taken entirely from the C.M. Hymn Book, has been prepared, and can now be obtained as follows:—

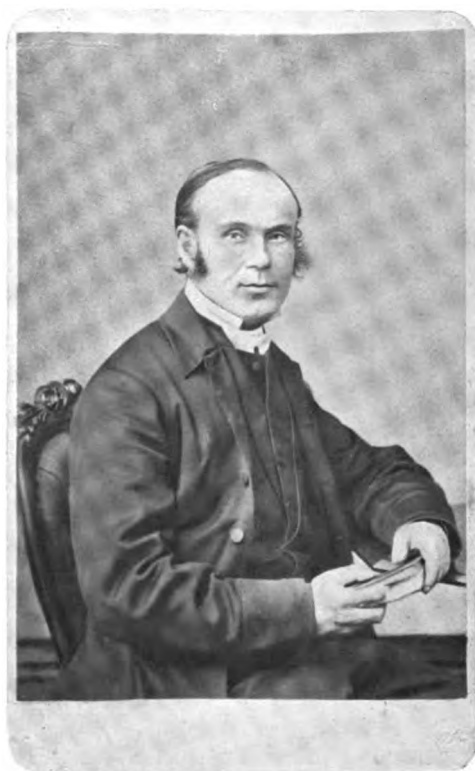
Sheet K, containing twelve Hymns, prefaced by the C.M.S. Prayer in Litany form. Price 1s. 6d. net per 100.

Sheet L, containing seven Hymns. Price 9d. net per 100.

Sheet M, containing seven Hymns. Price 9d. net per 100.

Sheet K is intended for popular use. The other two Sheets are intended to meet the demand for particular Hymns for special meetings. The old Sheets (A to H) will remain on sale until the present stock is exhausted, and will then be dropped. The Sheet of Hymns for Young People will remain as at present. Specimens of the new Sheets will be sent on receipt of a postcard.

All orders for books, magazines, and papers should be addressed to
THE LAY SECRETARY, C.M.S., Salisbury Square, London, E.C.



REV. J. W. KNOTT.

(See p. 696.)

THE
CHURCH MISSIONARY INTELLIGENCER.

THE ONENESS OF THE CHURCH OF GOD.

By Mrs. T. R. SEDDON.

FROM time to time when the distinctly missionary work of the Church is under discussion, we hear it asserted that our Prayer-book unfortunately leads the way in ignoring her missionary element, inasmuch as our Liturgy contains absolutely no mention of the heathen world and of those who are labouring in that important field. The idea probably arises in some measure from the fact that missionary work has hitherto been partial and in a certain sense spasmodic—very far from the spirit in which the command, "Go ye into all the world," was given—and in some measure also because it has been less the work of the Church than the enterprise of individual members of the Church.

It was not so in apostolic days. When the Church had begun the witness in Jerusalem and in Judea and in Samaria, and would begin the witness "unto the uttermost part of the earth," St. Paul and St. Barnabas went forth from Antioch, not as individuals, but as messengers of the Church. As each church was founded it assumed the position of an extension of the already existing Church, and the well-being of each such body was the well-being of the whole. If one member suffered, all suffered; if one rejoiced, the whole body likewise participated, and prayer and supplication for, and interest in the Church comprised the whole Church, whether in Jerusalem or in Rome, in Corinth or in Antioch.

If we apply this principle to our services we shall be able to judge whether or not our Prayer-book is neglectful of the Church in her missionary sphere, and whether the supposition that she is so is not due to bounds and limits which we have—unconsciously—set. Why, indeed, should we limit the bounds of the Church? What, may we reverently ask, is the outlook of our Maker and Father when we kneel before His Throne? Does He limit the thought of His Church to the handful—larger or smaller—that gathers in a particular "House of God," or is confined within a certain land? Is not the Lord Who "gave Himself for her" on Calvary ready to bless her, not in part, but in whole? What then need stay our intercessions?

Our great central service of the Holy Communion is indeed for those only who already are *one* with our Lord in the corporate Body of His Church, but it is a significant fact that in the Prayer of Consecration we proclaim to "Almighty God, our Heavenly Father," the fact of His "tender mercy" in the "death of His only Son Jesus Christ" and His "full, perfect, and sufficient sacrifice, oblation, and satisfaction," not, first

T t

of all, for that inner circle that bows before Him in adoring love, but "for the sins of the whole world," gathering up at that supreme moment of the commemoration of His utmost love all those heathen peoples and nations, be they in the depths of Australian and New Zealand bush, in the darkness of African forests, or in the miserable slums or among the ghastly luxury of those lost places of our great cities where God is "not known." Yes, it is significant. Not there, not then, in our hours of closest union, may we forget those "other sheep" whom our Good Shepherd "must" bring home to His flock, even as in His mercy He has already brought us.

With the Morning and Evening Service—Matins and Evensong—it is far otherwise, and we may perhaps be permitted to glance through the Morning Service with brief comment. It opens with a message from God Himself by means of a selection of eleven verses of Holy Scripture, one or more of which is pronounced by the clergyman and takes precedence of any word from man. Let us take three and see if there is a link to bind us to our brethren in the missionary field—to those who seek and labour, to those who are sought.

We begin with the familiar words, "*When the wicked man turneth away,*" &c. As it was when the Prophet Ezekiel wrote those words, so it is now. The "wicked man" is spread over the whole earth; to God, every such man is dear—"God so loved the world"; for each one Christ died; with each one the Holy Spirit strives. The view is not confined to ourselves; we are in a special way in God's presence; we take His thought of the world, and enlarge our outlook.

"*I will arise,*" &c. And what about those other sons in a "far country," some of whom have not so much as heard of a Father's Name and Love? We, at home in the Father's house, let us ask ourselves—are our far-off brothers and sisters the better or the worse off for our comfort and luxury?

"*If we say that we have no sin,*" &c. Where are those multitudinous brothers and sisters of ours who sin, and who hardly even know that they sin?

The *Exhortation* is naturally exclusively for the benefit of those who are present, as is also the *Confession* and the *Absolution*, and yet the very words of the Confession, "*like lost sheep,*" suggest again those "other sheep" of our Lord's. We may well ask if we can indeed "*truly repent and unfeignedly believe His holy Gospel*" unless our heart is set upon winning our brothers and sisters to share in our repentance and to believe in that holy Gospel, that at the last we—not without them—may "*come to His eternal joy.*"

Then comes the "*Lord's Prayer,*" the prayer of the family, of the members whose sin has been confessed and forgiven, and we notice some important clauses which bear direct missionary intent:—"Thy Kingdom come." "*Thy will be done in earth, as it is in heaven.*" "*Thine is the Kingdom, and the power, and the glory.*" The two first clauses are the most powerful intercession that man can use, inasmuch as they are given by the Redeemer of man as intercession by man and for man. The confidence of the concluding ascription of praise provides a distinct act of faith, through which we even now look forward to that prophecy which

waits so calmly for its fulfilment—"The knowledge of the Lord shall cover the earth as the waters cover the sea." "We see not yet all things put under Him, but we see Jesus . . . crowned with glory and honour" (Heb. ii. 8, 9), "from henceforth expecting till His enemies be made His footstool" (Heb. x. 13).

The *Versicles*, "*O Lord, open Thou our lips,*" &c., include all for whom we have said the Lord's Prayer, those who are distant from us in the "Body of Christ," as well as those who are near at hand, and we break forth in the *Gloria* into praise for the past and for the present and in anticipation of God's glorious future, for *as it was in the beginning, and is now, so it ever shall be, world without end.*" When the one or two members of Abraham's family and servants gathered beside his tent, when the Church in the wilderness worshipped at the door of the Tabernacle, when the congregations gathered for the yearly feasts at the Temple in Jerusalem, when that Church of God's chosen people, all unprepared notwithstanding prophecy and warning, rejected the Messiah and was "saved" through the small remnant of His chosen Apostles and disciples who recognized their Lord and their God and founded a "new departure" in the "upper room" in Jerusalem,—in every such *beginning* and continuance, faith recognizes the earnest of the advent of that great and glorious day when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ."

The *Venite*, the "invitatory psalm," which opens the Service of Praise—what thousands upon thousands of Jews and Christians have praised God in these words since it was first sung in the Temple service! The Jews still sing it in the service of the synagogue on a Friday evening as preparatory to their Sabbath. When will they, not by an individual here and there but as a nation, sing it together with us, and be able to join in that further revelation of their God by which we "Christianize" every sacred hymn and psalm of theirs—the *Gloria*? What is not our debt to them for these sacred, beloved psalms? How are we seeking to pay that debt? Look at the stretch, the breadth of the old hymn. "*Let us sing . . . for the Lord is a great God . . . in His hand are all the corners of the earth . . . hills . . . sea . . . dry land.*" The whole world is encompassed, and the Church of Christ in that world, toiling, fighting, working, praising; remembering us as we remember them, workers together for the Kingdom of our Lord. Nor do we close without a word of warning. We stand in thought in the desert of old, we are warned by the sin and disobedience and the heart-hardening of long-past days, for we are "men of like passions" with those of that far-away day, and this God is still "our God for ever and ever, and our Guide even unto death," ready still, all the world over, even into its narrowest "corner," to "bear" with His people, to deliver, to bless them. We are no longer alone, shut up into our own small congregation. We are back in the ages of the past; we are one with all those who have found, who have fought for God. We are forward too—one with those who have entered the Everlasting Rest. We are in the present—one with man the whole earth over, on hill or sea or land or in any one of earth's corners where dwells the offspring of our Maker, be they "His people and the sheep of His pasture"; be they

those "other sheep" who are "hardening" their hearts, or "provoking" or "tempting" Him.

The *Psalms* in a remarkable way appeal to us. Space and time are bridged, for here again we are united with God's people of old, we are warned, we are taught concerning the Heathen—not more Heathen than than now. At random we turn to one and another of the familiar words:—

Ps. ii. 8. "Desire of Me, and I shall give Thee the Heathen for Thine inheritance, and the utmost parts of the earth for Thy possession."

ix. 19. "Let the Heathen be judged in Thy sight."

xviii. 43, 44. "Thou shalt make Me the Head of the Heathen. A people whom I have not known shall serve Me."

xxii. 27. "All the ends of the earth shall remember themselves, and be turned unto the LORD: and all the kindreds of the nations shall worship before Him."

xxiv. 1. "The earth is the LORD's, and all that therein is."

xxxiii. 10, 13. "The LORD bringeth the counsel of the Heathen to nought . . . He looked down from heaven, and beheld all the children of men."

xxxv. 17. "O deliver my darling from the lions."

xliv. 2. "Thou hast driven out the Heathen with Thy hand, and planted them in."

lvii. 10. "I will sing unto Thee among the nations."

lxv. 8. "They also that dwell in the uttermost parts of the earth shall be afraid at Thy tokens."

lxviii. 18. "Thou art gone up on high . . . and received gifts for men: yea, even for Thine enemies, that the LORD God might dwell among them."

lxxii. 15. "Unto Him shall be given of the gold of Arabia."

lxxvi. 10, 12. "The fierceness of man shall turn to Thy praise . . . He is wonderful among the kings of the earth."

lxxxii. 1. "God is a Judge among gods."

xcviii. 3. "His righteousness hath He openly showed in the sight of the Heathen."

cii. 15. "The Heathen shall fear Thy Name, O Lord."

cxix. 136. "Mine eyes gush out with water, because men keep not Thy law."

cxix. 15. "As for the images of the Heathen, they are but silver and gold."

The *Lessons* from the Old and New Testaments bring to us the revelation of God, the Holy Trinity; of man and his destiny, and of his consequent responsibilities and obligations to God, to his fellow-man, and to himself. These are one and all intensified as the mystery of Christ's Body—His Church—becomes revealed: that Church which is "growing up into Him, which is the head, even Christ," and which is "framed and knit together by that which every joint supplieth," so that for the well-being of the whole a wonderful interdependence of each part is required, and they most nearly resemble and approach the Head who most entirely and most freely expend themselves for the Body.

The *Te Deum*—a hymn to enlarge both mind and heart, uplifting our feeble earthly praise, as it does, into union with Angels and Cherubim and Seraphim, with Apostles, Prophets, and Martyrs, and all the glorious company in the Unseen Life; with "the Holy Church throughout all the world," His "servants," His "saints," His "people," His "heritage"—not a creature forgotten, for "the Heathen are His heritage."

In the *Benedictus* we return once more in spirit to "as it was in the beginning"—to the promise of salvation given to David and to holy Prophets, and to the covenant made with our forefather Abraham,

through whom all nations are even now being blessed. Thence we turn to St. John the Baptist, the last of the Prophets, and rehearse his wondrous vocation: (1) called to *prepare* the way of the Lord; (2) to *give knowledge* of salvation to His people; (3) to *give light* to them that sit in darkness; (4) to *guide* men's feet into the way of peace. Is not every servant of God—living now in the full light of the Gospel and blessed with the presence of God the Holy Spirit within his very being—possessed of a similar vocation in this day of grace?

The *Creed*, the faith of "the Holy Catholic Church," the outspoken expression of the faith which can redeem the whole world, even as it has redeemed ourselves—if we ourselves are the better for that noble and blessed Creed, are those who are without it the better for our faith? Do we hide our gift within our heart, or do we by one means or another shed it forth for others to share?

We now reach the Service of Prayer, and we would submit that no member of the Church can pray truly aright without praying for the whole Church. The natural body is not in health when disease or sickness invade a part: how much less is the Body of Christ in health and vigour when distress and trouble are frequent, when a large proportion of the members are still in complete separation?

"*Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.*" We cry to the Father Who made the world, to the Saviour Who died for it, to the Blessed Spirit Who pours Himself forth for it, and shall that world that He "so loved" not find a place in our heart as we say the words, and follow them once again with His own supreme prayer?

"*O Lord, show Thy mercy upon us*"—upon ourselves, but also upon every other member of His Body and upon His "other sheep."

"*And grant us Thy salvation*"—more and ever more for ourselves, and in its first great outpouring for His "other sheep."

"*O Lord, save the King*"—the ruler and the responsible head over such vast territories.

"*And mercifully hear us when we call upon Thee,*" for we make supplication also for the dominions of the King of kings."

"*Endue Thy ministers with righteousness*"—those ministering in our own "God's House," but not less also that lonely minister far away in Herschel Island; those others cutting themselves off from their fellows to minister to lepers; those others saddened and baffled in heathen cities; those others, again, without a single white face beside them.

"*And make Thy chosen people joyful*"—everywhere, all the world over; of all races, of all colours.

"*O Lord, save Thy people*" throughout the whole world, from and in the many sins and sorrows and temptations that crowd around and upon and within them."

"*And bless Thine inheritance*"—the heritage of the Heathen who have turned and are turning to Him; that still greater heritage who have not even heard His Name, and who know not of His mercy.

"*Give peace in our time, O Lord*"—peace for our own people and

country, for God knows how dear they are to us; peace for all peoples and for all countries, for all are dear to God.

"Because there is none other that fighteth for us, but only Thou, O God." God can only "fight for" those who are working out His will upon earth; hence there is hardly a sadder sight than war, when one side, at least, must be in rebellion against Him.

"O God, make clean our hearts within us. And take not Thy Holy Spirit from us." Two petitions for ourselves and for the whole Church of God.

The *Collects for the Week, for Peace, and for Grace*. Of each and all of these it is true that, as members of the Body of Christ, we best pray for ourselves, we best secure the mind and will of God when we remember the whole of that Body.

So also with the *Prayers for the King and for the Royal Family*. The first gift for which we pray in each case is the gift of the Holy Spirit. The influence of our King does not only extend throughout the length and breadth of the world in the ruling of his own people, but the influence of his crown is world-wide, and is felt by every nation directly or indirectly. We pray that he "*may vanquish his enemies*." Oh, that first of all we would send the Gospel and thus reduce the need for the sword to a minimum. Oh, that we sent forth that Gospel with the same spirit of devotion, of enthusiasm, of self-denial, and of courage, as that which moves us when we send our troops to "*vanquish his enemies*"!

The *Prayer for the Clergy and People*. Here, indeed, is direct supplication for the whole Church of God, for every bishop, priest, and deacon, for every layman, woman, and child, wherever they be, that the Spirit of Grace in the continual dew of His blessing may be upon them, and that one and all may "*please Him*."

The *Prayer for all Sorts and Conditions of Men*. We here address our God as the "*Creator and Preserver*," in particular, "*of all mankind*," making our petition as widespread as possible, first for "*all sorts and conditions of men*" and for "*all nations*"; then, especially, for "*the Holy Catholic*"—i.e. universal—"Church," and particularly that "*all who profess and call themselves Christians may be led into the way of Truth*." Finally we commend to Him "*all those who are anyways afflicted or distressed in mind, body, or estate*," in any or in all of these divisions. Who, then, need be forgotten or neglected? Who need be left outside the embrace of those loving Arms outstretched on Calvary, when we may bring them there by our prayer? Is the miserable slave, travelling from the interior of Africa to the East Coast, forgotten? Or those poor wretches throughout the length and breadth of Heathendom, of whose sufferings we are told that the cruelties that are wrought in the dark corners of Christian lands are merciful compared with the cruelties which the Heathen suffer from one another? Or is the horrible cannibal overlooked? Or the poor sick and suffering, who have neither hospital to receive them, nor compassionate doctor, or nurse, or friend to care for them? Or the sorrowing mother, or widow, or child, who never expects to see the loved one again as they lay them in the dark, hopeless earth? Or the civilized Heathen who lives for this life only? Or our yet

nearer brothers, the Jew and the Moslem, who claim our God as their God, our Old Testament Scriptures as their Scriptures, and who reject Him in His revelation of Himself as Saviour and Holy Spirit? Or our own close brothers and sisters—members of the Body of Christ—in sickness, in sorrow, in distress? Is any one omitted, forgotten? They need not be.

The Thanksgiving. We pause one moment to note that chief and first we bless God for His “inestimable love in the redemption of the world.”

The Prayer of St. Chrysostom. He of the “golden mouth” knew well that speech cannot but fail us; however eloquent, however tender, however free, however full. A touch, a sign, a look expresses what words can never approach to utter. The mind is too deep and too far-reaching, the heart too intense, too infinite for words to express a tithe of what they conceive. Therefore was he led to give us this pregnant sentence:—“Fulfil now, O Lord, the *desires* and petitions of Thy servants as may be most expedient for them.”

NOTE.—The writer should, possibly, apologize for the view here put forward. It is not intended to urge that the compilers of our Prayer-book had the definite missionary work of the Church thus in mind, but that, like all great designs, “the less is contained in the greater,” and the earnest, devout spirit that thirsts to see “the kingdoms of this world become the kingdoms of our Lord and of His Christ” may find ample opportunity for directing its supplications with this intent.—H. L. S.

EDUCATIONAL MISSIONS.

“What you want to put into the life of a nation, put into its schools.”
Bishop Westcott.

AN educational missionary (if we may freely paraphrase his name) is one who is sent to draw out the true nature of the students among whom he works. Herein lies the two-fold cause of his hopefulness: one who is sent may rely on being supported by the power of the sender, and in this case the Sender is Divine: one whose ideal is to educate has not to trust to the occurrence of chances and the accidental production of freaks, but so to act that the most truly *natural* thing in the world may take place, that is, that young souls may grow to their full height, and be what they were meant to be.

What has to be said may be conveniently grouped round the three departments of the work, the athletic, the intellectual, and the spiritual, corresponding roughly to St. Paul's great division of human nature into body, soul, and spirit. But while this division is convenient theoretically, let it be understood that practically the three fields are not isolated, but act and react upon each other. As a modern writer puts it, “Man is not built in watertight compartments.”

I. Athletics.—The importance of athletics as a part of education is axiomatic; but their special value in missionary work in India needs emphasis. It was not left to us to introduce physical training to the Hindus: many of them practise athletic exercises, chiefly with very heavy Indian clubs, all their lives; but in introducing the two great English games, cricket and football, we have brought an entirely new educational element to bear on student life. Mere physical culture is

selfish : our two great games are *social*, that is, they teach the individual to subserve his own interests to those of the larger body to which he belongs. The importance of this it seems difficult to over-estimate. A few facts will serve to illustrate the point and to show the gradual work on character that is taking place in the playing-fields of our Indian schools.

Games teach self-restraint. I was struck by the comment of an English officer, whom I took to see one of our matches: "I'm glad to see your boys can play a *silent* game."

They teach that love of fair play, strict justice, and courteous consideration for the other side, which with our English love of understatement we call "sportsmanlike." It was a gratification to be told by the captain of an excellent English cricket team that they were only too glad to play us, because our boys played such a gentlemanly game, though they made it a rule generally not to play native teams.

They, more than any other human agency, make it possible for boys to carry out the grand ideal of the greatest follower of Jesus Christ: "Whatsoever things are pure, whatsoever things are lovely, think on those things." One of the greatest dangers in an Indian school is the tendency to doubtful dreaming, and we find that things are never happier in boarding-house and college than when there are three matches a week to occupy spare thought and leisure time.

And, lastly, games teach that power of self-reliance, of quick decision, of resolute governing, which must be inculcated if that ideal which all profess to desire is to be realized, namely, that little by little the Indian Church should be left to govern and control itself. The important part played by athletics in this respect may be illustrated by two facts told to me by the Vice-Principal of the Mohammedan Anglo-Oriental College at Aligarh. In the last great famine, in answer to a request from Government, they sent down five of their leading cricketers to serve in remote districts in the responsible and difficult work of famine relief—work, too, full of temptations where the worker is corruptible. Very soon a further request was sent to the college for a few more of the same sort. He also told me how the student captain of the cricket team kept the best bowler out of the most important match of the season, because he had been slack in attending practices, a course requiring no little nerve and firmness; but he held his ground, and they won the match in spite of the weakened team.

II. *Intellectual Training*.—The educational missionary would be much to be pitied, if such an one could be conceived to exist, who regarded the three or four hours spent daily in teaching secular subjects as so much drudgery and waste time. But it may be worth while to attempt to answer three objections, often directly put forward, more often, perhaps, unconsciously influencing opinion: the first comes from a small and ever-decreasing section of friends of Missions, the other two from the general critic.

We are sometimes asked if we can reconcile with our missionary ideals the spending the best part of our time and strength on Political Economy, English Literature, and Mathematics. Two things make such expenditure abundantly worth while. The intimacy of an Indian class-room is very close. On first entering college work

the question cannot but occur to the mind whether all this expensive machinery is necessary, whether it would not be possible for men doing no so-called secular work and devoting all their time to spiritual things to get as great a hold on the undergraduates. I took this question to one of the oldest and one of the ablest educationalists in India, a man of forty years' experience and perfect sympathy with our work, and without a moment's hesitation he said that nothing could quite take the place of the trust and affection gained in those many hours of close intercourse and steady labour in the class-room. Further, one fact ascertained is worth a great deal of *a priori* reasoning, and I can only give my own experience, which is this: that quite as many opportunities of setting forth Christ have come over Shakespeare, Tennyson, and Carlyle as in the fewer hours devoted to direct Bible study.

But ridicule is sometimes cast on our whole system of university education in India. Readers of the late G. W. Steevens's brilliant little book will recall the kind of criticism: the gist of it is that we are educating too many, and are educating them the wrong way. Are we, then, giving a literary training to many who are unable to fully profit by it? Is there any truth in the well-worn sneer that Indian students care nothing for literature, but only for marks? I can only say that times without number I have seen their faces glow at a noble thought nobly expressed, and believe that the percentage of those who really care is as high as in any English class. And even if we are educating some who are not quite up to it, is not that better than the other way? Carlyle's words are worth remembering: "That there should one man die ignorant who has the capacity for knowledge, this I call a tragedy, though it should happen more than twenty times a minute, as by some computations it doth." But are we teaching them the wrong things in the wrong way? The Indian student's memory is prodigious, and he thinks nothing of learning hundreds of pages by heart; but year by year our examination questions are improving, and it is becoming more and more difficult for a boy to get through without learning in some measure to think for himself. Further, Indian colleges are recognizing increasingly that the same kind of education is not fitted to draw out the best in each and every student: there are many who gain little from a purely literary course, and for such suitable provision is more and more being made. The Rev. J. P. Haythornthwaite, Principal of St. John's College, Agra, has just started a most interesting experiment, which has proved so far a triumphant success: a business department has been added to the college, where the students can learn shorthand, typewriting, and other things needed in commercial life.

One other criticism is sometimes levelled at educational work in India—the charge that we are turning out year by year numbers of disloyal subjects, who become agitators and staff the seditious prints which sometimes make their appearance. Observation on the spot impresses the answer to this objection on the mind; it is this: such disloyalty never takes its rise in those institutions in which close personal touch between teacher and pupil is cultivated. In St. John's we encourage freedom of speech in the Debating Society, but my memory furnishes nothing more disloyal than a speech in which a student expressed the truculent hope that the Boers would overcome the British. But why?

Not because the British rule was distasteful, but because (as the speaker put it) India's sons had been thought unworthy to fight for the Empire.

But when all has been said, Missionary Colleges must stand or fall according to the degree to which they prove missionary agencies.

III. *The spiritual side of the work* is the most important of all. No reader of the *Intelligencer* can share the ignorance of an English clergyman who told me that he understood attendance at the daily Bible lesson to be optional at Missionary Colleges, and it is not necessary to say anything of this highly important and well-known feature of our work. But a few years' experience convinces the observer that it is in the study rather than the class-room, in the closeness of personal intercourse rather than in the set address, that the most useful direct evangelization is done. And it is here that reinforcements are so urgently needed. I venture to say without any hesitation that the evangelistic character of educational work depends on the colleges being more efficiently manned than they are at present. Most of us have to give five lectures a day, and many have in addition some exacting piece of administration, such as the principalship of a college or the charge of a large boarding-house. It is simply impossible under such circumstances to find time for those personal talks about all things in earth and heaven for which the Indian student is always ready. If a man would come to us and win the respect and trust of the boys by two or three lectures a day, he could fill every spare hour of his time with the most direct evangelistic work.

There is another reason why the present is the time to make a move in this direction. The recent Educational Commission appointed by Lord Curzon in their most interesting report laid especial stress on the extreme importance of personal influence and personal contact between teacher and taught: they recommend the gradual adoption of a rule which shall make residence in a hostel under college management a condition of admittance into any institution for all students who are away from home. No one who has seen anything of work in India can doubt the exceeding wisdom of this prospective rule. Mr. Haythornthwaite has a large scheme in hand whereby we shall be able to have a hundred non-Christian students lodged in one hostel under the direct supervision of one of the staff. The opportunities of such work would be grand, but if the colleges were no better manned it would be impossible to carry it out effectively. With three men on the staff the College can be kept going, though with such a scheme in prospect, four would be a more efficient staff. But with the exigencies of furlough there have only been two men at St. John's for the last two and a half years, and it is this personal side of the work that has suffered.

Are there no graduates or undergraduates well on in their course who are looking round to see where best they may do their life's work? Here is a work of unrivalled attractiveness: it combines the position of spiritual pastor and intellectual guide as no other work can do; it will give scope for every gift such an one may possess. Scholar, athlete, evangelist, there is grand employment for each one here, work that will satisfy every aspiration of the most exacting human heart.

H. B. DURRANT.

CHRISTIAN SERVICE.

Quiet Day Address at Conference of Missionaries in Colombo, July, 1903.

By the Rev. J. ILSLEY.

"Lo, I am come to do Thy will, O God."—*Heb. x. 7 (R.V.)*.

THE subject for our meditation this week is Christian service—the service which the redeemed and consecrated life renders to its Divine Lord. Next to the thought of redemption itself, this thought of service occupies the largest place in every heart and life touched by the love of God. It follows in natural sequence that first dealing of the soul with God which influences the life and transforms the character. When the Lord reveals Himself to one who, perhaps, has long withstood His love, when the great light shines about the sinner's path and he is brought face to face with the evil of his doings, when true repentance has met with the Lord's full, free forgiveness—the first thought that is suggested to the renewed mind is that of gratitude, and gratitude which finds expression in service. Think of the experience of Isaiah as detailed in the sixth chapter of his prophecy. Three distinct phases of preparation for God's service are mentioned. He is prepared, first of all, by a revelation of God's glory: "I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple." Then follows a revelation of his own weakness: "Woe is me! for I am undone; . . . for mine eyes have seen the King, the Lord of Hosts." And last of all comes the cleansing: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then follows the offer of service: "And I heard the voice of the Lord saying, Whom shall I send, and who will go for Us? Then I said, Here am I; send me."

The experience of Saul of Tarsus was much the same. When Christ appeared to him in the way, and spoke to him out of the radiance of that awful light which surrounded him, when He made known to Saul His presence in the words, "I am Jesus Whom thou persecutest," the trembling and astonished sinner cried out, "Lord, what wilt Thou have me to do?" And generally we may say that the first instinct of the new life is in the direction of serving God. We have all experienced this in the days of our first love. Our presence here in Ceylon is but another development of that instinct of sacrifice which is the normal condition of a heart in which Christ has the first place. So the thought of service—that service which all of us have so much at heart—may not be unwelcome as a focus for our meditations, and the lessons which we gather by the way may not be unprofitable, though of necessity they can only be a presenting of the thoughts that must have occurred over and over again to all of us—an echo, more or less, of our own aspirations at their best.

And in seeking for an ideal in this life of service, we naturally, instinctively turn to the Lord Himself. The first idea of serving God that occurred to us came from Him alone. The ideal of service must be His inspiration, too. And such, indeed, His human life and ministry afford. In that all-perfect life we have alike the inspiration and the ideal of all true service. Only one aspect of Christ's ministry can be touched upon this morning, and that but briefly. That phase of service is the ideal set before us in the words of the Psalmist, quoted by the writer of the Epistle to the Hebrews: "I come to do Thy will, O God." Not only were these words applicable to Christ, they were prophetic of that life of whole-hearted, self-

forgetting service, to which we owe so much. Taking them, then, as fulfilled in our Blessed Lord's life, let us see what they involved in His case.

I. The first thing that strikes one in the story of the Gospels is, perhaps, *the whole-hearted sympathy of our Blessed Lord with the will and purpose of God*. The will of God was the law of our Lord's daily life. "My meat is to do the will of Him that sent Me." "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." And then later on, in the final conflict with the Evil One, though His human nature shrank from the awful suffering that lay before Him, He could say, "Not My will, but Thine be done." A great motive was ever dominant in Christ's life, and that was His desire to do God's will. All else was subordinated to this; and in that blessed life the will of God was the ruling power. And it became so naturally through Christ's sympathy with the purpose of God. One can understand devotion deliberately choosing to carry out the will of another, though there may not be that perfect sympathy which only comes from absolute identity of character and motive. Herein lies the difference between love and duty. Duty claims a man's devotion, but love alone adds the strength of sympathy which makes devotion a delight. And thus, indeed, it was in the all-perfect life of Christ. There was devotion to duty running through each day's labour. And yet it was more than duty. There was a strange, mysterious power, which was the life of devotion and the inspiration of service. That mystery was His union in sympathy with the Father—that absolute oneness with God which made it not only possible, but also natural, for God's perfect will to be the law of His daily life. Here, then, was the first step in Christ's accomplishing the will of God—He was so fully in sympathy with it that it coloured all that He did. It was the thought dominating every other thought. It became to Christ the mainspring of activity and service. And what a blessed motive it was! Doing the will of God! Fulfilling the purpose of the Father!

And here we may learn that the first step to really doing God's will—the first phase of the life of true service—is this being in sympathy with the will of God, and being in sympathy with it in such a way, to such an extent, that every other thought is forgotten, every lesser motive lost sight of, in the great inspiration—the accomplishing of God's purpose. No lesser motive will suffice to keep us true to the holy trust that has been committed to us. As we go forth to meet the anxieties and deal with the duties which each day brings to us, we must take this life-motto of our gracious Lord as our own, and with each opening day consecrate ourselves afresh to His glorious service with these words: "I am come to do Thy will, O God." There was a natural sympathy between Christ and the Father in respect of the work of redemption, because He was one with the Father. There could not possibly have been any divergence of thought or feeling, of will or motive, between Christ and the Father. The will of God was wholly and absolutely the law of Christ's human life, and that because of His union with the Father. In our own case the inference is clear. If we are in any way to follow Christ in His path of service, there must be—in all reverence we say it—a real sympathy with the will of God. That will must be to us what it was to our gracious Lord Himself—the law of our daily life. We must be so united to Him in a fellowship of sympathy that the slightest indication of God's purpose will meet with a joyful response.

An illustration may help to give point to the thought before us. We all know that in the working of electrical machinery two things are of the very first importance, without which the mechanism is soon rendered useless. First, there must be absolute cleanliness in the machine itself; and, secondly, there must not be anything to cut off the power. Here, in a parable, we

may read the conditions of Christian service. If the will of God is to influence heart and life—if there is to be that blessed sympathy between the mind of God and ourselves, which we have seen is so essential to true service,—then these hearts and lives of ours must be purified for the Master, and by daily communion with Him we must so be partakers of His Spirit that every indication of the Father's will shall meet with an immediate and conscious response. This, then, is the first thing that we have reason to lay well to heart if we would serve God aright—the need of whole-hearted sympathy with His will.

II. Another point in connexion with true service is that *the interests of the master are those of the servant*. Not only is there the perfect sympathy, the instinct of which is to bring all things in subordination to the master's will; there is also a conscious identity of interest, a feeling that there is no divergence of views or purpose between the master and the servant. It was so in our Lord's experience. He came to lay the claims of God before men—to plead the cause of God. And in this matter there was ever present to the mind of Christ that He was God's Representative, the Interpreter of God, His Witness against evil. There was no compromise in Christ's ministry for the sake of popularity. The life-work of Christ was a realization of the truest instincts of service. His will was in unison with God's will. His great motive was devotion to God's interests.

Here is another ideal of service well worthy of earnest thought and prayer. We cannot think too much nor too frequently of this phase of the holy service we are engaged in. We are God's servants, God's witnesses. And He expects us to be whole-heartedly true to Him in our dealings with men. Our gracious Lord has committed this solemn trust to us, and He rightly expects us to have no divergent interests at heart in the service of the Gospel. God's interests must be ours. There is no middle course. The message of God, the claims of God, the warnings of God, must be so faithfully and lovingly delivered that our ministry shall be approved by our great Heavenly Master. It does not follow that a service which is approved by God will be acceptable to men. But this much we may be quite sure of: whole-hearted faithfulness to God commands the respect of men who may be out of sympathy with the claims of the Gospel. In any case, our course is clear and our duty manifest. The vows of God are upon us. We are not our own. We have been saved for service. And the will of our Heavenly Father in respect of all of us is that we should cleave to Him with full purpose of heart, that we should know nothing among men but loyalty to the claims of God, and that in this matter of service our great ambition should be to be faithful to Him Who has ordained us to this solemn trust.

III. Yet again, *the doing of God's will became our Blessed Lord's life-work*. As the thought of pleasing God was the first instinct of Christ's life, so the thought of service was dominant in Christ's mind. The doing of God's will was an enthusiasm with Christ. To this end He came into the world. And how gloriously He fulfilled His life-object the story of the Gospel tells us. "He went about doing good," as St. Peter says,—doing good because always doing the will of the Father. From the time that He gave utterance to that remarkable expression, "Wist ye not that I must be in the things of My Father?" up to the final consummation of the Saviour's ministry, there was ever present to Him, and to those associated with Him, the thought that His whole life-work was the carrying out and fulfilling of the will of God. And nothing was allowed to overshadow this, even for a moment. When the crowd, stirred to enthusiasm by witnessing the miracle of the feeding of the five thousand, would have taken Him by force

to make Him King, He quietly withdrew from them. His hour had not come. And when the kind-heartedness of Peter went so far as to attempt to dissuade his Master from the path of suffering, the rebuke of our Lord showed how very like blasphemy the suggestion of Peter was: "Get thee behind Me, Satan." Yes, Christ's whole life, with every power of thought and every capacity for enthusiastic service, was spent with this one object—doing the will of God.

And our Lord's whole-hearted devotion is left to His followers as their most precious inheritance. We can well understand the enthusiasm of the Apostles who had been brought in contact with that blessed life of selflessness. How could they fail to catch the contagion of earnestness which interpenetrated every act of the Saviour's life? And we who follow Him now have His gracious example still as an inspiration. We, like Him, "must be in the things of our Father." It is so easy for lower motives to influence us. Who is not conscious of them? And yet there may be a sincerity which leaves no room for other motives in serving God than that of just doing His will. Contact with Christ Himself will impart it. His Spirit dwelling within us will alone mould our will and motives, so that they shall become a reflex of Christ's own character. And the deeper we drink of Christ's Spirit, the nearer we approximate to Him in character, the purer will be our devotion, the more whole-hearted our enthusiasm, in this best of all service—this doing of the will of God.

IV. Another phase in Christ's life of service was *His self-sacrifice*. No sacrifice of time or strength was thought too much in accomplishing His life-object. He came to do God's will, and if that was accomplished, His sacrifice in the path of duty would be little thought of. After the great humiliation His stooping to take human nature with its limitations and weaknesses, the spending of life and strength in God's service was natural enough. And yet the heroic self-sacrifice of that noble life will be a marvel for all time.

We can never hope even to approximate to that splendid manifestation of unselfish service. But that is the ideal which Christ has left for us. In this, as in all else, we are called "to follow the blessed steps of His most holy life." And though the ideal can never be wholly realized in our poor experience, though that glorious example will only be imperfectly copied after life's best and truest service, yet we shall serve our Master best by keeping our eyes fixed on the grand ideal set before us, rather than in mourning over our poor attempts to rise to it. The best inspiration for service is the Lord's own life-work. While that is before us, and while the Spirit that ruled Christ's life dwells within us, we shall unconsciously imitate Christ's self-sacrifice in our honestly endeavouring to do the will of God. Self will be forgotten as the Christ-Spirit lives and dwells in us. And only in this way indeed can the will of God be done. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." This is the goal to which the Spirit of Christ leads us in the enthusiasm of service. And this blessed self-abandonment is not the least factor in our doing the will of God.

V. Once more, *Christ never rested until that great life-work of His was accomplished*. There was no change of place because His work was not congenial. "Patient continuance in well-doing" exactly describes His earthly ministry, and patient continuance in the place and among the people for whom His life was spent. What that daily life of Christ was we shall never know till its story is retold in the Better Land. The Gospels are but fragments of information, yet, here and there, glimpses of what must have been the normal condition of Christ's

life during His three years' ministry meet us in the story of the Evangelists. His miracles of healing, His teaching by the wayside or on the sea-shore, His ready response to the cry of need, His never-failing sympathy in the hour of sorrow,—all this and more filled His days with love's labour. Then at night there was the frequent spending of hours alone in the Presence of God, gathering strength for the work of a fresh day. And thus each day added its little to the great work He had come to do. "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." "While it is day"—"the night cometh." These two thoughts were ever before Christ's mind in connexion with His life-work. "While it was day" we know how He spent Himself in the service of the Gospel. And when "the night" did come, we also remember how He could say, "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do." Not till the work was finished was it laid aside; not till the life-object was gloriously accomplished did He rest.

And thus He has left a precious example and inspiration for His followers for all time. "I must work the works of Him that sent Me while it is day: the night cometh, when no man can work." This must be the thought before us as we very feebly attempt to follow that blessed life of whole-hearted self-sacrifice in doing the will of God. "I am come to do Thy will, O God." Let this be our confession every day as we put ourselves into God's Hands for guidance and keeping. Let this be the one motive giving tone and colour to these poor lives of ours. Let the thought of the shortness of life and the greatness of the work spur us on to loving self-sacrifice in the furtherance of the Gospel.

Some of us have been honoured in spending several years in the service of Christ. And some are just beginning their life-work. But for all of us the time of service is short—a few brief years at most. And then "the night, when no man can work." We would all like that sunset to close a life well spent. We would all wish so to live that we should be missed, even though others take our place. It may be so. Let us do God's will fearlessly, faithfully, "while it is called day," and then when "the night cometh" for us, and we have to render our account to Him for Whom we have feebly attempted to witness and labour, we shall do so thankfully, though not without deep regret that we have not done more. And the work we shall have left will still retain some traces of our poor influence. The after-glow of a holy life will leave on the minds of those we have sought to help the reality of goodness and the blessedness of doing the will of God.

PREREQUISITES TO THE STUDY OF MISSIONARY WORK.

AN ADDRESS TO GLEANERS.

By the Rev. J. D. DATHAN,

Chaplain of H.M.S. "Goliath."

TRAVELLING about the mission-field and talking to missionaries of the progress of their work and the condition of the Church, listening to the objections which are brought against the work by those opposed to it, has brought home to me the fact that very few really possess the knowledge which would enable them to pass a just and true opinion on the real state or success of missionary work. And this lack of

knowledge is by no means confined to the opponents of mission work; many who are its keen supporters are lacking in this knowledge, and from want of it are liable to be unduly elated or depressed according to the nature of stories that they hear. The obtaining of this knowledge is an easy matter and only demands a little study on our part, and when once we possess it our power of forming a right judgment of the work and of meeting objections to it will be enormously increased.

The sources of this necessary knowledge are three, all lying close to hand and open to all. They are: I. our Bible; II. Church History; III. personal experience of spiritual work.

I. The Bible. No doubt as members of the C.M.S. we know a good deal of what the Bible has to say on the subject of missionary work. We can quote commands to carry it on and promises to encourage us in it. But there is another subject on which we are not so well informed, and that is this: "What was the actual state of the Christian Church in the early ages?" As a rule we rate this too high. Misled by the success which attended the early work, we close our eyes to, or forget, the evil which marred it, and invest the early Church with an ideal excellence which it did not possess. The Acts record the foundation of the Churches, the Epistles give an account of their condition within varying periods after their foundation, and without in any way darkening the picture, it is not too much to say that every evil which in these days is troubling mission work is to be found in these letters as present in the early Churches. Doctrinal and moral corruption, failure of workers, failure of Christians to live up to the Christian standard are there, just as they are in the Churches of Africa, India, China, or Japan to-day. We will take a few examples.

The Epistles to the Galatians and the Colossians show us doctrinal errors from different sides invading those Churches. The Pastoral Epistles in the cases of Hymenæus and Philetus show us errors on a particular point of Christian doctrine being propagated. St. John's General Epistle, with its warning to those who deny "that Jesus Christ is come in the flesh," bears the same witness.

To moral corruption in the early Church the witness is frequent. The Epistles to the Corinthians bear witness to a state of things in that Church which shocks and confounds us. St. Peter, St. Jude, and St. James bear witness in the strongest possible terms to the evil which had crept into the Church. The seven Epistles to the Churches in the early chapters of the Revelation bear the same witness; they give us a picture of the Church as a Divine foundation sadly marred by human infirmity.

Failure of Christian workers in various ways is not unknown in the history of the early Church as contained in the Bible. St. Paul was the greatest of missionaries, but even he, with all his gifts and fervour, had very little success at Athens. Demas was a companion of his, and stood by him for some time, but at last he failed and "having loved this present world, departed to Thessalonica." John Mark started with Paul and Barnabas, but turned back from Asia Minor. Archippus had been a faithful minister, but now needs the admonition, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

Quarrels and dissensions were not unknown. Paul and Barnabas were great friends, and Barnabas had been Paul's sponsor to the Church at a time when many were suspicious of him, yet over John Mark these two quarrelled so bitterly that they had to separate and work in different fields. Euodias and Syntyche need to be besought "to be of one mind in the Lord." The Corinthian Church was divided into various factions which were by no means peaceably inclined towards each other; and Paul, during

his imprisonment at Rome, finds the Church by no means a united body, and has to endure the conduct of some who "preach Christ of envy and strife."

Christian life then, as now, was not up to the Christian standard, and in many cases even where there was no gross failure Christians needed to be reminded of their duties. The injunctions, "Walk worthy of the vocation wherewith ye are called," and "Walk as children of light," point to the fact that they were failing to do so, and the duties pressed on various classes in the Church are thus pressed on them because there was failure in these respects.

Looking at these facts as revealed to us in the pages of Scripture, we see that there is no evil that at present exists in the Churches of the mission-field but has its counterpart in the early Church. The condition of the Churches now is not worse than it was in the first age; probably in respect of doctrine the Churches which have resulted from modern Missions are purer than those of Apostolic times. But as the early Church, in spite of these, grew, and in God's providence overthrew mighty systems of idolatry, so we are sure the Church of to-day will grow and prevail.

Another point on which our reading of the Bible may mislead us is the number of the early Christians. In the Acts, and still more in the Epistles, the Church occupies the greater part of the horizon, and we are so intent on that that the great masses of the Heathen around are apt to escape our notice. Probably in all Greece at the time of the death of St. Paul the Christians numbered but very few thousands. If it were possible to get any accurate knowledge of the real numbers and compare them with those of the present Mission Churches, it would be found that the increase now is probably quite as rapid as in the early ages.

II. The second source of the knowledge that is necessary for forming a true judgment of the facts presented to us by present-day missionary work is the history of former missionary work. The story of the conversion of England may easily be procured and read by every one. A careful study of this—noting its alternations of success and failure with the causes that led to them, the persistence of heathen habits and ways of thinking in the newly converted, the length of time that it took to convert so small and sparsely populated a country as England, the means employed and the difficulties overcome—will give us means to judge fairly the accounts that we have of modern Missions. They will teach us that few, if any, of the problems that have to be faced now are new, that difficulties and dangers of modern Missions have been felt and overcome in the past, and they will forbid us ever to despair because things seem going badly or moving slowly. The histories of modern Missions are but new editions, revised and brought up to date, of the accounts of work for God done in heathen lands centuries ago.

III. The third, and I would almost say the most necessary, source of knowledge for judging aright missionary work is personal experience in spiritual work. Without this, accounts of success or failure will be almost unintelligible to us. One of the most astounding things in connexion with missionary work is the readiness and confidence with which men and women who have had no experience of spiritual work, and very often no spiritual experience of their own, will give their opinions on the work of missionaries. In any other matter such presumption would be called by hard names—in missionary work it is accepted as right and proper. Most Gleaners are workers in some branch or other of the Church's work, and they ought, from the experience gained in this way, to be winning knowledge which should enable them to judge rightly what they learn of missionary work. But probably very many have never thought of the experience gained in work at home,

helping them in this particular way. It has seemed to them that missionary work, somehow, is different from their own and must be judged in a different fashion. There is just enough truth in this idea to make it dangerous. The accidents of missionary work are different, but the essence is the same—striving to present Christ to men, and to build them up in the fear and love of His Holy Name. Our experiences in this work at home—its unexpected successes and disappointing failures—are all sources from which we may gain knowledge that will enable us to rightly judge and understand the missionary accounts of like incidents.

These three sources, then, point out directions in which we ought to glean, and unless we do so glean much of our other gleaning will be useless. To glean facts is not enough, we want to understand the true significance of the facts when we have gleaned them, and this can best be done by the knowledge that can be gleaned from the three sources indicated above.

AN APPEAL TO HONORARY DISTRICT SECRETARIES.

THE names of some five hundred Hon. District Secretaries appear in the C.M.S. Report. Here, it will be said, is a body of men capable of pushing the cause of the C.M.S. into every hole and corner of England, and of making the cry, "Evangelize the world in this generation," to become an inspiring motto in the remotest districts of the country. And can they not? Are there not possibilities open before them which, if grasped, will enable the missionary cause to possess the land?

From time to time a good deal has been put forth from Salisbury Square on the position and duties of Hon. District Secretaries, and without attempting to deal with the subject as a whole, we may select and enlarge upon a few points which appear to us to be sometimes left out of sight in the discharge of these duties. And we write, not with any intention of urging what could be said to apply in every case, but with a view of suggesting what might in many cases form a *basis for self-examination* in regard to the more effective discharge of these important duties.

I. The Hon. District Secretary should grasp the meaning of his position. He is distinctly an *official*, and an official of the C.M.S. He is the only man in his deanery who is appointed by or directly from the Committee in Salisbury Square. There are other missionary secretaries and office-bearers in his deanery, as the secretaries in various parishes, or the secretaries of the different C.M.S. Unions, but these are appointed locally, usually by local committees; but the Hon. District Secretary alone in the deanery is appointed from Salisbury Square, and, so far forth, may act with a certain influence and authority as representing the Parent Committee.

He has accepted the position of an official of the *Church Missionary Society*. As such, for the C.M.S. he is peculiarly responsible. He may have, will have, and ought to have, sympathy with many other forms of Christ's work as embodied in other organizations, and he may too, perhaps, be an official of some of these organizations; but he ought not to identify himself with any organization whose main principles or methods of working are out of harmony with those of the C.M.S. Similarly, with whatever other organizations he may ally himself, he will not allow his work for them to swamp his work for the C.M.S. He will view the missionary cause as the "*primary work of the Church*," and therefore in all his extra-parochial efforts, correspondence, meetings, plans, he will make the cause of the C.M.S. his own primary work.

The Hon. District Secretary will remember, too, that he is the secretary for a particular *deanery* or *district*. He is not merely a parochial secretary or a secretary for a C.M.S. Union. His purview and sphere of action will therefore embrace his *district*. An Hon. District Secretary who confines his thoughts and plans to his own parish, though he may bear the name, in reality acts contrary to the intention of his title. Perhaps here is a great weakness in the body of the Hon. District Secretaries. A warm C.M.S. friend sometimes assumes that because he is a very active supporter of the C.M.S. in his own parish, or because he has the premier church in a town or neighbourhood, that therefore he ought to be appointed as Hon. District Secretary, and to have the title, and having it to retain it. But the title involves responsibilities, and the first of these responsibilities is that he is a *district* or *deanery* secretary: if, therefore, he cannot from any cause extend his influence into his district, he ought, it would appear, to consult the C.M. Committee as to his retention of the title. Without the title he can equally well work in his own parish, and equally remain a warm friend of the C.M.S.

II. The importance of the office of Hon. District Secretary, however, is not due chiefly to the fact that the appointment is from Salisbury Square, but from the specific work attached to it. That work is, in the main, the *promotion of the interests of the missionary cause as represented by the C.M.S., and in as many of its varieties as possible, throughout his district.*

May we specify some of these lines of oversight? He will endeavour to attain a full knowledge of the missionary position of his deanery, and to keep himself up-to-date concerning it. An easy method for this purpose is to cut out the financial columns concerning his deanery from the C.M.S. Annual Reports and to paste those of successive years side by side. He will then see at a glance the increase or decrease of the various parochial returns, the methods of work in use, and the names of the chief subscribers and box-holders. An examination of the S.P.G. reports, and of those of a few other leading societies, might well be added. The Association Secretary can supply him, if desired, with an analysis of the C.M.S. financial returns, classified under the heads of sermons, meetings, subscriptions, boxes, juvenile work, benefactions, and sales. From the money point of view, the weak and strong points of the deanery will thus be immediately apparent.

A personal knowledge of every C.M.S. incumbent and curate in his deanery is essential. Where the deanery is not too large, a personal knowledge of all the S.P.G. clergy might with advantage be added, as well as of all other clergy, whether missionary supporters or not, who might be influenced in any way for the missionary cause. New-comers in particular should be looked up as soon as possible with a view to winning them or influencing them for the C.M.S. Probably the majority of Hon. District Secretaries are content with the general knowledge they have of the clergy of their deanery, and with meeting them at the Rural Deanery Conference or Chapter; and in very many cases the opportunities of "button-holing" presented at these gatherings may be considered sufficient. We would plead, however, for something more than this. With the help of a bicycle, moderate distances, such as those presented by a deanery, are easily covered. And possibly in a town, or even in the country, less than half a dozen summer afternoons in the year would suffice for missionary calls and would give larger opportunities than a chance meeting for friendly talks and possible missionary developments.

Might not the Hon. District Secretary seek to gain also a personal acquaintance with at least the *more prominent C.M.S. lay friends* in his district, and the chief C.M.S. workers? or is this too much to expect, and would it involve too great a tax upon his time? In a deanery embracing

a town or a large section of one, or in a populous country deanery, so wide a knowledge might not be feasible. But such knowledge would for all C.M.S. purposes be eminently useful. In many neighbourhoods, so few, alas! are the C.M.S. friends, that one almost shrinks from making a list of them; but such lists, if made and kept up to date by the Hon. District Secretaries, would form a ready basis of names for invitation to C.M.S. conferences, to central meetings, and other special gatherings. Is it, indeed, too much to expect that by degrees the missionary bearing of every prominent family in his district might become known to the Hon. District Secretary? Is it not possible that in some cases he might win an entrance for the missionary cause where even the Incumbent shrinks from attempting it? If the possession of such knowledge and the attempt at such efforts as are here indicated, involving much tact, do not belong to the work of an Hon. District Secretary, to whom do they belong? The Association Secretary can never possess, or at least can only possess after several years of work in his district, this minute knowledge. And no advice can be more valuable to the Association Secretary and to Salisbury Square than the advice concerning his own district proceeding from an energetic and tactful Hon. District Secretary.

In recent years the *sectional or departmental working of the C.M.S.* has been assuming continually greater prominence. A district, as a rule, affords a field sufficiently large for the introduction of this departmental working. It is of the first importance to watch over the general annual sermons and meetings for the C.M.S., and to contribute towards them whatever help he can. It is scarcely of less importance to watch for, to suggest the possibility, and perhaps to find ways for the working of special missionary departments. Will not the Society's Women's Department welcome the suggestions and the warm co-operation of the Hon. District Secretary in the promotion of some of the many kinds of women's meetings? Will not the Medical Missions Auxiliary look with eager eyes to obtain an extra sermon, a special meeting, or to hear of a new zealous worker who would in the deanery undertake to plead the cause of Medical Missions? Will not the Public and Private Schools Secretary at headquarters be grateful for a list of such schools in his neighbourhood, and for the help of the Hon. District Secretary's personal influence and knowledge in procuring access to such schools for a missionary talk or lantern lecture or the introduction of publications?

Will there not here and there be ground to cover in the introduction or revival or support of C.M.S. Unions, in the utilization of the James Long Lectures on non-Christian Religions, in the formation of a Candidates' Preparation Class, in regard to possible openings for missionary talks or the circulation of literature in institutions of all sorts and among all ranks and classes of persons, wherever or however they in their several callings can best be reached? Is it impossible for the Hon. District Secretary to ascertain whether the missionary cause is taught at all, or has any prominence given to it in the institutions of his district? and could he not call upon the heads of such institutions and talk the matter over?

While the strength of the C.M.S. will always remain within a comparatively narrow circle of earnest Evangelical men, there cannot be a doubt that the periodical discussion of the missionary cause in the Rural Deanery Chapter or Conference can become of very great value. Even still, in these Chapters, subjects of very far less importance are given undue prominence, and too often the missionary subject is the least popular of all and the readiest shelved. Well may the Hon. District

Secretary here be known as the missionary enthusiast, and well may he use his influence with the Rural Dean for its not too infrequent introduction.

Above all, will not the Hon. District Secretary be a *man of prayer* specifically for the district entrusted to him by the C.M.S. and of which he has undertaken the oversight? Will he not place the parishes in his district *seriatim* before the "Throne of Grace" as he calls to mind their special needs? And will not thereby all his plans for them receive ever fresh impulses and be charged with new energy? Elijah by prayer called down rain upon a barren land. Does not the C.M.S. expect to find in its Hon. District Secretaries five hundred Elijahs? If they are such, can the longed-for blessing be delayed?

H. PERCY GRUBB.

Oxton, May, 1903.

GLIMPSES OF MISSIONARY WORK IN CHINA.

Extracts from a few Annual Letters.

[THE following extracts from a few of the annual letters received from the four C.M.S. Missions in China—South China, Fuh-Kien, Mid China, and West China—have been made with a view to bringing before our readers a few samples of the varied agencies employed for communicating the Gospel to the Chinese and for instructing believers in the faith. They are indeed only extracts from the "Extracts" which are now passing through the press in pamphlet form, and scarcely a tithe of the latter have been brought under contribution, yet we are obliged to defer till next month two of the most interesting sections, those on women's work and on work at some of the outposts. The first one, however, because of its unique interest, we give in full. In it our truly venerable and sincerely venerated missionary, Archdeacon A. E. Moule, records his impressions of the country and the work on his return, after eight years of retirement in England on grounds of health following thirty-two years of labour in China. How warm a welcome he and Mrs. Moule received from old friends and new, English and Chinese, and of the power granted to them to resume Chinese speech at once and intercourse with the people, our pages have already told.]

I.—GENERAL.

From the Ven. Archdeacon A. E. Moule, Ningpo, Mid China.

Ningpo, China, Jan. 8th, 1903.

I CANNOT pretend to write an annual letter on this occasion, first because it is, I suppose, too late for such; and, secondly, because we have been only two months, or rather less, in this familiar land. But I think you may perhaps look for some brief account from me of the state of our Mission, and of China generally, so far as the impressions formed during these few weeks can guide one.

It is, I fear, as difficult now as in days gone past to form definite views as to the state of China generally, or any forecast as to its future. The daily papers in Shanghai contain persistent rumours, and some circumstantial details, of the revival of the "Boxer" movement, and of anti-foreign and anti-Christian feeling and plot. Notably,

so far south as this province of Cheh-Kiang, in districts within the Hang-chow domain, a society avowedly formed to oppose and extirpate the Roman Catholics, and called the "Religion of the Lord of the Earth," as against the "Religion of the Lord of Heaven" (the Roman Catholic designation of Christianity), is causing grave confusion and alarm, as it has become (a usual feature of such movements) a plundering and marauding association, and the country generally is in unrest.

On the other hand I observed as a marked feature, both in Shanghai and here in Ningpo (and last week when visiting Saen-poh, formerly a place notorious for abusive language against foreigners), far more quietness and civility and friendliness in city and country alike than I can remember in

the long past of my Chinese experience. All the terrors and dangers and animosity of the past three years do not seem, in these regions at any rate, to have at all embittered the minds of the people, nor to have checked, but rather to have stimulated, inquiry into the claims and promises of the Christian religion.

I imagine also that recent events have very markedly quickened and deepened the friendly and brotherly feelings between all Protestant Missions. Common danger, bringing our one great common object so prominently forward, has had surely this effect; and it must *last*.

Alas! for the notorious and glaring exception on the Christian side, in the action of the Roman Catholics; which appears to be more than ever persistently hostile not merely to Protestant Missions, but to the whole spirit and genius of Christianity.

The desire for the acquisition of English and other Western languages, and for acquaintance with our literature and scientific discoveries and appliances, and for fuller knowledge of Western political economy, has very largely increased since I was last living in China; and all missionary societies are, I think, on the alert to take such advantage of this awakening as may be really for God's glory and the good of His Church, and the highest good of the Chinese.

I have a suspicion that the desire for learning English may be found to be a *craze* only (as was the case just after we reached China forty-one years ago—one result of the T'ai-ping upheaval). This craze may die out; or, if we have a weak and "Little England" Government in England soon, and England's power and prestige declines in China, German or French or Russian may be the new crazes. I know English parents in Shanghai now who are having German taught to their children as *the* useful language in the near future for commerce in China; but I do not think the thirst for knowledge and literature and science and improvement and sound reform will be so ephemeral. And this makes the work of translation and instruction—Biblical, theological, exegetical, *above all*—and also the preparation of useful and informing and enlightening literature of great and growing value.

But if I am right in my view, it tells

very forcibly on the question of the proposed revolutionary scheme for the education of Chinese Christian boys and lads and their training for Church work.

The teaching of English is the backbone (so far as my limited examination of the proposal guides me) of the new scheme. English will be the *goal* of every boy and student, if it is introduced. English will be really useful only for a few successful competitors in the examinations for posts in the customs, telegraph, and railway offices. English may be superseded ere long in these very offices by some other language. But whether or no, its study will supersede in the minds of the large majority, if not in the minds of *all* the students in our great theological colleges, the study of theology; and it will quench the desire of work and employment on the very modest pay of evangelist or pastor (schoolmasters will be forthcoming, because that will be a step to higher and more lucrative posts). The scheme will be fully discussed at our forthcoming spring Conference, and I will not forestall the conclusions come to. I will only record my double persuasion (1) that we of the C.M.S. must not be behind other societies in striving to mould the awakening of China for God's glory; and that schools and colleges like the Anglo-Chinese C.M.S. Trust School at Shanghai, and Mr. Gaunt's projected establishment at Hang-chow or Shaou-hing, are full of hope as *evangelistic* as well as educational schemes, and that they should be maintained in force, and also be made, by special reduction of fees or otherwise, more open for the sons of our poorer Christians than heretofore, and that they might include in their curriculum some, at any rate, of the features of the proposed new scheme. But (2) I feel sure that if the long-tried and long-blessed Ningpo Training College is to exist at all *as such* any longer, this new scheme must not either supersede the present one, or be attempted to be amalgamated with it, or be tried *near* it, e.g. in Ningpo.

This leads me to say a few words in closing as to the general state of the Mission. I could not help being struck during the three weeks which we spent in Shanghai with the increased religious life and movement in our little Church. The meeting in Mr. Symons's house, and by his invitation and Mrs. Symons's of more than sixty out of the 100 Christians to welcome us back, was a very happy

event for us. About half the number were our old friends whom I had baptized during my twelve years in Shanghai; the other half were more recent additions. Amongst the number were some students from our Anglo-Chinese School, and there seemed to me a larger sprinkling both at this meeting and at the Sunday services which I attended each evening, of intelligent and comparatively well-to-do persons than formerly. And there seemed to me also at these services greater spiritual interest and life than sometimes prevailed during my long "colleague-less" life at this station. It is still *greatly undermanned*, with all its great possibilities of extension, but with a whole-hearted and able and spiritually-minded Chinese pastor, and two efficient evangelists and schoolmasters and mistresses and Bible-women, and the devoted work of our lady missionaries, and the "auxiliary" of the great Anglo-Chinese School, and my eldest son's help in the business of the secretariat, our dear Secretary and his wife are able to do what their business and entertaining duties allow them to attempt of direct missionary work amongst the Chinese with a less anxious and burdened heart than some of their predecessors have known.

I find the same apparent life and growth in the Ningpo Mission and its surrounding districts, my first love, and to which I return now, whether for a time or permanently, very gladly and thankfully. The recently-formed and actively-working Chinese C.M. Society is a most significant sign of life. I have seen their first "Missioner," son of dear Valentine's old and faithful catechist, now pastor at Shaou-hing, a good scholar and faithful evangelist under the C.M.S. He is now taken on by the Native Society in direct connexion with us. Our nearly three weeks spent under my son's roof at the College (while our home was being got ready) led me to watch the College masters, students, and boys daily, and it seemed to me (possibly the joy of being here once more colours *some things* for my view)—it seemed and seems to me that the sixty now under the College roof, intelligent, devout, full of life and wholesome cheerfulness, point to a system which not only has been largely blessed in the past, but which is in no real sense now effete. The Sunday services are well attended, and more systematic giving is

encouraged and is in operation. The work of the ladies in the country specially, and also of the itinerating missionaries (Elwin and Goodchild), is widespread and whole-hearted and full of interest. The girls' school under Miss Maddison, though it has had a short time recently of trial and unrest, has greatly grown in efficiency and in Native Christian appreciation, shown by the payment of small fees which were not known some time ago. The hospital promises and accommodation are greatly improved, but it is rather empty just now, much to the sorrow of Dr. Smyth's truly missionary heart. I have visited Z-ky'i, Saen-poh (Kwun-hae-we and Ming-ngoh divisions), &c., walking twenty miles one day, and thirteen, eight, and fourteen the three following days. There, too, I trust the Church is living and growing, though Z-ky'i is still disappointing and slumbering.

Our Chinese pastors and leading Christians are in some real danger, I sometimes think, from the phenomenon to which I have alluded above—namely, the growing interest in Christianity which bore unflinching the tremendous strain of two years ago, and a kind of indefinite persuasion in the hearts of the people that it is a Power and its agents men of influence. The danger lies in the assumption of semi-state and petty pomp, and the temptation to undertake the settlement or adjustment of quarrels not connected necessarily with cases of persecution. We trust that our native friends are alive to this danger. May God preserve them. The process of transition from the Society's parental and loving sustentation and fostering care to self-support and self-government is one of great delicacy and intricacy. It cannot be forced or rushed, while it must in no sense be knowingly discouraged or hindered.

I venture to hope that through God's mercy I may, under my dear brother's counsel and suggestion, be really useful here; and that advice or direction which, with their healthy growing independence, the Native Church might resent from junior or less familiar missionaries, they will not resent from their old friend of "before the T'ai-pings came," as I am generally described.

Mrs. Moule and I hope soon to undertake some definite evangelistic work amongst our Chinese neighbours here and in the country, free from "responsibility," but free to help anywhere.

I think the hopeful impressions which I describe above are shared to some considerable extent by my brother, the Bishop, whom I was so rejoiced to meet in Shanghai, not aged at all since 1895,

From the Ven. Archdn. J. R.

Fuh-chow, Dec. 26th, 1902.

During the year now drawing to its close there has been considerable uneasiness and much ill-feeling felt, and sometimes expressed strongly, on the part of the people of this city and district owing to the extra taxation imposed on them by the Government towards paying the indemnity, and the cruel and unjust methods too often carried out by the local mandarins and their yamen police in collecting it. In consequence the misery and suffering of the poor people have been great. I regret to say that all this trouble and suffering has been placed, in the minds of the people, to the credit of the foreigner, and I fear the authorities have encouraged, rather than otherwise, this view of the case, by giving the people to understand that the imposture and collecting of this tax is repugnant to their own feelings, but that they are compelled to it by the voracious foreigners. This naturally has created the bitter feeling against foreigners existing in the minds of the people here, though very few of them have had the courage to express it openly. This, combined with the terrible ravages of the plague, and the equally terrible scourge of cholera, during the summer and autumn months, the long drought and the unprecedented price of food and all the other necessities of life, has intensified this bitter feeling, and rendered this year one of unparalleled distress and suffering in this province, unparalleled at least during the forty years of my residence in Fuh-chow. This condition of things has, I am sorry to say, very largely interfered with the progress of our missionary work in this city and district.

The congregations in most of our churches and places of worship have been much reduced in number during the prevalence of the plague, and have not yet recovered their ordinary attendance of last year. A considerable number of the Christians have been carried off by the plague. In the city congregations alone between twenty and thirty members and cate-

when I saw him last, and full of vigour. He has had, and still has, grave causes for anxiety in some quarters, but surely the Lord of Hosts is with us—the God of Jacob is our Refuge.

Wolfe, Fuh-chow, Fuh-Kien.

chumens have been thus taken from us, and some of them the best and most devoted amongst us. The Sunday services have been regularly held in the five churches in the city and suburbs.

The Chinese officials have shown themselves friendly during the year, and social and friendly visits have been made and returned.

There has been scarcely any trouble from persecution during the year in this district, though, of course, the converts are always more or less subject to petty annoyances, on account of their faith, from their heathen relatives and neighbours, which they have to endure patiently for Christ's sake. They need and deserve our sympathy and our prayers, and I trust that Christian friends at home will give them both the one and the other without stint.

There have been 177 adults and 44 children of Christian parents baptized during the year in Fuh-chow and the immediate district under my care; 172 have been admitted into the catechumens' class. There are 447 inquirers who attend more or less regularly the services and prayer-meetings in connexion with the various churches in the district. The number of baptized at present with us in this district, including children, is 785, of whom 313 are communicants.

The native subscriptions given this year for the pastoral work are \$462, which is over ten per cent. more than was subscribed last year. The sum subscribed for other objects in the district is \$2,451.40, making a total of native subscriptions of \$2,913.40 during the year. This calls for thankfulness. But I cannot feel satisfied in this respect till I see the communicants subscribing on an average \$5 each a year to the pastoral fund and self-support. At present our people for the most part are very poor and find it hard to make a living, but I think, notwithstanding, they ought to give more than \$462 to the pastoral fund. It must be remembered, however, that a dollar to a Chinaman is equal to £1 to an Englishman.

These Christians are often reproached

that during their heathen days they gave much more towards the support of the idols than they do now that they are Christians towards the support of their new religion. This may be quite true, and in many cases, if not in all cases, I have no doubt it is true, and the Christians are being constantly reminded of this. But I think the very different circumstances under which they lived in the days of their Heathenism compared with their present condition as Christians should be taken into consideration when urging this reproach against them. Their former condition as Heathen was one of absolute and servile slavery to the dread of evil spirits, which they supposed were the cause of all the evils and calamities of life. These evil spirits inspire nothing but hatred and fear in the minds of the Heathen, and they will do anything and go to any expense, even to the extent of reducing themselves and their families to beggary, in order to propitiate the anger of these false gods and evil spirits. Their offerings, therefore, are forced from them by fear. When they become Christians all this fear and dread of evil spirits disappears, and they feel free and emancipated as from a crushing bondage—they have come out into the liberty wherewith Christ makes free. They do not now feel that dread which once

forced them to give, and one can easily understand when in this matter of giving they are left to their own free will and to give only according to their means that their offerings and their motives will be very different from what they were in their state of bondage when they were forced by the most exacting of taskmasters to give far beyond what they were able. I am not excusing the backwardness of the Native Christians in giving towards self-support. I am convinced they ought to give more freely, and I trust they are gradually learning their duty in this respect, and that before very long we shall have self-supporting churches in this province.

Some time ago I sent you an account of a family who had given \$3,000 to the idols' temples, hoping for the recovery of the father, who had been attacked by the plague, but had died. He left only one son, who is now managing his father's business. This young man is now coming to church, and the Christians are all praying that his attendance at the Christian services may result in his real conversion to Christ. I would ask our friends at Salisbury Square at the prayer-meetings to join with us here for the conversion of this young man. The mother is a bigoted Heathen, and it was by her orders that the \$3,000 were given to the idols.

II.—PASTORAL WORK.

From the Rev. Yek Siu-Mi (Native), Fuh-chow District. (Translation.)

During the summer months the plague was very bad. In this provincial city alone over 40,000 people were taken away by it. The number of Christians taken away from us all over this district was sixty-five. This was a large proportion, and greatly reduced our numbers; but I believe they are happy with the Lord, and so many added to the heavenly Church. This is truly a cause of rejoicing. Then after the plague came the long drought, and the harvest was destroyed. In consequence of this the poverty of the people was lamentable and their distress greatly intensified.

I am very glad to write that the believers have during this year shown a decided increase in zeal and spiritual life, so that it is seen how distress and afflictions have the effect of arousing the Christians to Christian zeal and increasing their spiritual life and

bringing them nearer to the Lord Jesus their Saviour.

There are five places of worship within this city of Fuh-chow, and the number of Christians attending these churches, as well as the amount of money subscribed by them for Church purposes, is equal to the amount given by the seventeen congregations in the country villages. One of these churches in the suburbs of this city has during this year given \$2,200 towards buying and building their church, and now this congregation have made up their minds to support their own pastor or catechist and become self-supporting. I hope and pray that this desire of theirs may be fulfilled, and that their example may be soon followed by other congregations. If this determination is carried out it will be a cause of much joy and satisfaction and thankfulness. I do earnestly hope and pray to the

Lord Jesus that this may be fully accomplished.

Hitherto the pride of the upper classes in this city, and the poverty of the lower classes, have been a great hindrance to their becoming Christians; the upper classes despising Christ, and the lower classes being very poor and hard pressed in providing for their families: for these reasons both classes have found it difficult to receive the Truth and enter the Christian Church. But within these few years past a change has taken place, the true faith of Christ Jesus has suddenly sprung up and, like air long suppressed, burst forth everywhere. I most earnestly desire and pray for the will of the Lord to be done here.

In the six stations south of the city the opportunities are good. At Ming-ang-teng and Ting-tau on the sea side [river], though very poor, the Christians have laudably exerted themselves in providing places of worship. But one of these six little congregations, viz., that in the village of Teng-kie, which has a population of 400 families, and five or six or more in every family, has suffered greatly from fierce persecution. The unbelievers hate the Christians with a very bitter hatred. They killed one of the best and most earnest of the Christians not long ago, and ever since have not ceased to persecute. This could not be borne by the poor Christians, and eight of them left their homes in the village and fled to Singapore. The hate of the Heathen was specially directed against these eight because they were the roots of the Church in the village, and the most zealous in teaching others and bringing members into the Church. In consequence this congregation has grown cold in their faith and zeal. I beg you to pray much for Teng-kie.

The two stations north of the city have fifty-nine Christians connected with them. Half of these live away up among the hills. On account of the fewness of teachers or catechists these stations have been left without a catechist, and only a schoolmaster has been there during the year. I fear the absence of a catechist among these Christians has been a loss in every way.

In the one only station to the east of the city there are twenty-nine Christians. Some of these live a long way from the church, and have to walk over 30 *li* (= 10 English miles) every Sunday to

come to church. Their women and children cannot walk so far over the rough pathways, and so do not attend the services in the church. This is a great hindrance in most of our places all over Fuh-Kien. The bad custom of crippling the feet of girls and women in our country, together with the bad and mountainous roads all over this province, hinder our women greatly from coming to the churches.

The opportunities in the eight stations to the west of this city are good and encouraging. In the large villages at To-sung, where formerly the villagers fiercely opposed the doctrine and persecuted the two or three believers there, this year a wonderful change has taken place. Sixty men attend the church services and the catechumen classes and prayer-meetings. Of these sixty men, some are the chief persecutors of former days. I rejoice greatly to relate this fact.

In the village called Sing-chiu, in the same valley, there are five catechumens and seven inquirers. This station has been occupied only a few months (about eight months).

At Pa-sai, about 60 *li* up the Min, recently occupied, there are seven inquirers, but in these two villages the people flock to hear the preaching.

At the leper village outside the west gate of our big city there are ninety Christians, all lepers, including the baptized, the catechumens, and inquirers; all these attend the Sunday services which are held in a large idol-temple lent by the Heathen for this purpose to the lepers. A much larger number of these poor wretched people show much interest, and I hope are not far from believing in the Lord. The number of lepers at this place is very large.

These two Hiens (or counties) join one another, and form a district 300 *li* broad from west to east, and 300 *li* long from south to north (= 100 English miles in each direction). For this large and populous district, including this city and suburb, there are only sixteen catechists. This number is lamentably insufficient for the work to be done. May the Lord of the Harvest raise up more labourers and send them forth into His harvest fields, who shall zealously reap and gather in the ripening grain, and not carelessly leave the small bundles scattered all about! This is my heart's earnest hope and desire.

III.—LITERARY WORK.

*From Mr. A. J. H. Moule, Shanghai.**Shanghai, Dec. 31st, 1902.*

I have not quite a full year to report upon, as I only returned from furlough in April. By a special arrangement I was able to retain the services of my Chinese assistant during my holiday in England; so the work on my Commentary has gone on without interruption since I wrote my last report. I am glad to say that substantial progress has been made, and about a month ago the whole of the Old Testament Commentary, on which I have been employed for some years, reached its completion. When I returned from furlough I began with the book of Daniel, so that these eight or nine months have seen the translation of all the minor Prophets. When I say that the work is now completed, it must not be forgotten that an immense amount of work still remains to be done in the way of copying and revision. During my absence in England my assistant's time was fully occupied with copying and corrections, and I am glad to say that the fourth volume of the series is now in the hands of the Examining Committee of the Chinese Tract Society. This volume contains the books of Proverbs, Ecclesiastes, Song of Solomon, Isaiah, and Jeremiah. I am now engaged in copying out and revising the fifth and last

volume, which will comprise the books from Ezekiel to Malachi. The sale of the first three volumes has been exceedingly encouraging. You will remember that each edition consists of 1,000 copies. The two first volumes have both reached a second edition, and one of them is now being printed a third time. As there are no free grants of the books, these figures represent genuine sales. The books have not only sold well in this diocese, but I have had an encouraging letter from a missionary in South China, saying that he found them useful there. Some copies have also been sold in Japan, where Chinese character is read and understood. I have not yet decided what book to translate next. In the meantime I have just finished the first draft of a translation of the late Rev. Henry Wright's invaluable little tract on "Secret Prayer," which cannot fail to be useful to our Chinese Christians.

My Phrase-book, the work of nearly sixteen years, has now reached 30,000 phrases. The work of classification must be reserved for a time when I have more leisure. In the meantime I am adding daily to the phrases, which will, I hope, prove useful to the student of Chinese.

*From the Rev. W. G. Walshe, Shanghai.**Shanghai, Nov. 26th, 1902.*

In writing my report for the current year it is advisable that I should not only represent the work of the past twelve months, but also review the whole period of three years now closing, which was the tentative limit assigned by the Committee for the first period of my association with the Society for the Diffusion of Christian and General Knowledge (S.D.K.) on behalf of the C.M.S.

The past year has been a record year in every respect, whether as regards the several items of production, distribution, financial assistance, or widespread appreciation.

Within the twelve months the S.D.K. produced over 25,000 copies in new books and reprints, covering a wide range of subjects, some being original works and others being translations or

adaptations, and including two monthly magazines—one for the enlightenment of the official and literary classes, and one for the guidance of Chinese Christians.

The total value of books and tracts distributed amounted to \$62,685 (Mexican), or something over £6,000 sterling, of which the larger proportion were our own publications, and including free grants to the value of over £200. In both of these departments, i.e. production and distribution, there was a marked advance on previous records, being nearly double the amount distributed in any previous year.

My own work during the past year consisted in the editing of the *Chinese Christian Review* for a period of seven months (i.e. from December to June inclusive), the acting-secretaryship of the S.D.K. from April to July, the publica-

tion of three new books, viz. *The Wonders of Nature*, *The Life of Victoria the Good*, and *How we got our Bible*; the translation of the larger portion of a valuable geography, the devising of equivalents for some 3,000 geographical names, the supervision of five English-speaking Chinese translators, working independently, the examination of several MSS. submitted for publication, and a variety of other duties inseparable from our work.

During the three years now almost completed, I have translated in all seven books, which have been already published, or are now in the printer's hands, have acted as editor of the *Chinese Christian Review* for thirteen months, and acting-secretary of the S.D.K. for twelve months; besides publishing a large number of articles in our monthly magazines, and preparing translations, some of which are still in an unfinished condition. Of

the importance of this special branch of missionary work I am still thoroughly convinced, and consider it one of the surest and speediest methods of influencing China in the direction of reform and regeneration; and that this opinion is shared by many is shown by the increasing number of missionaries who distribute our publications, as well as those who proffer us their assistance in the work of translation.

One feature of the past year I cannot forbear to mention, namely, the fact that two Chinese graduates who have been working with us have lately enrolled themselves as Church members. One of the two holds a high literary degree, and has persuaded his brother—also a graduate, but not directly connected with us—to become a Christian, and these two have brought their families with them into Christian communion.

IV.—MEDICAL WORK.

From the Rev. Dr. M. Mackenzie, of the Dublin University Fuh-Kien Mission, Fuh-ning, temporarily at Hing-hwa, Fuh-Kien.

Hing-hwa, Dec., 1902.

For four months I have been in charge of the Hing-hwa hospital. I shall proceed to give a few impressions of the work here. The same doctor built both the Fuh-ning and Hing-hwa hospitals. Seventeen years ago Dr. Van Someren Taylor erected the former hospital, in every respect a very native piece of architecture, but quite suitable to the place and the needs of that time. The same arrangements exist unto this day! Undoubtedly the outstanding feature of Dr. Taylor's work in Fuh-ning was the training of medical students. These are now the trusted and, as far as we can judge, the faithful assistants of six of our hospitals. Chinese students learn with avidity, thus it is a comparatively easy task to educate them. They are intensely eager to know the healing art. Difficult, indeed, is the higher task of influencing their character for good, making them honest and true, and leading them to take a high ideal of life. As I come in contact with most of the graduates of medicine I am convinced that Dr. Taylor has succeeded in carrying out this higher education.

About five years ago, Dr. Taylor, having left Fuh-ning and travelled 160 miles southward, erected a double-

storied red-brick hospital in Hing-hwa city—I might say a series of hospitals—providing 123 beds. Here we see spacious, lofty, cleanly wards, two admirable rooms for operations, and wards for special diseases. The hospital for women enjoys unique advantages, namely the very efficient and valuable services of two trained London nurses. The dialect being new to me, I can give little personal testimony as to the reception of the Gospel by the patients. The Bible-woman and catechist avail themselves of their vast opportunities to teach the heathen patients, and our students also help in the services.

The case of one person I will mention. She was a young woman, with cataract of both eyes. Her parents being well-to-do and wishing to treat her kindly, decided to build a house wherein their blind daughter would live in seclusion and perform the ancestral rites. Word came to the parents that we could cure eye-diseases. She came to us, and left us last month seeing well with both eyes. Her mother united in her expressed desire to come to church. Ever since they attend morning service on Sunday. Her father and brother are at present among our in-patients. We have reason to hope that

the entire family will from henceforth serve the Lord.

On Saturday evening the male patients are asked to tell what they recall of the teaching heard during the week. It is called an "Endeavour meeting." One after another will stand up and repeat a Bible story or a text, and some testify as to the unsatisfying nature of idol-worship and express their desire to follow the more excellent Way.

With improved hospital accommodation I have seen many very encouraging cases, surgically-speaking. There were 444 operations, chiefly major, performed in the year. Many lives have been saved, and these not only amongst the poor. Our assistant successfully treated the city mandarin's child for a burn. This was rewarded by the presentation of a laudatory tablet, containing an inscription comparing the doctor's merit to that of China's two most famous physicians of palmier days. The presentation ceremony took place in the out-patients' waiting-room, and there the tablet adorns the wall. The in-patients for the year were 1,740, the out-patients 16,297; this includes 6,300 attendances at the dispensaries.

The Hing-hwa people are hardy, vigorous, literate, well housed, and well fed. In all these respects they leave the Fuh-ning city people far behind. As the hospital excels, likewise does the church. The building is probably the finest and best-attended in this C.M.S. field. Its members give generously, even to almost entirely

supporting the staff of catechists, some thirteen in number, all of whom have received training in Mr. Shaw's Theological College in this city. Every Sunday morning I have seen the church accommodation (600) heavily taxed, not a few people failing to gain an entrance. Three first-degree men, all baptized, conduct parts of the church services.

This year has been a trying one for the people generally. What with plague, cholera, bad harvests, and the ever-present leprosy, conditions very rare in Fuh-ning, there is much strain on the resources of the people. In September I paid a visit to the plague-infected area in order to inoculate those who were willing with "anti-pest serum" procured from Japan. As the plague was then rapidly abating, very few were desirous to be so treated. A few months earlier some 500 persons were inoculated with Professor Haffkin's serum: none of these, though twenty were attacked, died of plague, but five died of cholera. Whole families were swept away by the fell disease, and youths in particular suffered. Slave-girls were attacked, and it is said that several hundreds succumbed. Probably this class being barefooted and uncleanly in habits were naturally more open to attack. Buddhist priests were not attacked, due no doubt to their cleanly habits and well-kept temples. Opium-smokers suffered very little from plague. The great mortality was in villages, as the houses there cannot boast of any show of cleanliness.

From Dr. L. G. Hill, Pakhoi, South China.

Pakhoi, Jan., 1903.

In the hospital we have had a very happy year's work. For the first four or five months Dr. Horder and I were associated together in the clinic, and for the remainder of the year I have toiled mainly alone, as Dr. Clift is studying the language. We can assure our friends there is plenty to do and plenty to interest in the scientific side of hospital life. The study of the malarial parasite under the microscope, the furthering of one's acquaintance with the multi-phases of the blood in different diseases, the search for the lepra bacilli, the plague bacilli, and all the modern developments of medicine and surgery are fascinating in the extreme. One has to steel oneself against following these pursuits too closely

at the cost of neglect of more direct mission work. At the same time it is absolutely necessary to be "well up" in these and all special subjects, for the Chinaman is as quick to gauge his doctor's apprehension of his case as a European is. Neglect of this means loss of the patients' confidence, and as we specially desire their confidence we have to take real pains and time over them. Such labour has its reward when, seeing we understand their bodily complaints, they come to us confidently expecting equal knowledge in spiritual matters.

During the year 614 patients have occupied beds in the wards. Several of these have shown an interest in spiritual things. Day by day they are taught by their own countrymen or by

missionaries, and some of them buy the books offered for sale. In this way the Gospel story is made known.

Several major operations have been undertaken, much to the different sufferers' relief, notably excision of the thyroid gland. In three patients was this gland removed. The Chinese greatly appreciate Western surgery, for all the native doctor does is to put on some plaster, or send the medicine-god round in a sedan-chair in search of plants and leaves, which are afterwards made into a poultice. As might be expected, neglected growths on different parts of the body attain to great size; one tumour we removed this year weighed *over twenty-three pounds*, and another eleven pounds. Altogether 1,077 operations, large and small, have been performed at Pakhoi and Ko-tak this year.

The attendance at the out-patient clinics has not reached the figures of the decennial festival year 1901, but it is very gratifying to find the hospital is gaining every year the increased confidence and popularity of the Chinese. With the exception of last year this is the largest attendance we have had. Patients seen on first visit, 8,001; subsequent visits, 19,002. Total patients seen in the year, 27,003. This includes Ko-tak and the town surgeries.

There is no doubt that by means of mission hospitals in China we have one of the best, if not the very best method of winning the people. Healing the sick and cleansing the leper is so decidedly a closely following of the methods of our Lord that it cannot fail to be productive of good year by year. And this method reaches all classes, the poor readily come, and the officials in this part frequently send their soldiers and others to the hospital, paying themselves for their food during residence.

At the close of the year we have over 120 lepers in the leper hospital and asylum: eighty-five in the men's hospital and forty-three in the women's. No remedy has as yet been found for this disease. Year by year we do our utmost to make the poor creatures happy who throw in their lot with us. Cast out by their friends, relatives, and fellow-countrymen, it is only the despised foreigner whose pity takes a substantial form, and they find a home of refuge with us. Our leper

hospital is a standing monument to the Divine origin of Christianity, and as such it appeals to the people. In addition to medical and surgical treatment, the permanent residents are encouraged to take up some special employment to occupy their minds, to enable them to forget their miserable disease, and to make them contented. This manual labour is done every afternoon. The mornings are given up to study of Chinese character—a never-ending delight as well as never-ending study to the Chinese. We give them books on the Chinese doctrine, especially portions of the Bible, and this year they have had an examination on St. Luke's Gospel, the Epistle to the Ephesians, and the Book of Joshua, both *viva voce* and written. The questions (set by a Chinese) were well answered by the majority.

The leper women's wards are full to overcrowding. We could not endure this any longer and now have a new one nearly completed.

The leper compounds are largely self-governed. The teaching is done by lepers, the cooking is done by lepers, the surgical dressings are all done by lepers. A leper superintends the compounds, another is appointed to go out daily to buy the *sung*, and other departments are filled by men from their midst who seem qualified to occupy such posts. By this means Dr. Horder has instituted a unique and economical system, which makes for dignity and content. Morning and evening prayers are conducted by the older Christians amongst them. But on Sundays and for the Thursday prayer-meeting others come in to address and help them. Miss Bolton also superintends the nursing of the leper women, and Miss Smith the men.

We ask prayer that all these poor afflicted ones may know the Saviour as the Healer of their souls' disease, as did the lepers of old know Him as the Healer of their bodies. We also ask prayer that those—the nurses and doctors—whose duties bring them into such close contact with leprosy may be preserved from this terrible disease. We know so little of the cause of leprosy. This much we know, that it is not hereditary, but how it is conveyed from person to person leprologists are unable to tell us. May we not also pray that it may please God to reward the efforts of those who

are seeking for a remedy for this disease?

I have already alluded to the fascination of medical science and the joy of healing a human body. Our Lord said, "There is joy in the presence of the angels of God over one sinner that repenteth." How then can I convey the feeling we missionaries have when we

find some of these patients, and others, repenting of their Heathenism and turning to the True God Who so loves them? We can only invite you to come and join us in this sacred work and find for yourselves the joys and sorrows of a missionary's life.

There have been sixteen baptisms during the year.

IN MEMORIAM: THE REV. J. C. McLEOD HAWKINS.

By the Rev. EDWIN A. DOUGLAS, M.A., Tinnevely.

IF, as the poet says, life is not to be measured by figures on the dial, but by *heart-beats*—not by the length of years, but by influence and character, then our dear brother's life was not a short one. Called home just as he had completed his thirty-sixth year, after but twelve years of missionary life, he has left an abiding mark upon the Native Church which he loved. His was one of those beautiful characters—not the eager, impulsive enthusiasm of a Peter, but the loving loveliness of a John. The fragrance of his love pervades the whole Church.

The outset of his missionary career is a sufficient proof of his soul-attachment to the service he chose. When the Parent Committee did not see their way to accept him because of his deafness, nothing daunted, he came out at his own charges, and keen scholar that he was, in two years he brilliantly passed the final language examination, and thus abundantly proved to the Committee that his deafness was no real bar to success in work. Is it any wonder that he was accepted as an already tried worker?

Unlike most missionaries whom the exigencies of the service toss about (shall I say?) from one work to another, dear Hawkins ("Brother John," as we lovingly used to call him) had the advantage of being connected with one work alone all through his years of missionary life. He was an itinerator. His tent was his home; the Heathen around his sphere of labour; and the Itinerating Band, headed by Subamony Shastry, and containing, among others, candidates for the ministry, his "fellow-workers." God fits His workers for their work, and it was fitting that He should choose out for this work, often so barren of immediate results, one whose eye ever looked outward and onward from the immediate present to the day of Christ's appearing. In very few lives have I ever seen the day-star of that hope shine so brightly as in our dear brother's. It was his "eager expectation," his ἀποκαρδοκία: his whole face would light up with joy as he spoke of it. Writing to a friend at the time when some of the missionaries in Tinnevely were passing through bereavement, he said, in reference to it, "But eh for the things which are before!" "*The things before*"—he seemed to see them ever before him, alike when preaching to the crowds at some thronged car festival, or bearing with opposition in some bigoted town, or dealing with the crass ignorance of demon worshippers. Writing, again, of his sister's death and of "our gathering together unto Him," he said, "Do not these trials make *the hope* burn all the more brightly?" ἡ ἐλπίς: there was no other hope to him fit to compare with that; it was the very muscle of his activity, the very inspiration of his service. One true glimpse of this true servant of God in his tent life would still for ever any lurking thought that the truth of the Second Advent is not a *practical*, a *working* truth.

But though his life-hopes were centred on "the things before," he was intensely human, and deeply observant of and interested in all that took place round about him. He had a wonderfully keen sense of humour, and his fellow-missionaries used to take pleasure in storing up some specially good or humorous story "to keep for Brother John." To hear his delightfully infectious laugh—a laugh which was, as it were, only the reflex of his guileless, transparent nature—was an ample reward.

He "*dwelt deep*." His well-marked Greek Testament, his thoughtful addresses, his readiness at all times, even at the shortest notice, to preach or give a Bible-reading, testified to that. He wore the white flower of a holy life; and no wonder, when we know that one of his favourite texts was, "Ye are dead; and your life is *hid* with Christ in God." Perhaps the trait which the outside world noted most in him was his *love* and his *loveliness*. More than one of our Indian brethren has likened him to Ragland: unlike Ragland in that he had a good command of the Tamil language, which the earlier itinerators never had; but like him in the winsomeness of the love that drew alike Christian and Hindu to him.

And to that love which conquered hearts, Tinnevely has many witnesses: the many children, some orphans, some converts from Heathendom, some promising Christian boys whom he supported out of his own funds, living himself a life of extreme simplicity to enable him to do so; workers in his Itinerating Band, who well know the feel of his loving hand upon their shoulder, or his encouraging words spoken after some address in which he felt God had spoken through them; bigoted Hindus, whose opposition ceased beneath the smile which accompanied some quiet word of remonstrance; his own servants, his butler, his cook-boy and lascar, to whose children he on more than one occasion stood godfather; his fellow-missionaries, who have stood shoulder to shoulder with him, and known the winsomeness of his life—all these and many more bear witness to the love which captivated hearts.

And yet that very love brought its own suffering, as what true love does not? For him to have to administer rebuke, or to say "No" to any applicant, or—severest trial of all—to have to forbear from recommending a candidate for the higher service of the ministry: these were real trials to him. As the time approached when he must select and recommend some for sending to the Divinity School in Madras for further training for the ministry, it seemed as if a burden began to fall upon him and a cloud to envelop him. He passed most of that time then in prayer—even as his Master did before choosing His disciples. Fearing alike lest he might err in selecting unworthy men or in rejecting worthy ones, he cast

"His weight of cares
Upon the world's great altar stairs
Which slope through darkness unto God,"

and sought his Master's guidance. Once he felt he had *that*, he could say "No" with a strong heart, even though love was pierced in the refusing.

He was never physically strong. Rheumatic fever contracted several years ago left its mark in permanent weakness of the heart. But to the last he was in harness. Rajapaliam, in North Tinnevely, was the last scene of his labours. From there he came to Palamcottah, and afterwards went for ten days to be under the medical treatment of the Rev. Canon Margoschis, of the S.P.G., the truest of friends to all in trouble; but his "service time" was accomplished. Slight hope was held out by the doctors at the Madras Hospital, where he eventually went, and on March 29th he passed into the presence of "*Eternal Love*."

"THINGS WHICH ARE BEFORE."

LINES ON J. C. McL. H.

BROTHER, farewell! for thou hast passed before us,
 And left behind the toiling service days:
 The eager longing of thy heart's deep craving
 Is satisfied in Love's eternal gaze.

E'en here amidst the crowd's discordant tumult,
 The clash of creeds, the festival's affray,
 Thine eye, far looking to the "things eternal,"
 Caught visions of the coming glorious "Day."

Didst mark the pride and sneer of old-world wisdom?
 Didst note the mark of demon's darkest night?
 Didst see the glare of idol's flaring torches—
 The black idolatry which shuns the light?

Didst mark the crowd as sheep without a shepherd,
 To fear and superstition easy prey?
 Didst note the dull indifference and the torpor
 Of souls unlighted by the heavenly ray?

Didst thou not knock, and often knock unheeded,
 At hearts fast barred by bigotry and sin,
 The fatal Maya of an ancient system
 Dulling the vision of the soul within?

Ah, yes, e'en so! But thy stout heart was steadfast.
 What is the dark to him who sees the light?
 What is the gloom low lying in the valley
 To him who marks the day upon the height?

Not, not the things which cloud and mar the present;
 Thy soul "reached out" to "*things which are before*";
 And eager hope, expectant, clasped the future,
 Where sin and death and darkness are "no more."

Thy soul prophetic caught another vision:
 The "Man of Sorrows" crowned with glory now,
 And India's millions thronging to His Temple
 To place Ind's diadem upon His brow.

Rest, brother, rest! Thy hope is still before thee;
 The best, *the very best*, is yet to come;
 And we with thee, glad heralds of His Coming,
 Shall share with thee the joy of Harvest Home.

June 20th, 1903.

EDWIN A. DOUGLAS.

A LETTER FROM THE HOME OF THE SIKHS.*Tarn Taran, Punjab, May 16th, 1903.*

WE finished itinerating this year on
 March 21st, as it was then getting
 very hot. We were both very tired with
 our winter's work and all the extra labour
 and sorrow and anxiety of the plague,
 so we gladly availed ourselves of a
 kind invitation to pay a week's visit to

Peshawar. The day we started was
 burning hot and every one in muslins,
 but that very night as we travelled,
 climbing up those steep inclines to the
 Frontier on that little narrow railway,
 a great rain and cold set in such as I
 have never known at the close of March
 in India, and this continued for about

X X

a fortnight. Beautiful Peshawar looked more lovely than ever, seated in that basin of mountains, many of them perfectly white with snow, and the cold, delicious air blowing down on us. We were much revived. The station was luxuriant with all our lovely English flowers that we have not seen for now three years or more, banks of enormous violets, wild iris, and narcissus prevailing.

But the great event of the visit was our drive of thirty miles one day into the Khyber Pass and back to the Ali Musjid, the scene of one of Lord Roberts's great battles and victories. It is a towering mountain, with what looks like an almost impregnable fortress above, and an old *musjid* below. Our Afridi horses were wonders to go, and as we dashed along, having had to obtain a Government pass, we were struck by three things: (1) that all along our route sentinels, armed to the teeth, had been placed to guard us on every hillock and turn of the road; (2) the enormous graveyards and graves scattered here and there all along that murderous road and telling of much precious blood shed; (3) the savage look of the Afridis as they sat or watched us sullenly as we rushed by. They were all, the roughest lads even, armed with muskets, sometimes cocked as though ready to shoot, and horrid curved knives and swords. We saw their dwellings as we went along, simply caves in the mountain-side, such as any wild animal might live in. They are never at peace, and there is scarcely ever a month without a tragedy on the Frontier. At this moment one of our brave colonels, who was riding too fearlessly alone about a month ago, and was captured, is a prisoner, if indeed he has not been killed by these folk, and at present the Government has not been able to get the Ameer to move in the matter. He took himself off immediately after, on a hunting expedition, and no one can get his attention. And during the one week we were at Peshawar a poor soldier going home at night was potted and killed by one of these people with his rifle. Last week three officers were playing hockey and were attacked by three Ghuznees with knives and rifles, but they happily saw them in time, and though badly wounded they managed to turn on their assailants and to kill one and catch the other two.

Down in these parts, although the Sikhs are wild and rough in their homes, one has no idea of what the Frontier is like till one has been and seen.

I cannot leave Peshawar, though, without a word about the delightful Missions there. The morning we visited the Men's Medical Mission there were over a hundred of these wild folk, many from far away over the border, gathered for the address which Mr. Guilford was asked to give, and which Dr. Lankester most ably translated. Who can tell the far-reaching effects of such work? From there we went to Mr. Hoare's splendid mission school, packed full in every class-room to overflowing, and all receiving Scripture instruction, and carried on with such vigour and enthusiasm; Pathans, Afridis, Ghuznees, Hindus, all sitting there to be taught according to the best traditions of a Church Missionary College.

I can only speak of Miss Mitcheson's well known and beautiful medical work for the women, equally popular with the people; and Miss Worstfold's industrial school for the women of the city, where a wonderful specially fine embroidery work is done, and the women are read and talked to also.

And now I have a pretty little tale to tell of our own Mission. Last year Mr. Guilford baptized a young high-caste Hindu who had been for twelve years a Suniasi fakir, one of the most ascetic of religious mendicants in India, seeking to find the way of light through austerity and subdual of all fleshly instincts. But what he failed to find in Hinduism he has found with increasing joy and blessing to his own soul in Christ, and in the ethics and doctrines of Christianity, which he studies deeply. This spring a former friend of this young man came to visit him, right away down from the Frontier. He, too, has been secretly studying the Bible, and when he got leave from his regiment he took it in coming to visit his friend. So this handsome young high-born Mohammedan Pathan sat day and night with the further advanced Hindu convert, drinking in with him at the same fountain of life and joy, till just ere returning to his regiment he made an appeal to my husband to baptize him. He declared that he feared neither shame nor death,

and that though he knew this step would break his engagement with a rich and beautiful girl through whom he hoped to inherit a lakh of rupees, yet loss for the sake of such a salvation was a very little thing. My husband was so impressed with his whole tone and bearing that he decided to baptize him, so on Saturday morning before Palm Sunday at 8 a.m. our church was filled with a deeply sympathetic congregation praying for him. We sang three hymns and had a full morning service, and then he knelt at the font to receive the sacred sign. Afterwards as he walked up the chancel to receive his little charge or address with a copy of the Gospel from Mr. Guilford, he looked so noble and full of joy and youthful strength and beauty, one felt the privilege of witnessing such a ceremony. A few hours later and he was gone to the farthest and loneliest outpost on the Frontier, but carrying letters from my husband to his chief officer commending him to his care. In due time an answer from the latter reached Mr. Guilford, which drew tears to his eyes, it breathed such a manly and Christian spirit. Thank God for all such English officers as these in our army. We also continue to have good news of the young man, and though persecuted and tried, a spirit of inquiry has evidently been stirred up there, as he has sent an order for several rupees' worth of books and Bibles to be sent him at his own expense for distribution.

With Palm Sunday began the blessed season of Holy Week, of which we endeavour to avail ourselves to the utmost as a week of special appeal to the souls of those who are Christians, whether in heart or name only; so leaving the Heathen we turn to the "little flock," and seek to pour out upon them of the oil of infinite love, and the myrrh of the Divine sorrow, and the frankincense of our dear Lord's perfect sacrifice and intercession for us all, and of which this week is so full. My husband's week of quiet at Peshawar had helped him to prepare, and he took for his subject of instruction the sacrifices of Leviticus as fulfilled in Christ our Lord.

Palm Sunday.—Christ the Lamb of God, the one Sacrifice for the sins of the world.

Monday.—The Burnt Offering, foreshadowing the complete and sinless

Sacrifice of the Saviour (Leviticus i., Ps. xl. 17, St. Matthew iii. 10, Phil. ii. 7).

Tuesday.—The Meat Offering and its meaning (Lev. ii.), Christ as Man fulfilling all the laws of God for man.

Wednesday.—The Peace Offering. Christ our peace with God (Lev. iii.).

Thursday.—The Sin-offering Christ, Who knew no sin made sin for us.

Good Friday.—The Events of the Day, consisting of four short addresses, with extempore prayer, hymns, and some silent time in between for prayer and thought. At eight in the evening, the Good Friday Church Service.

Saturday.—The Trespass-offering. Christ, the Redeemer, the Restorer, and the Repairer of the effects of man's sin (Lev. vi. and vii.).

Notice had been given throughout the district, and the people began coming on the Saturday before Palm Sunday, and by the Wednesday in Holy Week every corner was full. In the middle of each day I had a meeting for women, to which about twenty came, when we talked of the subject we had heard in church, and I endeavoured to make difficult things plain to them, and we had prayer. All the first four days there seemed no result, and on Thursday we both felt depressed, and almost wished we had not made the effort. There had been various small disquieting occurrences, showing the Devil at any rate did not much like it and was busy opposing. Several persons lost their tempers and quarrelled, and one lost his control entirely, who should have been a leader and helper, and the horrid green-eyed monster, Jealousy, was prowling about, and was seen pushing up his horns here and there. Our hearts sank and we felt faint and weary in mind and body. But late that night my husband said to me, "I believe we are yet going to have a blessing from all this; I felt it coming as I prayed." So Good Friday came, and sure enough with it hearts which had seemed so hard were melted and blended together in one common penitence and love. The transformation was simply wonderful, and those who had been at variance or out of fellowship came together and made it up, in one case making public confession to his brother before all.

So Easter dawned upon us with

softened, chastened hearts! The roses were at their very height of glory this year, and that is no small thing in this land, which seems the very home of this queen of flowers; and even our church wore a robe of joy adorned with these beautiful blossoms as we walked in at eight o'clock to the Easter Communion Service. Very joyfully and thankfully we sat down at the Table of the Lord our God, and feasted with Him and He with us in Christ our Passover, sacrificed for us, and alive for evermore. There were forty-seven communicants, the largest number we have ever had in this place, and as I looked back on the first Easter here in 1889, when we gathered a little band of four English and five Indian Christian workers, one could but say, "The Lord hath done great things, whereof we are glad." On Easter Eve seventeen catechumens were baptized into Christ's Church, from both Hindu, Mohammedan, Muzbee, Sikh, and the lower class, and at the Easter Day ten o'clock morning service the church was quite full.

On Easter Monday, owing to the kindness of some friends in the Canal Department, a bungalow, with nice grounds and shady trees, was lent us for the day, and about 100 of us availed ourselves of it, and went and spent a most happy day there, each taking our own morning meal, and sitting about in little groups in the shade to eat it. Then followed games, my husband and Dr. Meyer (one of the plague doctors here who spent the day with us, helping most kindly) with the men and boys in one field, and I and the women in another. We were a lively party, and they played the most wonderful Punjabi village games I had ever seen, and neither heat nor time tired them. At 2 p.m. there was a gathering under the trees for *bhajan* and hymn-singing, with native instruments, which enabled all to rest, and then our native pastor, Padri Qutb-ud-Din,* spoke to them all, and asked any who would like to do so to repeat any verse or thought in the teaching of the past week which had been a help to them, but a bell would be rung at the end of five minutes to prevent too lengthy experiences. The result quite exceeded our expectations. A good many spoke quite simply, and repeated correctly passages and verses that had

helped them, among them being five of the women even, who, with perfect modesty and great feeling, spoke for a minute or two of something they had learnt and remembered. In this way the good things of the week past were dished up afresh, and we hope the memories of all were refreshed by hearing it over again from each other's lips.

In the evening there was a united feast on the grass together, and then a general break-up to our several homes, some travelling slowly back all night to their distant villages, ten, fourteen, and sixteen miles away, and the rest of us to the town or mission station.

The following Wednesday Mr. Guilford and I went to Batala for four days for the Native Church Council meetings, for which Mr. Guilford took the Quiet Day services this year. What a striking contrast this beautiful mission station is to our own! In Batala, the odour of education and polish and advanced civilization prevails, owing partly, no doubt, to the two splendid mission schools drawing together so many of our brightest and best Christian workers, both English and Indian. But still, there are others besides these, and we attended two delightful reunions from 5 to 7 p.m. whilst there, one at the C.E.Z. and the other at the C.M.S. House, at which there were about sixty English and Indian visitors. The exquisite chapel, too, in the Baring High School grounds, so perfectly thought out in architecture and plan, I should think could scarcely be surpassed in India—a gem, and a worthy memorial of the Christian faith.

Here in the Manjha country, with our rough military population, from which a great part of the flower of the Sikh army is raised, what care they for books and study? Alas! a good joke and a slap on the back is the salutation they prefer. Nevertheless, they are taking greatly to the Gospel lately prepared by my husband and others in their own sweet Gurmukhi tongue, about Rs. 18. worth having been sold here in the last four months, i.e. about 500 copies. And thank God for this, and that many of them in Tarn Taran love the Christ of that dear Book.

E. R. GUILFORD.

* [The Padri's autobiography is given on the next page.—ED.]

THE AUTOBIOGRAPHY OF A PUNJAB NATIVE PASTOR.

MY father was the commander-in-chief of the Afghan army under the Amir Dost Mohammed Khan. After the death of Dost Mohammed Khan, my father failed to find favour with his successor, Sher Ali Khan, and had perforce to flee from Cabul. My father was then invited to Kashmir by the Maharajah and given the same post in the Kashmir army. After serving for some time in this capacity my father was chosen by the Maharajah as ambassador to the Court of Russia. Instead of arranging for his journey *via* Tibet, the authorities in Kashmir sent him *via* Afghanistan, and in passing through that country he was ambushed and taken prisoner by the Pathans. After a time my father managed to effect his escape in the disguise of a fakir, but the whole of his escort was murdered.

On his return to Kashmir, my father found that his capture by the Pathans had been planned by the ministers of the Kashmir Court, and so in disgust at the perfidy shown towards him, he left the service of the Maharajah of Kashmir and sought refuge within the territory of the Indian Government. But my mother and I were not allowed to leave Kashmir territory with my father, but were kept as hostages by the Maharajah, who hoped that my father would be induced to return; but not desiring to do so he appealed to the Deputy-Commissioner of Sialkot, with the result that, to avoid unpleasantness with the Punjab Government, the Maharajah released me and my mother, but confiscated all our property. But some time afterwards, when the Kashmir Court had entered British territory to attend the pilgrimage to the Ganges, my father put in a plea in an English court of law and recovered a part of his property. Before, however, he could recover the whole, he was seized with cholera and died, leaving me, a mere lad of twelve years of age, and my widowed mother to fight the battle of life alone. But, thanks to God, my father, only six months before his death, had been received into the Church of Christ by the Rev. W. Taylor, of the Scotch Mission, and I,

my mother, and an infant brother were received with him.

After my father's death Mr. Taylor showed great kindness to us, and had me educated, and after a few years appointed me as teacher in the Massia school at Wazirabad. While there I became acquainted with the late Rev. H. E. Perkins in the year 1873, who was then in the Punjab Commission and Deputy-Commissioner of the district around. Him I applied to for Government service, but instead of giving me a post under Government, he sent me to Amritsar, to the Rev. R. Clark, of the C.M.S., who appointed me the superintendent of the Boys' Orphanage. In this post I remained till 1878, when Mr. Clark sent me to the Divinity School in Lahore, which was then under the Principalship of the Rev. F. A. P. Shirreff. Here I remained as a Divinity student for three years.

In 1881 I was appointed a catechist at Amritsar, and in the autumn of that year the Rev. E. Guilford came to the Punjab, and I was appointed to work with him. We chose the Tarn Taran Tehsil as our future sphere of labour amongst the Sikhs, who form the flower of our Indian army. We were both inexperienced, but nevertheless we tackled the district in earnest, and worked it for four years from one small tent which we pitched from place to place. In 1885 Mr. Guilford had completed the Mission premises at Tarn Taran, and here we have been ever since, visiting the district around in tents every cold weather.

When we began work in this district there were no Christians, and the people were utterly ignorant of the Christian religion; but by the grace of God there have been about 400 baptisms up to date, and the leaven of Christianity has permeated the whole district. Most of the Christians are independent of the Mission for their livelihood, and it is a joy to be able to report their steady progress in the knowledge of Divine things.

The Grace of God has been as manifest upon me personally as upon

the work here. In 1864 I was left a helpless orphan, but now I am the happy possessor of children. I have two daughters living, one of whom is married to a professor in the C.M.S. College, Amritsar, i.e. to Mr. J. Edwards, by whom she has four children. My second daughter is *Tarn Taran*, May 20th, 1903.

a teacher in the Alexandra C.M.S. High School, Amritsar. Truly in my case the Master's words, as found in St. Mark x. 29, 30, have been verified. To God be the praise.

After working for eighteen years as a catechist I was ordained deacon by the present Bishop of Lahore.

QUTB-UD-DIN.

A MISSION STATION AMONG THE PYGMIES.

LETTER FROM MRS. A. B. FISHER.

NO one can glance at the map for any length of time without being convinced that that small particle of land known as the British Isles is the aorta of the human race: pulsating with the vigour of life, its arteries, while coursing through the nations under its control, awaken in them to a varying degree, moral, intellectual, and physical aspirations. South Africa is beginning to realize the peace and justice of its rule; Saskatchewan will soon feel the throb of civilization; Uganda is shaking itself from the slumber of centuries and following in the wake of other nations towards progress. And yet as I stand here on the soil of the most primitive of the human races, it is difficult to realize that they form part of that great Empire whose leaders are now for the good of its people exerting will and energy over Army, Education, Land, and Clergy Discipline Bills.

On the western side of the snow-capped Ruwenzori Range, which has acted as a kind of line of demarcation, are to be found a company of many tribes who have never yet taken one step from their savagery and cannibalism. One can scarcely imagine that there ever could have existed a more primitive and unenlightened race than this which in this twentieth century is to be actually witnessed among these distant subjects of the British Dominion. But even here, where the world's clamouring voice has not yet penetrated, is to be heard "the still small voice," and it might be written thus: "The Spirit of God moved upon the face of the deep."

For nearly three weeks my husband and myself have been staying here at this furthestmost of our Toro mission stations, and during that time have

been making minute inquiries as to how far it is possible to reach these wild races so closely surrounding this centre of Mboga. As one stands on the brow of the mission hill no fewer than seven distinct tribes, each with its own peculiar customs and dialect, lie within view, while at this particular spot are to be found representatives of each and of others from more distant parts. Having fled from the hands of plunderers and raiding tribes they have come to settle down under the peaceful rule of the Christian chief, and many of them have not only learned to read, but have been baptized into Christ's fold.

A few words to describe the conditions of one or two of these people will be sufficient to show the inadvisability of at present sending teachers of other races to them. It seems that we should do all we can to strengthen the work at this station, and in time be able to plant out among their own people those who shall have learned here the knowledge of God and His saving grace.

Stanley's Great Forest is within a few hours' march of the mission hill, and within its almost impenetrable depths are to be found the Bambuba and the Batwa (Pygmies). The former is a strong and sturdy little race that never reaches a stature beyond four to five feet. They live in wattle huts, and have not yet learned the art of cultivating. Felling down the trees and undergrowth, they sow maize and beans and potatoes in rough, quite unprepared soil. Like the other surrounding tribes, their custom of marriage is an exchange of a man's sister for that of his neighbour's, or where this is impossible, goats are demanded. This latter exchange is absolutely binding on the

wife, and should she run back to her people, the war-horns are sounded and war ensues, which results in a big feasting on each other's foes who have fallen. When one of their number dies, a deep pit is dugged and he is placed in a sitting posture with hands crossed on his breast. They bury him no further than the shoulders for six days, when the friends gather round to take parting glances. At the end of that period the burying is completed, and his grave swept daily till the relatives move into another district.

Quite a number of these people are living here; five of them have been baptized, and others are reading as catechumens.

Their smaller neighbours, the Pygmies, lead a roving life through the forest. They have no settled homes, but build for themselves tiny grass booths, which only remain standing for a few days, and then the signal for removal is given. Expert with the bow and arrow they are thus able to keep themselves well supplied in meat, and the remainder of their spoil they exchange for the Bambuba's grain and potatoes, when they do not stealthily appropriate these like the wild pigs. Very few of these little folk will venture forth from their forest security; howbeit no less than seven are now under instruction here, and two have been already baptized.

The Bahuku are a cannibal tribe, living within sight at a distance of about three miles. They live in the Semliki plain and extend westward to Belgian territory. Not only do they feast on their foe's flesh, but sell their dead for four or six goats. Although they have no scruples on eating human flesh, they bury their goats and sheep with due honour.

The Balega are a populous race inhabiting the coast and hills west of the Albert Lake. They worship evil spirits, and build their tiny temples in the long grass. Only the men and very old women are allowed to visit these shrines, but a horn is blown to inform the other women when they perform their ceremonies. Scarcely recognizing the authority of chiefs, practically each man is the lord of his own household, and as a man's family often numbers 100, who do not leave the parental roof as is the custom elsewhere, his one-roomed house has to be

of considerable dimensions, and his rule is not always of the simplest. By the request of Mr. Tegart, who was able to visit these parts last year, the Church at Toro has sent out to this tribe two Batoro teachers, who have been kindly received.

In giving this faint insight into one of the dark corners of the earth, I trust it will awaken the prayers of those in enlightened England, that from this centre of Mboga, where there are now over 200 baptized Christians and sixty communicants, may radiate such a clear, irresistible light that the darkness of the ages shall be rolled away by its brightness. "And God said, Let there be light: and there was light."

During our stay here of three weeks a considerable change has taken place at the station. What was on our arrival a hill covered with long grass is now a large cleared plot, with men and women each day digging and cultivating the soil in order to earn clothing or books; the chief with his Katikiro leads the people down to the new church site, where they all set vigorously to work erecting their new and spacious "House of God"; and a third party is employed at building a house that will be used as a missionary's house when he visits the station, or may be given over to an ordained native deacon, whom the Bishop has promised to send out after Trinity Sunday.

Mr. Fisher is conducting daily services with instruction in the church before they commence and when they have finished their day's work at the building, and I have classes for the Christian women and for the thirty-six baptism candidates. These have already received six months' instruction, and Mr. Fisher hopes to baptize them before we leave. In this class are represented no less than four distinct tribes who have learned to understand the one dialect through living here with the Bamboga.

Perhaps there is not one of our mission stations that needs so unceasingly the prayers of God's Church as this infant branch which has, comparatively speaking, so recently emerged from the terrible darkness of Heathendom, and by which it is shut in on every side.

INDIAN NOTES.

“THE V.C., a journal of the brighter side of life.” Many of us have doubtless noticed this advertisement of late, and speaking for ourselves we are grateful to the author of it—as a cheering reminder, when facts of the “seamy side” of human existence become unusually oppressive. One of the best earthly boons a man may desire for himself or his children is to be able to see the “brighter side”—where it exists. But what if it is not there at all! And yet this is the verdict on life in a Mohammedan State of a writer who appears from her style and manner of work to be both competent and fair—Miss Lillias Hamilton, M.D., who our readers will remember spent a brave and enterprising time at Cabul, giving her valuable services at the Court of the Amir as physician. The book should be read by all who want to get facts as to Oriental life—untouched by Christianity. This is what she says :—

“If my readers complain that there is no brightness, no happiness in my book, that it is a story without one ray of hope, I can but reply, ‘Then I have succeeded but too well in my task of drawing a fair picture of life as it is in Afghanistan.’ There is no such thing as joy there. There is no such thing as peace or comfort, or rest or ease. There is never a moment when any one is sure he is not the subject of some plot or intrigue.”

A corroborative illustration of this may be adduced from experience in India. In the year 1877 a five-fold murder of great barbarity was committed in a district in North Punjab. The murderers, a father and son, escaped for the time across the border into Afghanistan, but returned some months later, and allowed themselves to be captured without resistance; and the father, a man of magnificent physique, after scoffing at the idea of the police being able to take him if he had chosen to resist, said, “I was tired of it across the frontier, *it’s a dog’s life there—no one trusts any one*” (this from a murderer!), “so I came back to give myself up; only save my boy—he did nothing.” This last touch will be recognized by old Indians as a common feature in criminal annals. But the dramatic truth of the phrase, “a dog’s life”—“no trust,” is a striking confirmation, from quite a different quarter, of Dr. Hamilton’s view of the hopelessness of life in a country like Afghanistan. Surely the moral needs no laboured pointing.

Speaking of the frontier reminds us that the Punjab Frontier Force has recently been disintegrated, and its regiments and batteries are now distributed among several military commands having no common name or tradition. The famous initials P.F.F. will be henceforth unknown. Such a change may be good, and even necessary, but it is at least permissible to civilian friends and admirers of the gallant working soldiers of the Force who have known them in lonely stations and frontier wilds to cherish their remembrance as a noble memory. There was a time when the “Piffers” were *par excellence* the “working soldiers” of the Indian Army, and if they are so no longer, it is not, as a military friend reminds us, that they have at all “gone off,” but that other corps and other regiments have “come on.” We rejoice to think it is so, and that the English officer who takes his profession seriously was never so much to the fore as he is in India now. The Punjab Frontier Force was formed in 1849, and the special duty assigned to it was to guard the north-west frontier

of India (above Sindh). Sir Charles Egerton, its last commandant, who served nearly thirty-two years with the Force, was justified in alluding (in his farewell order) to the history of its fifty-four years' life as a gallant and noble tradition. It was partly re-organized in 1900, but this does not appear to have satisfied the Viceroy, who has now virtually cut up the force into separate fragments. As a corporate unit the P.F.F. ceases to exist.

The Indian Budget for the year shows two reductions in taxation. The first lowers the rate of the salt-tax by about twenty per cent., the other frees a number of persons from income-tax by raising the minimum of income on which the tax is levied from 500 to 1,000 rupees a year. A comparison with English incomes has been made, representing the new minimum, which is about £66, as about equal, comparatively, to the minimum of £160 at home, but it is fallacious, as the Indian minimum is really considerably higher with reference to the standard of living. Both remissions look well on paper, but practically are worth so little that we doubt the policy of making a change. The salt-tax is attacked by some doctrinaire writers in the name of political economy, but the appreciable difference to the taxpayer is much like that of the one shilling corn duty just remitted in England, i.e. nothing at all.

The salt-tax, we fancy, has assumed an exaggerated importance (on paper) because it has been connected lately with the subject of leprosy in India. Dr. Jonathan Hutchinson's name is known as that of the upholder of the "fish theory." He has long maintained that the main if not the sole cause of leprosy is the eating of tainted or badly-cured fish, and curing depends principally on salt. Cheap salt, therefore, would mean good curing of fish, and good curing of fish would largely reduce leprosy. This looks scientific enough, but the question is whether it is fact. Dr. Hutchinson, who has lately visited India to re-investigate the subject, is reported to have said at a lecture recently given by him in London that he went out to India with "a perfectly open mind, but a strong conviction" that eating bad fish was the principal cause of leprosy! He has returned more convinced than ever of the truth of his theory, and tells how by cross-examination he refuted alleged instances of leprosy found without eating of fish. Yet many opinions which are entitled to respect strongly dissent from Dr. Hutchinson's explanation. Those who have seen leprosy in India, and the way in which its distribution occurs, will certainly be impressed with the boldness of the "fish theory" and the extreme difficulty of proving it. No doubt the eating of tainted fish may encourage the development of the disease, but whether this is in any degree the speciality of such diet seems doubtful. The doctor tries to prove it by cases of "concomitant variations," that is to say, he alleges that where leprosy abounds, eating bad fish is common; where no fish is eaten, leprosy does not occur. The Leprosy Commission which investigated the subject did not adopt Dr. Hutchinson's theory, and the last utterance we have noted on the subject, that of Mr. A. Mitra, the Chief Medical Officer of Kashmir, is strongly against it. He adduces the case of the Gujars in Kashmir, who as a class suffer most from leprosy, and who eat no fish. Mr. Haegert, of the Bethel Santal Mission, is equally strong in his assertion that in the Santal hills, where leprosy is common, there is no fish to eat. Meanwhile it is encouraging to know that the number of lepers in India

seems decreasing. In 1891 it was over 126,000, it is now only a little over 90,000.

A statement showing the number of missionary workers in various large centres of India is here copied from the *Indian Witness*, where it was printed with request for corrections by missionaries having local knowledge. We think it is worth reproducing, even as only approximately correct, and allowing for possible small errors in the number of missionaries. Some of the figures (for example, the decrease of 50,000 in the population of Bombay) are mournfully eloquent, and tell the woeful tale of plague devastation. Lahore has even a larger loss, and Patna, Benares, and Baroda have all, we fancy, suffered from the same dread cause. The salient feature, of course, and that which of itself renders the figures strikingly suggestive, is the insignificant number of those who are God's messengers among such huge masses of population. But when this broad fact is established, there are still differences among the various cities which are worthy of notice, and at first sight are not easily explained. Calcutta, as the metropolis of India, may perhaps claim more missionaries for itself in proportion to its population. But Hyderabad (Deccan), Mandalay, Patna, and Jaipur are even more slenderly furnished than other places—though no city can be thought to have anything like an adequate staff of evangelists, unless it be Poona, which averages one missionary to nearly 1,400 people. But there is another leading fact of sinister significance. The mass of population in India lies in the villages; these cities represent only a small fraction of the whole—and the proportion of village workers is far, far smaller than this weak battalion of city missionaries. The Christian Crusade in India has still openings for many volunteers!

Cities.	Population 1891.	Population 1901.	Mis- sionaries.	Missions.
1. Calcutta	741,144	844,604	150	13
2. Bombay	821,764	770,843	75	11
3. Madras	452,618	509,397	76	11
4. Hyderabad	415,039	448,466	6	3
5. Lucknow	273,028	263,951	16	3
6. Benares	219,467	203,095	14	5
7. Delhi	192,507	208,385	31	3
8. Mandalay	188,815	182,498	7	1
9. Cawnpur	188,712	197,000	10	2
10. Bangalore	180,866	159,030	24	5
11. Rangoon	180,324	232,326	38	3
12. Lahore	176,854	120,058	22	3
13. Allahabad	175,246	175,748	23	3
14. Agra	168,662	188,300	29	3
15. Patna	165,192	135,172	2	1
16. Poona	161,390	111,385	80	8
17. Jaipur	158,905	159,550	3	1
18. Ahmedabad	148,412	180,673	14	5
19. Amritsar	136,766	162,548	25	1
20. Bareilly	121,039	117,433	6	2
21. Meerut	119,890	118,642	14	2
22. Srinagar	118,960	122,536	12	1
23. Nagpur	117,014	124,599	16	3
24. Baroda	116,420	101,782	6	1
25. Surat	109,220	118,364	5	1
26. Karachi	105,199	105,407	8	2
27. Gwalior	104,083	104,083	?	?

We are indebted to the *Harvest Field* for an interesting *a fortiori* argument against the employment of non-Christian teachers in mission schools.

The writer quotes the quaint story of the Dinapore chaplain—so old now as to be nearly fresh again—who gave a certificate (the familiar *chit* of the Anglo-Indian) to his *dhobi* (washerman). "Mulloo was church *dhobi* for about a year during my incumbency in Dinapore. He washed the surplices, &c., well. But one cannot help feeling that it is a great pity such things have to be put into the hands of a Heathen." We do not envy any one who has no sympathy with this sentiment of a reverent Churchman. But the argument seems sound: if this feeling is justifiable, *how much more* is the reluctance to see mission schools taught by non-Christian teachers? We are not speaking merely of the religious teaching—how can that be given by one who does not believe in Christianity?—but the secular instruction even; surely it is a lamentable weakness in mission educational work when we have to employ non-Christian teachers for this. In early days it may be tolerated for want of suitable Christian masters, but we trust that no missionary in any C.M.S. educational institution will rest content till his whole teaching staff is Christian. We echo seriously and sorrowfully the complaint, "*it is a great pity such things have to be put into the hands of a Heathen.*" There can be no solidarity of influence brought to bear on the pupils until all their teachers are possessed of Christian truth.

Reforms come about in curious ways in India. The spread of the use of kerosene oil is doing away with the trade in vegetable oil in the United Provinces. The oil-pressers have accordingly largely taken to the parching of grain and selling of sweetmeats. Again, the women of the Chapur caste in Sindh used to wear enormous nose-rings, which, ugly and expensive as they were, were regarded (in a fashion exactly contrary to Christian apostolic precept) as religious ornaments. But lately the word went round, "No more nose-rings," and in a few days every Chapur woman (we quote from the *Indian Witness*) had taken off her ring and sold it for what it was worth. This was the result of the discovery that a gang of ruffians was at work snatching rings off women when they got the chance. And note the sequel—a *panchayat* has since decided that the use of these rings is to be discontinued, and that men allowing their women to wear them shall be fined and, if necessary, put out of caste. Surely there is no lack of social movement in India, if we can only get it to develop on right lines.

An Indian writer in the *Kaukab-i-Hind* points out the moral education which all inhabitants of cold countries (such as the British Isles) undergo from the simple necessity of having to get up:—

"A great moral victory has to be won each morning when it is time to get out of bed. The unfortunate inhabitant of warm countries has no such opportunity for developing courage and hardihood. He lies *on* his bed, not *in* it; and it is no hardship to leave it. Not so the people of the North. They sleep *in* their bed; and there are few things so hard to do—the doing of which thereby becomes a moral act of great value—as getting out of a warm bed and facing the rigours of a cold morning. The daily repetition of this necessary act, which is a definite victory of the spirit over the flesh, necessarily exercises great influence upon character."

We have heard something like this before from writers at home, but for the first time now from an Indian moralist. We wonder whether he writes from personal reminiscences of a London January.

A correspondence of keen spiritual interest has been taking place in the

columns of the *Epiphany*, illustrating well how such a periodical by its mere honest and recognized worth may, as it were, automatically help forward the cause of earnest inquiry, which is after all the cause of truth. A Hindu writing from Lahore states certain difficulties he has found in Hinduism, certain excellences and moral helps he seems to see in Christianity, and asks his educated friends to give him some reasons why he should not embrace Christianity. Several replies have been given, but one supplied by a Mohammedan exhibits very significant (the editor calls it "hopeless") ignorance of Christian theology. He asks, "How can the Hindu be relieved from the sins he has committed before becoming a Christian?" and "How will he be saved from sins he may commit after baptism?" Another Hindu, quoting the Mahabharata, says, "That path is the true path by which the Great One has gone"; consequently in this darkness of India, according to the Mahabharata, we should follow the "Great One" whose person cannot be found in other than Jesus Christ. The original inquirer in a further letter says, "I make bold to say Hinduism has held India back in the march of civilization, nay, has dragged us downward. But we do thank God that education and light is spreading, though very slowly. India's great need now is, it seems to me, education, and *as education advances, the progress of Christianity will be more rapid.* 'The light shineth in the darkness, and the darkness comprehendeth it not.'" We commend the words we have italicized to the attention of those who are doubtful or lukewarm in the cause of educational missions. But further, what a wonderful, what an *exciting* glimpse is given by these extracts of the state of mental unrest in which thousands of inquiring hearts in India are plunged; of the controversy which the Holy Spirit is having with many souls who are half awakened to the Light of Truth. Can any Christian reader of these words refuse to make intercession for such inquirers a more real and living part of his prayer than it has been hitherto? Is not such personal intercession one of the great wants of Missions? How real is the want of help? How living is the voice of these pioneers of truth among the myriads of India? If we cannot "go over and help" in person, surely we can lift for them "hands of prayer."

"For so the whole round world is every way
Bound by gold chains around the throne of God."

A change has been made in the Indian Postal Regulations, which at first sight seems almost too small for notice, but may prove of considerable and increasing importance. The size of postcards which may be sent for a *pice* (a farthing) has been raised to $5\frac{1}{2}$ by $3\frac{1}{2}$ inches, which admits picture postcards of the usual size. Among other things it is a significant token of the general educational progress being made in India, and we congratulate the Postal Department on the intelligent solicitude which it shows to be not merely abreast of the main body, but well in the van of social and public improvement.

It will be a considerable time, no doubt, before we can accurately gauge the meaning of the census figures of 1901. The general report for the whole of India has not yet (while we write) come to hand, though it is expected soon. Meanwhile very various conclusions are being drawn from the figures supplied in the provincial reports, and their bearing on the question of missionary work and its success is very differently estimated. For ourselves we incline to what some will deem excessive caution in accepting very strong or startling inferences from the masses of figures. Without assenting to the truth of

the cheap sneer that "figures can be made to prove anything," we hesitate to adopt in their entirety some pessimistic assertions lately made in the Madras papers as to the slow progress of conversions to Christianity in that city and its immediate neighbourhood. Views of mission work based on data embracing only short periods may lead to quite erroneous inferences, and on the whole we prefer to wait for the help obtainable only from comparative statistics of all the provinces before we assay what must in any case be a difficult task of transmitting figures into practical facts. Meanwhile let us honour those among our missionary workers who speak plainly and truthfully about weak points in our evangelistic operations among non-Christians, as well as in the pastoral and congregational care of our Indian Christians. Let us divorce from the consideration of all fair criticism any resentment arising from the interest we take in the work as *our* work. Let us rather train our minds habitually to consider all missionary enterprise as God's work, conducted under His auspices, dependent for success exclusively on His sovereign grace as supplied by the Blessed Spirit. Any feebleness or failure on our part will then give us legitimate pain because we are failing to answer to His purpose and His wisdom, and the remedy for such lamentable error will be an increased waiting upon Him, an increased renunciation of self-confidence, and an increased earnestness in prayer that our imperfection of service may not thwart His perfect purpose. God, we know, is waiting to be gracious to all the souls in India whom He has made. It is our part to try faithfully to discover and unshrinkingly to remove any fault or blemish in our work which for the present hinders the perfect operation of His grace.

Meanwhile we need not deprive ourselves of the lawful encouragement derived from individual cases of blessing, or sporadic observation of spiritual development, or even moral improvement among non-Christians. Increased appreciation of the moral blessings of Christianity and the ethical excellence of its devoted missionaries is a great and ever-widening fact. Take, for instance, this description, culled from a non-Christian paper, of the "Indian Christian woman" who

"Has been the evangelist of education to hundreds and thousands of Hindu homes. Simple, neat, and kindly, she has won her way to the recesses of orthodoxy, overcoming a strength and bitterness of prejudice of which few outsiders can have an adequate conception. As these sentences are being written, there rises before the mind's eye the pictures of scores of tidy, gentle girls, trudging hot and dusty streets, barefooted, under a scorching sun, to carry the light of knowledge to homes where they will not be admitted beyond the ante-chamber, and where they cannot get a glass of water without humiliation, yet never complaining, ever patient. To these brave and devoted women, wherever they are, friends of education all over the country will heartily wish 'God-speed.'"

We think that too much importance has been and even now is attached to the sayings and doings of the heterodox Mohammedan known as Mirza Ghulam Ahmad of Qadian, in the Punjab, who puts himself forth as the "Promised Messiah." It is true that he has a following, but it is not a large one, and in his own district he is not regarded seriously as a religious leader. The infatuated impostor who recently perpetrated a similar blasphemy in a place of worship in London is being treated among us with contemptuous pity, without any alarm as to his propaganda obtaining any wide credence. And the Mirza of Qadian, we can assure our readers, is not much better—or worse—than his European rival.

R. M.

THE MISSION-FIELD.

Sierra Leone.

THE Bishop of Sierra Leone was enthroned in the Cathedral, Freetown, on May 5th. He appointed the Rev. M. Pearce, African pastor of Bathurst and Charlotte, a Canon of the Cathedral, but we regret to have to record the death of Canon Pearce on June 10th. The Bishop has licensed Mr. Frank Livingstone Wilson as a lay-reader. He and Mrs. Wilson (who is a daughter of David Livingstone and a grand-daughter of Robert Moffat) have begun work in the Cathedral district.

At a meeting of the Executive Committee at Fourah Bay College on June 3rd, at which the Bishop presided, the Rev. T. Rowan, Secretary of the Sierra Leone Mission, gave a brief account of his visit to the C.M.S. stations in the interior. He had been away from Freetown for six weeks, and had visited every station occupied by the C.M.S. He had opportunities of speaking with all the agents about their work, and administered the Holy Communion to them at all the stations except at Mussaiya, where he suffered from an attack of fever. He reports the work on the whole as encouraging, the only exception being in the Temne country, where great indifference towards the Message is manifest, and where it is almost impossible to get the children to attend the schools. In the other districts the school work is of a very encouraging character, forty, fifty, and sixty names appearing in various stations on the registers as regular attendants at the night-schools. At Bendembu and Katimbo the missionaries have quite won their way into the confidence of the people, and now receive a patient hearing. There is cause for much thankfulness to God for His blessing on the work. Though as yet there is no fruit, it is manifest the labours of the missionaries have not been in vain.

We are sorry to hear that Mr. Rowan had a rather sharp attack of dysentery in June, and was ordered by the doctors to go to Canary for the month of July. Before leaving Fourah Bay College he wrote, on June 28th :—

We had the Conferring of Degrees here on Friday last, when twelve men got their L.Th. and their B.A. degree [Durham University]. The proceedings were a great success. About 250 of the prominent people in Freetown came in

answer to our invitation. Lady King-Harman distributed some special prizes and the Governor made an excellent speech. He spoke very nicely to the students, and all he said was most helpful. I am very glad he was with us.

Ten Temne converts (one woman and nine boys) who for some time had been receiving special instruction from Mr. Fynch and the Rev. C. N. Lewis, were baptized by Mr. Rowan at Cline Town on Whit Sunday. Some of the boys were servants at Fourah Bay College, who had attended the mid-day Temne services conducted by Mr. Z. H. Davies. Quite a large gathering of people witnessed the solemn ceremony at the church and at the waterside. Mr. Lewis gave an address in Temne before the baptisms took place, and Mr. Rowan gave a short address through the medium of an interpreter.

St. Michael's Church, Waterloo, which has been under restoration for two years, was re-opened and consecrated on May 16th. A chancel, transepts, vestry, and porch have been added to the old building. The cost has been about £1,800. Over £800 was contributed by the African population; free labour to the value of more than £300 was given by members of the congregation; while others have made gifts of pulpit, lectern, and communion-rails.

Eastern Equatorial Africa.

A conference of C.M.S. missionaries was held at Mombasa, July 1st to 4th, under the presidency of Bishop Peel. At four o'clock on the 1st, five schools of

the C.M.S. coast district were represented at a singing competition between the Mission children for a silver cup presented by the Bishop. Forty-eight children also took part in musical drill. H.M.'s Commissioner (Sir C. Eliot) and the Sub-Commissioner (Mr. J. W. Tritton) were among the company. The drill and singing were pronounced to be very good. The Frere Town First Grade School won the cup. On the morning of the 2nd, Holy Communion was held in the English temporary church, and an address was delivered by the Bishop on the first part of 2 Chron. xv. There were seventy-three communicants. At special services in the morning and afternoon, devotional addresses were delivered by the Bishop and some of the missionaries, and in the evening an open-air evangelistic meeting was held in the town, which was addressed by several Africans. The 3rd was the business day of the conference. In the evening the foundation-stone of the Memorial Cathedral to perpetuate the memory of Bishop Hannington, Bishop Parker, and the Rev. Henry Wright, was laid by Sir C. Eliot. In giving an account of the ceremony the *African Standard* (published in Mombasa) remarks:—

For some thirteen years the project of the memorial has been before the public. The cathedral is to rise at a moment when there seems to be a real promise of commercial prosperity in British East Africa. May its silent

witness to God, the Giver of all blessings, stir in many a heart feelings of adoration and praise, and, at the same time bring the comfort of hope to the depressed and sorrowing.

On the 4th, the Native Church Council met in the Mission Hall, and the sitting was continued on the 6th.

Of Maleni, an out-station of Mbale, in the Taita Country, Mr. R. A. Maynard (of the Victoria C.M. Association) wrote on April 3rd:—

Just now the work at Maleni (our least-worked out-station) is very encouraging. The native teacher (Edward) has been going there on Sundays lately, and the people have been turning out to the services in numbers from 300 to 600. The chief there is a very old man, probably the oldest in the whole mountain, and has always been our friend. It is difficult for the old man to take in new ideas and new truth, but he professes to be desirous of following Christ,

and I pray that He may indeed become His true follower for the rest of his days, which, I fear, cannot be much prolonged.

The chief here [Mbale] is as friendly as ever, and so is also the chief of Kaia, and we are fortunate in having the countenance and friendship of these heads of the people. They set a good example for their people to follow, in always regularly attending the services, when they are able.

In the Medical Mission at Mamboia, in Usagara, Dr. Baxter says the past year has been one of much encouragement. He writes:—

At the hospital and four of the dispensaries connected with this Medical Mission, i.e. at Nyangala, Itumba, Kisokwe, and Mpwapwa, there was during the past year a total of 11,250 attendances, of which 1,480 were treated for the first time. Mr. Rees being at home on furlough, I have not had the return of cases treated at Berega. At the hospital here there were seventy-five in-patients and sixty-four operations. Thirty-four visits were paid to patients at their homes. A short service is conducted morning and night in the hospital, and a reading-class is held each morning in its verandah or in one

of the wards. For the out-patients, who assemble for treatment at noon, a short Gospel service is held. This is attended by most of the in-patients. My native assistant conducts the morning and evening services in the wards, and often takes part in the mid-day service, and sometimes conducts it entirely himself. I may mention that besides the hospital work, as I am the only male European on the station, I have had the pleasure and privilege of preaching in the church every alternate Sunday morning, and of teaching the men's class every Sunday afternoon. During the past twelve months over

forty persons have given in their names after the Sunday morning services, saying that they desired to become followers of our blessed Master and join the class for seekers. At such times

we realize that the Holy Spirit is indeed working in their hearts, and we rejoice in a foretaste of what is meant by "the joy of harvest."

Uganda.

The first conference of lady missionaries was held at Mengo on May 13th and 14th. Twenty were present. Bishop Tucker had nominated Miss Chadwick as president and Miss Bird as secretary. Among the topics discussed were, "The Native Teacher's Course of Training," "The Bible as a Class-book," "How to keep in touch with the Women after Baptism and Confirmation," "The Advantages (or the reverse) of Sewing-classes," "Native Women as Hospital Nurses."

Buruli, the province of the Kimbugwe (one of the principal chiefs), is just south of the Nile and Kafu rivers, and was until recently part of Bunyoro. It was, however, added to Uganda when Kabarega revolted. The chiefs and their immediate followers are nearly all Baganda, but the bulk of the people are Baduli, a Bunyoro tribe closely allied to the Basoga. The Rev. R. H. Leakey paid a visit to this province in March last. He writes:—

I left Ndeje on Saturday, February 28th, and spent the Sunday at Lwero. Here the Regent Zakaliya Kisingiri has built a nice little rest-house for Europeans. Thence four marches brought me to Kisalizi. From Ndeje to Lwero there is a good road, and I was able to do the seventeen miles in two hours on my cycle. For the first twelve or thirteen miles beyond Lwero the road is also fairly good, but after that there is a great deal of uncleared track where riding is very slow even where possible. I hope by now there is a better road, as one was in the course of construction when I passed. The last march into Kisalizi, too, was fair, as there is a made road for some twenty miles. I had previously, on four occasions, arranged to visit Kisalizi, but had been prevented from one cause or another, and so this time I did not let Andereya [the Kimbugwe] know till I got to the last stage before his place. The result of this was that I arrived almost unexpectedly, and was able to see something of the work in its normal condition. One of the drawbacks of itineration is that when a European goes to visit any place the Natives collect in large numbers to see him, and one is apt to get an exaggerated idea of numbers on one's first visit to a place.

I reached Kisalizi, or rather, Damba, at about nine, and after a short rest went round to the church to see what was going on. I found a very nice mud church, quite new, and well built, that would seat 700 or 800 people. Also two mud schoolrooms, one each for

men and boys and for women and girls. I found some fifty or so in the men's school learning to write, and about as many women in the other. The usual daily attendance is about 150 to 200. Of these, about two-thirds are *mataka* [First Reading-book] readers. There are, besides Baganda and Baduli, a fair number of Baima and one or two Bakedi learning to read. I found but few women who could read the New Testament, but there seemed to be about fifty men who daily attend classes on one or other of the Gospels. There are over 100 writing daily, the women being almost as numerous as the men. It is interesting to see some of the Baima women trying to make straight lines, or pot-hooks, or the letter O.

The Kimbugwe has supplied at his own expense 100 slates, in addition to a grant from the Bishop's Diocesan Fund. There is a school-teacher trained by Messrs. Hattersley and Fraser, and his work is excellent. Andereya kindly lent me a round house to live in while I was at Kisalizi, and supplied me with milk, eggs, and plantains. He himself lives in a round house, as he has not been long at his present site. (All his houses were burnt at the old site.) He built the school and church before he began a good house for himself. At Kisalizi a man called Kyagwiri lives on the hill next to Damba, who used to be Kabarega's most trusted *mandwa*, or a man who is possessed with some sort of *lubare* spirit and can predict the future—a sort of wizard fortune-teller. This man never cut his hair, nor would he drink any water except from the lake

(Kioga), nor cross a valley, nor wear anything but skins. When Kabarega fell his faith in the old heathen system was much shaken, as Kabarega was a great upholder of the *lubare* worship. The Kimbugwe and others did their utmost to get hold of him, and after a time he was persuaded as a first step to have his head shaved. As he was none the worse for it, he paid the Kimbugwe a visit, which meant that he crossed a valley. But no offended spirit met him, nor did he suffer for so rash an act. The Natives who had believed in him looked on in wonder, expecting him to die, or to be taken seriously ill, or suffer in some awful way. He next took food and drank water from a well with the Kimbugwe, and after a time actually began to read and to come to church. "Surely Kyagwiri's end will come soon," said the wondering Heathen. But no, he actually gave up his skins and appeared in a white cotton cloth that the Kimbugwe gave him. At last, after he had become one of the most regular readers and went about dressed like a Muganda and nothing happened to him, the Natives came to the conclusion that the God of the Christians must be stronger than the old *balubare*, and so hundreds began to read.

Well, after four days at Damba, I started off on a tour in the north-western district of Buruli, to the point where the Kafu, after running north from Uganda, bends east towards the Nile, which it joins at Kisalizi. I might mention for the benefit of those who do not know, that Kisalizi is the

name of a district of Buruli, though often used for the name of the whole province, and sometimes for the Kimbugwe's seat, which really is Damba. The district I visited for the inside of a week to the north-west of Kisalizi is often called Kizimbakugwanga, or simply Kizimba. I visited in all seven churches, five of them being mud buildings. I preached to about 500 different individuals, of whom I should think about 450 were only learning to read. I was everywhere very warmly received and was asked for books, especially *mateka*. I unfortunately had brought only about 160 with me, and I got rid of all at Kisalizi. I had only a few weeks previously sent up 200 *mateka*, but they were all sold at once. They also begged for teachers.

I had to get back to Kisalizi for the Sunday to baptize fourteen adults and two infants, and on the Tuesday I left for Kirinda, to the south of Kisalizi.

From Kirinda I went across country east to the Kicwabigingo district, and on the day I left Kirinda I visited three churches and preached to about 400 people, and also baptized seven infants.

One of the drawbacks of the tour was that I constantly punctured my tyre, and before I got back it was so porous that I had to pump it up every four miles or so. Once or twice when Natives saw me trying to locate a puncture they said I was washing my tyre to make it run well! Others thought it was the tyre drinking water!

It has been estimated that there are at present in Kisalizi some 10,000 reading *mateka*.

A native of Toro, Azariya Mutazindwa, is receiving special instruction with a view to his ordination next year. The Rev. A. B. Fisher writes:—"He will, I hope, be the first Lunyoro-speaking Christian to be admitted to Holy Orders. He has, next to Apolo" (the Rev. Apolo Kivebulaya) "been our right hand in the class work at Kabarole for the last two years, and for the past twelve months he has been our ablest Sunday preacher." Amongst other items of information, Mr. Fisher reports that Dr. Bond had taken into his temporary hospital at Kabarole the first five patients, and performed the first operation with great success. Seven of the Pygmies from the Aruwimi forest are under instruction for baptism, and two others have been already baptized. Writing later from Mboga, Mr. Fisher reports the baptism there on May 31st of thirty-five converts and their twelve children, amongst whom was a man, the first, it is believed, from the great Balega tribe. A letter from Mrs. Fisher, written from Mboga, will be found on page 678.

Persia.

Of the hospital work at Julfa, Dr. D. W. Carr wrote on February 4th:—

We have been much fuller in the hospital all through this winter than we

were last winter. Last year we went down at Christmas-time, which was the

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middle of the fasting month of Ramazan, to fourteen patients; but this year we were never less than twenty-seven, and seldom less than thirty. In our two hospitals during 1902 we had a total of 751 patients, and, about half of these having friends with them, we had altogether about 1,100 people staying with us for an average of eighteen and a half

days each, and all day by day receiving teaching. In this way a very considerable number of people are yearly becoming acquainted with the Gospel—the love of God, the nature of sin, their own need, and the supply for that need—and some, we trust, are really receiving the seed of eternal life into their hearts.

In the course of some "First Impressions" of Yezd and its needs Miss J. Biggs says:—

Last October (1902) the first two schools for girls were opened in Yezd, and both are for the Parsis, one being started by themselves and the other by C.M.S. almost simultaneously. The Parsis may be regarded as the progressive element in Persia (if there is any progressive element); and though their school is carried on on somewhat more elaborate lines than ours, yet ours flourishes, and we have children from some of the most influential families. There has been no attempt at educating girls until now, and naturally one of the first things to be taught is *reading*. It was striking to hear a Parsi schoolmaster

remark 'that the great reason against educating girls was that there was no Persian literature fit for them to read.' This seems to be the fact. So in two years' time, say, when many of these girls will be able to read well, what are they to turn to? Cannot something be done to introduce at least *some* pure literature into the country before the evil influence of bad books gets beyond our powers to cope with? The need for literature is practically created, and the need must bring a supply for good or evil, and this is a thing that will not wait.

Recent letters from Yezd report a violent persecution of the Bâbîs. The members of this sect are found everywhere throughout Persia, and in all ranks of life. They have more in common with Christians than the orthodox Moham-medans. The last accounts give the number who have been killed at Yezd as probably not far short of 100. In a letter to the Rev. C. H. Stileman, Dr. H. White wrote from Yezd on June 28th:—

We are just now in the thick of the biggest riot even seen in Yezd. It began about a fortnight ago, when one Bâbî was killed. As there were very serious rumours in the town, and acting on the Governor's express wish, I decided not to go to Kirman, but to remain here and see the trouble through.

Things got much quieter and we all hoped the worst was over. Last Friday, however, another Bâbî was killed, and two men—the murderers—took refuge in a mosque. The Prince gave orders that they were to be taken out, but the mob resisted the order. I went to attend the Bâbî, who was then dangerously wounded and afterwards died, and while I was in his house the mob surrounded it, burned down the door, and swarmed in. I could do nothing to protect them, and as the mob promised not to touch the women, I came away.

Since then the town has been in the hands of the mob. The Governor, whom I saw yesterday, cannot control

them. I do not know how many Bâbîs have been murdered, but at least twenty, I think. Europeans up till now have been perfectly safe, but we do not know, of course, how long we shall remain so. However, we are doing what we can, and know that God ruleth on high.

We had morning service as usual this morning, and shall (p.v.) have English service as usual this afternoon.

One needs great grace at times like this, not to do needlessly foolish things, and to have a right judgment in all things. God, however, is with us, and I feel sure we shall be guided aright, and trust that by next mail I shall have better tidings. Please do not be anxious for us, but our hearts are very sad for the poor hunted and bereaved.

I have no Bâbî servant either in my house or in the dispensary. One of the assistants in the hospital—a Christian at heart, and the son of a Bâbî—is at present in my house, and I shall protect him as long as possible.

India (General).

Letters patent have been published in the *Gazette of India* defining the limits of the new Bishopric of Nagpur, as comprising the Nagpur, Chhattisgarh, Sangor, and Nerbudda divisions of the Central Provinces, the Berars, all stations in Central India except Neemuch, and all stations in Rajputana except Mount Abu. Dr. Chatterton, the new Bishop, has decided to make his residence at Jabalpur, instead of at the official headquarters of his Bishopric.

The Centenary date of the first Sunday-school in India has just passed. On Sunday, July 9th, 1803, the first Sabbath school in India was established in Serampore by Felix and William Carey and John Fernandez. Sunday-schools to-day are conducted in thirty-two Indian vernaculars and have a membership of about 300,000. There are 7,000 voluntary workers in 12,000 schools.

Bengal.

The North India localized *C.M. Gleaner* contains an In Memoriam article on the late Rev. A. Stark, and gives the following particulars of his early days:—

Mr. Stark was entered on the Martinière foundation at the early age of five, and remained there till he was fifteen, for in those days they finished their school life at that age. He was first led to think of mission work by Mr. Woodrow, the then Principal of the Martinière, reading the *C.M. Gleaner* to the boys on Sunday evenings. He was the fifth son of a family of eight, his father dying before he was five years old. His mother was very careful in the religious training of her family and lived long enough to see them all grow up useful and honoured members of society. At fifteen he was so young-looking that it was impossible for him to find suitable employment, so he helped his brother Walter, who was a master in the C.M.S. school in Amherst Street, and afterwards accompanied him, as a voluntary worker, to Gorakhpur and Bhagalpur. Here he

was appointed to the Pahari school by Mr. Droese. He was always fond of the study of languages and found little difficulty in speaking in several languages and dialects. When the Santal insurrection of 1855 was quelled, he was offered a Government appointment in that district. He was then receiving only Rs. 40 per month, and this post commenced at Rs. 300; but he refused it because he felt that he was called to be a missionary. In course of time he left Bhagalpur and accepted a mastership in the Doveton College. While at Bhagalpur he had translated the Prayer-book into Malto, but on hearing that Mr. Droese was doing the same thing, he quietly put his work on one side. In course of time he was led back by God again to Santalia, not as a servant of Government, but as the minister of Christ, and there he laboured for many years as a pioneer.

A few months ago the Rev. Canon Ball, of Calcutta, visited the Nadiya district, and was much struck with the progress of education in the village schools. These are with few exceptions in Christian villages and have generally Christian boys and girls in them, but in most cases Hindus and Mohammedans are in the majority. The teachers are Christians, but in a few schools there are non-Christians teaching the lowest classes. Of the more important institutions, the Canon wrote on May 21st:—

Chupra.—When a Christian boy has passed in the 1st Class in the Lower Primary, in some cases Upper Primary, from a village school, he may receive a scholarship for Chupra School, given from Government grants, and there be trained for the Normal School, or for industrial work at Kanchrapara.

This school has grown until it has become a most important institution. Situated nearly in the middle of the district, it attracts from all parts of

Nadiya. But practically no boys are sent by their parents from Calcutta to Chupra, while many are sent from Nadiya to Calcutta. Calcutta has a prestige and attraction which it is hard to explain.

There are 249 boys at Chupra; Christians 146, Mohammedans 56, Hindus 47; and 56 girls, mostly Christians, in the day-school. The school buildings are good, but need increased accommodation. The Mohammedans have

an hostel, and the Hindus have applied for one. The school gives a practical training in the Sloyd system and mechanics, and Mr. Bradburn wishes to develop this side as much as possible. It is excellent for developing the character and general resources of a boy. It has before it great possibilities, in many ways it is practically unique, and with two Englishmen, both experts, it must go forward.

Krishnagar.—Every year a certain number of boys leave Chupra and pass on to the Normal School at Krishnagar. This school, under Mr. Hewitt, is reviving, and is probably as good now as ever it was. The Director of Public Instruction told me that it is the only

school of its kind in Bengal that he reckons equal to a Government institution. There are about twenty-five boys here; the course is for four years. In connexion with this there is a day-school, which under Mr. Hewitt has grown into a High School. In it there are 23 Christians, 48 Mohammedans, and 142 Hindus. Mrs. Hewitt has also a day-school in which there are 71 girls—Christians 28, Mohammedans 5, and Hindus 38.

Besides these schools there is a C.M.S. boarding-school for girls at Krishnagar. Miss Bristow, of the C.E.Z.M.S., is at the head of this. There are about fifty girls as boarders in the school, all Christians.

In the report for 1902 of the independent Medical Mission carried on by Mr. James Monro, C.B., in the Ranaghat division of the Nadiya district, we read the following strong indictment of Christians for their apathy in the matter of passing on the Gospel to those who know it not:—

Recently the Bible-women were most powerfully impressed by the words of an old Mohammedan woman in one of the villages which they visited. After giving their message, an old woman, held in estimation amongst the villagers as very religious, asked, "How long ago is it since Jesus, about Whom you speak, died for sinful people?" The Bible-woman explained that this took place a very long time ago. "Then why," said the old woman, "has God never told me of this? Surely He ought to have let me know of this long ago?" The Bible-woman remonstrated against any one blaming God in this way; whereupon the old woman replied with vehemence and earnestness, "Where have you been all this time that I have never heard of this wonderful news? Look at me. I am now an old woman. All my life I have said the prescribed prayers. I have given alms. I have gone to saints' shrines. My body is dried up and become as dust, from fasting. And now I am told that all

this is useless, and that Jesus died to take away my sins. Where have you been all this time, and what have you been doing that I have not heard of this before?" The Bible-women were conscience-stricken at this direct appeal, and the words of this old woman in a village in this sub-division have, under the grace of God, done more to quicken the staff of native evangelists than many exhortations. A lesson truly for the Church in Nadiya lies in this old woman's words. What has the Church of Christ in Nadiya been doing all these years that the district has not been yet evangelized? A similar lesson, and a similar question for the Church in India! And so, too, for the Church at home. India has been in our possession for a century and a half. Where have the members of the Church been all this time that millions throughout this vast country are still justified in asking, "Why have we never been told of this good news before?"

The North India localized *C.M. Gleaner*, in quoting a letter from the Rev. D. M. Brown, of Santalia, says: "It is comparatively easy to win converts, but it is a hard and difficult thing to build them up in their most holy faith, and chairmen of Church Councils and all pastors specially need our prayers." Mr. Brown writes:—

In many parts of the district small-pox of a virulent type is spreading badly, and we have had some sad losses among the Christians in Chuchi, Barhait, and Talpahari districts. But an even sadder affair has befallen the

Mission, casting a gloom over the Easter joy. On April 3rd I went to Sahebgunge to help and to see off a party of nearly sixty persons, old and young, to the Colony at Santalpur. The party included principally the main body of

the Pandua Christians, who, after long delays, have at last given up that place and removed to the Colony. Besides them two young munshis, appointed at the recent Council meeting to work at Santalpur, were going very willingly and cheerfully to take up their new work in the Santalpur Pastorate. Ramjan, who took with him his wife and two little children, was to be the pastor's helper in the care of the Christians, while Ganesh, an unmarried youth, was to work as an evangelist. They were two of our brightest young men, and I grieve to say that a day or two after their arrival they were both seized with cholera (or similar disease) and died in the course of that week. But not they only; several adults and children of the party were carried off by the same disease, making the total death-roll of eleven in all.

The accounts of the bright faith and resignation of these two dear young fellows in their early deaths are very cheering, but their loss is a great grief to us. Sudden blows like

these stagger the brethren, and it is hard for us also to bear them. Why do these things happen? Where shall we get other like workers to fill the gaps they leave? How can we comfort the young widow of the one and the grief-stricken parents of the other? Such questions rush to our minds again and again. We can but stay ourselves with the thought that the Church of God has ever had to press on its way through similar experiences, and has always come through triumphantly and still moves onward.

We have been graciously permitted by God to see much encouragement in the work, specially during the cold season. Now, while we have taken in hand several trying cases where firm discipline was called for, and are filled with anxiety for the Christians seized with epidemic disease, added to which there is the depressing effect of the great heat, we are indeed "for a season in heaviness."

Seven adults were baptized on Easter Sunday.

The C.M.S. High School at Bhagalpur, Behar, which was established in 1852 at Champanagar, has been removed into the town of Bhagalpur. The Rev. H. M. Moore has been appointed Principal. A hostel has been opened for Christian boys attending the school.

Punjab and Sindh.

In an account of a visit to Amritsar, in the course of a tour of the Medical Mission on the Indian frontier, Dr. Arthur Neve writes of the village of Ram Das, one of the out-stations:—

A few years ago the village was intensely hostile to Christians, and it was with great difficulty that a hut could be rented in it. In this dark, wicked place one of the Medical Mission assistants has been living for a year or two, and the result of his work is that the people willingly subsidize the dispensary and want the work extended. On the occasion of our visit the chief man, who is at once the hereditary chief priest, and President of the Municipality, came to meet us, showed us two pieces of land either of which

he offered to give to the Mission in order to build a dispensary, and told how he had personally arranged through the Deputy Commissioner for a larger grant to be given. It was satisfactory to hear the testimony of the formerly antagonistic people to the character of these isolated Christian workers. This encouragement came just when the fate of this dispensary was hanging in the balance; indeed, it had been decided to close it on account of want of funds.

South China.

On April 5th, Bishop Hoare held a confirmation at Shek-k'i, near Heung-shan. Of the candidates Miss A. M. Jones writes from Canton:—

After our Conference in March I went to Shek-k'i to prepare the women for the holy ordinance. The men and boys were dealt with by Kwok Sin Shang, the catechist. It was happy work. Among the women candidates were three *au sz-nai* (sisters-in-law),

who were baptized a few weeks previously and who are bright, happy Christians, so rejoicing in having entered Christ's visible Church by baptism. There were also two *a-poh* (grannies) who had been baptized years ago, but not yet confirmed. Wong A-poh is the

most constant attendant at church; wet or fine, she appears, notwithstanding that she lives a long way from the preaching-hall. I had no doubt about her heart being prepared, although she could not repeat the Catechism. The other *a'-poh* is almost eighty years old. Then there were two bright girls baptized in infancy, and three middle-

Bishop Hoare held confirmations in the Lo-ngwong and Ning-taik districts in April. The Rev. W. C. White, who accompanied him, and who has since been obliged to take his wife to Canada in consequence of her failure of health, wrote on board the R.M.S. *Empress of China*, mid-Pacific, June 16th:—

Before leaving Fuh-chow I was able to accompany the Bishop on his confirmation tour in Lo-ngwong and Ning-taik, and the results were most encouraging.

Only two confirmations were held in Lo-ngwong, viz., in the city and at the leper settlement.

You may remember that nearly two years ago I mentioned that the city was the darkest spot in our work in Lo-ngwong? There must have been much prayer sent up for that place, for it is now our brightest spot. On Easter Sunday we had a most orderly congregation in the morning of 318, and on April 22nd the Bishop confirmed twenty-six men and twenty-five women.

After this service the Bishop went to the leper settlement outside the city and confirmed eight men and four women, all lepers except one woman.

The next day we proceeded to Ning-taik district, where altogether six confirmations were held, as follows:—

	Men.	Women.	Total.
Ning-taik City .	53	11	= 64
Sioh-chio .	14	—	= 14
Ding-sang-A .	10	—	= 10
Huoh-leng .	47	1	= 48
Chek-du .	8	5	= 13
Hi-luang .	8	4	= 12
Totals	132	21	= 153

Sunday, April 26th, spent at Huoh-leng, was a most memorable day. The young catechist, Ding Huai-ngie, whom I sent to this place from Lo-ngwong a year ago last January, has done excel-

Miss E. M. K. Thomas, in a very interesting journal describing a tour sixty miles north of Fuh-ning, writes:—

We did thirty miles yesterday. Such climbing as we had, too! When too dark to go any farther, we were at something considerably over 2,000 ft. not a very pleasant elevation at which to spend the night in mid-winter, especially when you take the inn into

aged women. Altogether the women numbered ten; male candidates were also ten.

It was a long service, as there were catechumens to be received into the Church; then the confirmation, followed by the Holy Communion, when the newly-confirmed knelt with us to receive the tokens of our Lord's dying love.

lent work during the year. In my annual letter I mentioned baptizing a number of men last October. This time we again had a large number to baptize. Misses Boileau and Bradley took up their residence here a couple of months ago, and shortly after there were ugly rumours and threats to tear down the church and turn the ladies out. This was on April 4th and 5th, but was soon stopped by the mandarin, and on Saturday, April 25th, when the Bishop arrived, the whole town practically turned out *en masse* to receive the Bishop, and the officials tendered him an official welcome.

The next morning (Sunday) there was an early morning prayer-meeting, and at 8.30 Morning Prayer was read. At eleven o'clock we met again, when twenty-one adults were received into the catechumenate. Ten women, twenty men, and two infants (thirty-two in all) were baptized, and forty-seven men and one woman were confirmed. In the afternoon sixty-five partook of Holy Communion.

Both districts are getting well on towards self-support, especially Ning-taik. There is no trouble now over the taking up of law-suits for Christians. The catechumenate is working well, and the spirit of inquiry is keen. Since January I have personally examined about 200 candidates for baptism in both districts, and accepted and baptized ninety-eight of these—all which is very encouraging.

account. It beat the record! Its walls were simply of withy laid in and out. My compartment (its very best) contained three sets of boards and trestles for beds; no table, chair, or door (we stuck some pieces of basket-work up for the night). A ghastly-

looking skin of a wild cat, not too well prepared, decorated the walls, and there were rafters overhead, over which planks were loosely laid cross-wise to form the floor of the loft, which was the coolies' lodging. Six of them put up there! The next room to me contained more coffins than there seemed people in the village. My boy spent the night there, sitting in or among them. This pretty well describes the hotel, if you add as much dust and dirt as will hang on to things in the lapse of years. We realized how much that is when the coolies returned, for it came down in showers from between the loose boards on our unlucky heads. I put myself as quickly as I might on one of the trestle beds, and spread over me and everything a sheet of oil canvas. The last thing I was conscious of was the fumes of opium-smoke filtering down from above. The coolies were forgetting all their troubles with their pipes. I think it must have been because of the smoke

that I slept so soundly as I did, and dreamt that I had reached Fuh-ning, and four mails had arrived while I had been away, and all my letters had been lost. How you would have laughed if you could have seen me breakfasting this morning, off the top of a basket, with the Bible-woman standing by, holding up my umbrella to keep off the dust from above! Never mind! I shall get into Fuh-ning to-night, and then for a "spring clean."

Fuh-ning, Christmas Eve.

My letters were here safe enough, but, alas! amongst them was news from home that the Committee have refused our appeal for a grant of £50 for enlargement of the school. There is no "merry Christmas" ring about this. These things are missionary hardships, not the inns! I must think now what had better be done, whether we had better refuse some children, or let them risk being crowded. It is disappointing.

Japan.

Our friend, the Rev. J. D. Dathan, chaplain of H.M.S. *Goliath*, who has been on the China station for some three years, and has at different times sent us interesting notes of his visits to C.M.S. stations in China and Japan, wrote on June 10th of a visit to the great Exhibition at Osaka, where the missionary societies are making a united effort to reach the visitors (see *Intelligencer* for May, p. 371). He says:—

The Osaka Exhibition is at present attracting large crowds from all parts of the country. The churches at Osaka have determined to take this opportunity of making the Gospel as widely known as possible, and have rented some houses directly opposite the main entrance and converted them into a preaching-place. The ground floors have been turned into a hall where preaching takes place all day and every day, while upstairs are rooms where workers can live and inquirers be seen. The time of the Exhibition has been divided into periods of a fortnight, each Church taking two. The meet-

ings are short, generally lasting not more than half an hour. The hall holds about 200, and is filled several times in the day. At the end of the meeting the names of those who wished to hear more were taken and these are forwarded to the missionaries in the various parts of Japan. I saw the figures of the series of meetings as far as they have gone, and they were surprisingly large. The number of names that have been given in as wishing to hear more of Christianity must be taken with caution, as at times false names and addresses are given in as a joke.

Of a Sunday at Hiroshima, Mr. Dathan writes:—

This station of the C.M.S. is rather out of the usual track of our ships in Japan, but during our late stay in that country I was fortunate enough to get leave to go from Nagasaki to Kobe by land, and called at the C.M.S. stations on the way. I had been to all of them, except Fukuyama, before, but had only been able to spend a few hours at Hiroshima; this time I was able to

spend Sunday there. On my arrival on Saturday evening I found that Mr. Warren from Osaka was expected. He was on his way to Hamada, and was to spend Sunday in Hiroshima. He had once been stationed there, and was known to many of the men, so a special meeting had been arranged for him. Between forty and fifty were present, to a great extent students of

the schools in the town, and two of them masters. One of these latter was head-master of the Normal School, one of the finest-looking Japanese I have ever seen, with a strong face full of character.

Sunday was a busy day for the ladies. About 9.30 there was morning service in an upstairs room over the preaching-place. There was a congregation of some sixty people, mostly young men and women. After church was the Sunday-school, to which a good number of children came. In the afternoon the ladies were busy with classes and visitors. One of the latter was the senior cadet of the naval school at Kure, who had leave for the afternoon and had come over to pay a visit to the ladies. . . .

In the evening we had a meeting in the downstairs room at the preaching-

place; a short service first and then an address by Mr. Warren. A fair audience, almost entirely composed of men, was inside and the usual crowd outside.

The C.M.S. has only two ladies at Hiroshima with a catechist. Mr. Woodward, from Fukuyama, has to do his best to render such assistance as he can, coming over each month for Communion. An extension to Kure is now being carried out and a catechist stationed there. This is an important place, as it is one of the great naval stations, and a good deal of work might be done amongst the officers and men stationed there. At least another European missionary ought to be stationed at Hiroshima, and as the work grows there will no doubt be enough at Kure to occupy a second.

OUR FRONTISPIECE.

THE Rev. J. W. Knott, missionary in the Punjab 1869-70, was one of the most remarkable men ever on the Society's roll. He was educated at King Edward's Grammar School, Birmingham, and from there proceeded to Oxford, entering Brasenose College, of which he was subsequently elected a Fellow. While at Oxford, he became associated with the Tractarian party, and was selected by Dr. Pusey for St. Saviour's, Leeds, then the most advanced church in the north of England, where his confessional was thronged by persons coming from all parts of England, and from Scotland. His experience of the system led him to change his views, and he resigned the parish in 1859. In 1862, Mr. Knott became first Incumbent of Roxeth, Harrow, and in 1866, Rector of West Ham, at both places his ministry being thoroughly Evangelical, and much blessed. In 1868 he offered to go out with the Rev. (afterwards Bishop) T. V. French, to commence work in the Lahore Divinity School, and they sailed together on January 7th, 1869. While waiting for the completion of the Divinity School buildings, Mr. Knott went to work at Peshawar, and there studied Mohammedanism, and also undertook the English services for the chaplain. His service in India was a brief one. He died on St. Peter's Day, 1870. On the Sunday preceding his death he had taken three services for the English troops. On Monday, though not feeling well, he was able to take a drive with a dear Christian friend, and remarked to him that "everything was uncertain, but he felt *safe* in Christ, and was not anxious." He also said, as he passed the prayer-meeting, "How I should like to go and join them; but I suppose I ought not. I hope they will remember me in their prayers." On his return to his home he conducted the Hindustani service for the Native Christians. During the night delirium came on, and Dr. Bellew, who lived next door, was called in, and was very anxious about him. On the Tuesday morning (June 29th) there were symptoms of effusion on the brain, and about eleven o'clock he had a seizure of heat apoplexy, and after about four hours of perfect unconsciousness he gently passed away.

NOTICES OF BOOKS.

INDIA'S PROBLEM—KRISHNA OR CHRIST. By JOHN P. JONES, D.D., of Southern India, A.B.C.F.M. London: Fleming H. Revell Company. (Price 5s. net.)

OUR cousins of America, as Lord Wenlock on one occasion, while Governor of Madras, gracefully acknowledged, while they have not the peculiar responsibility for India's well-being which rests upon the British nation, are in no way behind ourselves in self-denying zeal for the evangelization of the races who people its vast and fertile plains. Our Author's view of the matter is thus stated:—"India is now peculiarly wedded to the Anglo-Saxon race. For good or for evil, the destiny of that country, socially, politically, intellectually, and religiously, is linked with that of the Anglo-Saxon race; and we [Americans], as part of the Anglo-Saxon race, cannot, even if we would, shake off our connexion with and responsibility for it." "India's problem" has as great a fascination for our fellow-Christians across the Atlantic as for ourselves, and it cannot fail to interest English readers to see how that problem in its multifarious aspects is viewed by an able and experienced missionary of the American Board. Like many of the best missionary books of trans-Atlantic writers that have come under our notice, this by Dr. Jones owes its origin to a course of foundation lectures that he delivered at one of the seminaries of his Church; while some of the chapters have appeared as magazine articles. The scope of the work is sufficiently comprehensive. "The Land and the People," "The Religions of India," "Hinduism and Christianity Contrasted," "The Products of the two Faiths," "The Women of India," "The History of Christian Effort in India," "The Missionary," "Missionary Organization," "Present-day Missionary Problems," and "Missionary Results"—are the titles of the several chapters.

In the first chapter a gratifying testimony is borne to the nature of British rule, which, from a disinterested observer, should carry special weight; all the more so because it is tempered with critical reflections:—

"Political progress in the land is one of the marvels of the past century. Before the British entered India that land had never enjoyed the first taste of representative institutions. To-day the query which arises in the mind of disinterested persons who know and love India is, whether political rights and liberties have not, of late years, been conferred too rapidly upon them. It should not be expected that a people who, by instinct and unbroken heritage, are the children of the worst kind of autocratic and absolute government, should acquire, in one age or century, wisdom or aptitude to rule themselves. The mass of Hindus love to be led and they follow easily. . . .

"We see in the municipalities of that land a form of popular government such as not even all Western countries enjoy. The power of the franchise, in the election of municipal commissioners, is vested in all those who are possessed of the least amount of property. Even women enjoy the franchise; and it is a curious fact that the Natives of South India have recently protested in the newspapers against the granting of this power to women, because, they say, the power is exercised only by 'dancing girls' and other public characters. To those who watch carefully the working of this right of municipal franchise and see how easily and speedily the Natives have adopted all the vices and tricks of the system, it does not by any means seem an unmixed good. . . .

"Then the 'National Congress' is a peculiar institution which, while it gives scope to the political aspirations of many Natives, adds, by its very existence, to the lustre of the British Raj in the land. Just imagine for a moment the existence of such a Congress under Russian rule! It is true that this Congress, which meets annually in some great city of the land, has no connexion with government or legislative bodies and has only that power and influence which inhere in its deliberations and resolutions. It is also true that up to the present it has given itself largely to the criticism and abuse of government. By this it

has alienated some of its best friends. Still, even as a public censor it has doubtless done good, and offers to the discontented a wholesome vent for pent-up feelings. It is also a remarkable gathering in its numbers of cultured men and illustrates one of the wonders which Great Britain has accomplished in that land. To think that out of the babel of Indian tongues there should gather together in one place annually some 5,000 native gentlemen to discuss questions of State, and to criticize one of the most modern of governments in the pure English accents of Addison or of Macaulay! What a wonderful object lesson of progress this.

"Nor is Great Britain as remiss or as selfish as many would lead us to believe in the distribution of the loaves of office. There are only 122,661 male Britishers in that land (including the army)—one to every 2,500 of the population. Of these, only 750 are found in the higher offices of government. In the Provincial Services 2,449 Natives are employed in high judicial and administrative posts. It is a significant fact that out of 114,150 appointments, carrying Rs. 1,000 annually, ninety-seven per cent. are in the hands of Natives. To all offices, below that of the Governor of the Province, Natives are eligible. As Judges of the High Court and as Members of the legislative bodies not a few Indians are found; as they are also in the Indian Civil Service, which was so long exclusively filled by Anglo-Indians. It hardly appears how England can hold that great land to herself, as a member of her empire, with fewer of her own citizens than are now found at the helm. Nor does it yet appear that a strong, efficient, and acceptable government can be maintained there by a large reduction of this force. I use the word 'acceptable' advisedly; and it is certainly the business of Great Britain to discover and consult the wishes of the people—not of the hungry office-seekers—in this matter. After many years of observation and of living among the people, I am convinced that nine-tenths of them are prepared any day to vote in favour of the relative increase, and not the decrease, of the European official force. . . .

"No people anywhere enjoy larger privileges, relative to their ability to use them wisely; and no subject people on earth have ever been treated with larger consideration by their conquerors, or have been more faithfully trained to enter upon an ever-increasing sphere of opportunity and of self-government. The political situation in India to-day—in the privileges and rights which the people enjoy—is a marvellous testimony to the wisdom and unselfishness of Great Britain in her Indian rule."

On the question of religious neutrality Dr. Jones makes some thoughtful observations:—

"Too many of the representatives of the British Government in India to-day are so impressed with the importance of a government that is absolutely neutral in religious matters, that they have both ceased themselves to manifest any religious preference in their life and are scrupulously careful to see to it that Christians get just a little less of right and of protection than the adherents of other faiths. This they consider to be true altruism added to breadth of religious sentiment!

"Notwithstanding this, nothing is more manifest in India to-day than that the very fact of the rulers of the land being nominally Christians adds to the prestige of Christianity in the land. The people naturally come to regard it as the State religion. What is more significant, however, is the fact that, at the basis of modern laws in that land and of the multiplying institutions of the country, distinctively Christian principles are universally recognized. Should the government of India resolve to be *absolutely* neutral in all religious matters, it would have to renounce those laws and institutions which have furnished it with all its success in the land and which to-day crown its efforts with largest usefulness. To the government, and unconsciously to the masses of the people, Christian thought and truth and method necessarily characterize most of the laws, institutions, and processes of India. They are all a part of the work of Great Britain in that land and such a part as she could not dispense with if she would. It is a part of her unconscious Christian heritage."

Regarding the administration of Missions in India, Dr. Jones differentiates Continental, American, and British Missions thus: German and

Danish Missions are almost purely autocratic, being controlled by the home committees of their respective societies; American Missions are largely democratic, the missionaries having a considerable degree of autonomy in the conduct of affairs; while in British Missions the administration is about equally divided between the home societies and the missionaries in the field. Dr. Jones's own opinion appears to favour the third course. "Too much power given to a Mission," he says, "is as really a danger as too little power. It is well for a Mission that it should have the aid of men who have large missionary interests under their guidance and who are in full sympathy with home Churches." Of the Syrian Christians in Travancore Dr. Jones says, "The Syrian Church has hitherto been greatly cursed with the trinity of evils—ignorance, ceremonialism, and superstition." But the Reformed Syrian Church, which has come into existence through the influence of the C.M.S., promises to do much, in his judgment, for the whole community in ideals and life. Xavier's labours he characterizes as "devoted and heroic," but adds, "It is much to be regretted that, like nearly all subsequent Romish missionaries, he gave himself, all but exclusively, to the ceremonial salvation, rather than to the ethical transformation and the spiritual regeneration of the people." "For a long time," he proceeds, "the Romish Church has not enjoyed much increase of its membership. In many places it finds numerous accessions, but not a few of its people backslide and return to their ancestral faith. The marked defects of Romanism in that land have been its concessions to and compromises with the religion of the land, both on the side of idolatrous worship and of caste observance." His remarks on the Salvation Army are:—

"This unique organization invaded that great land nearly a quarter of a century ago. Believing that existing missionary organizations and methods of work were too dignified, staid, and inadequate for the best results, the leaders of this movement introduced its cyclone methods and proposed to take India by storm. They began by insisting upon all their European officers conforming to native custom in clothing and diet. Their appeal was simple even if their work was narrow and noisy. It was a call upon all to immediate repentance and to a belief upon the Lord Christ for salvation. They ignored the Sacraments of the Church, and, for a while, even emulated the Hindus by daubing their religious emblems upon their foreheads.

"But their appeal fell flat upon a people who had no Christian heritage or training; and their genuine forms of self-denial and methods of adaptation, instead of producing popular admiration and attachment, soon produced pity and even contempt. If the officers were men of spiritual ardour and were kindled with a passion for the salvation of India, they were also, on the whole, untrained and uncultured. They not only disobeyed their Lord in neglecting the Sacraments, they did not and could not understand the people and their religion. By ignoring all sanitary rules many of them vainly sacrificed their lives to the Cause.

"Considering the money expended, the precious lives sacrificed, and the efforts exhausted during this quarter of a century, the results achieved by this organization have been painfully, though not unexpectedly, small. It clearly illustrates and emphasizes the fact that India is not to be won for Christ by a campaign of ignorance and noise, however largely it may be enforced by altruistic fervour. And it should not be forgotten that the army officers have not scrupled to enter territory already occupied by Christian Missions, to cause unspeakable annoyance to workers in the field, and to fill up more than half the ranks of their 'soldiers' with people who already claimed allegiance to Christ in connexion with well-established Missions."

In the seventh and eighth chapters, on "The Missionary" and "Missionary Organization," there is much that we should like to quote. The Author's views on the necessity of the careful training of missionaries, on so-called "Faith Missions," and on denominationalism, strike us as sensible

and just. In the next chapter, on "Missionary Problems," there is a reference to the C.M.S., in connexion with self-support, which is likely, we fear, to mislead some readers and to puzzle others that are better informed. Dr. Jones says:—

"Among Missions and missionaries there are two tendencies in this matter. One class, represented by the Church Missionary Society Mission in Tinnevely, place all moneys received from their mission churches into one fund, and from this fund they pay the salaries of the pastors and catechists, so far as possible. Bishop Sargent told me that he did not think any church should be allowed to directly support its own pastor lest they consider that thereby they had a right to exercise authority over him! That Mission, therefore, and for other reasons also, has relegated the direct question of the self-support of each church into the limbo of the undesirable."

The writer uses "church" in this passage where we should say "congregation" or "pastorate." But even in that sense the C.M.S. has never discouraged individual "churches" (pastorates) from raising the sums needed for the support of their native agents, only the "church" (pastorate) remits these sums to the Council appointed by an aggregation of pastorates, to which the agents are responsible. The Mengnanapuram pastorate, to which the Author refers in another connexion, is an instance of a self-supporting "church" in the Author's sense.

A few slight typographical errors have caught our eyes, one of which is that under the excellent portraits of Professor and Mrs. S. Sathianadhan, the former is described as an ordained man.

Raymund Lull, First Missionary to the Moslems, by the Rev. S. M. Zwemer, D.D., F.R.G.S., with an Introduction by Robert E. Speer. (Funk and Wagnalls Company, New York and London; 75 cents net.) The Rev. Dr. Zwemer is well known as a zealous and devoted member of the Arabian Mission, which has been doing such noble and self-denying work at Bahrein and along the Arabian shore of the Persian Gulf for many years past. His work entitled *Arabia the Cradle of Islâm* has received very high praise from such authorities as Sir William Muir and others. Dr. Zwemer has now given us a work of an entirely different character, which deals with a man far in advance of his age, and therefore much misunderstood in his own time and far too little known to-day. After carefully reading the account which this little book gives us, we are compelled to agree with Mr. Zwemer's opinion, expressed in a quotation from Mr. Eugene Stock, that "there is no more heroic figure in the history of Christendom than that of Raymund Lull, the first and perhaps the greatest missionary to Muhammadans," Raymund Lull was born in Majorca in the year 1235. Though a distinguished poet and brave soldier, his early manhood was spent in profligacy, quite in keeping with the evil habits of the age. It was not until he was more than thirty years of age that a vision of the Crucified Redeemer turned him from sin to the service of the Saviour. He retired from the world and spent nine years in contemplation and study, until at last the call came to him to devote his life to preaching the Gospel to the followers of the False Prophet. A love for Christ had taken possession of his soul, and "the image of the suffering Saviour remained for fifty years the mainspring of his being." The motto which he chose for himself in his old age shows the character of the man in the clearest possible light: "He who loves not lives not; he who lives by the Life cannot die." Dr. Zwemer tells in a very interesting manner the account of the brave and devoted work which Lull did, not only in preaching the Gospel in Tunis, Cyprus, Armenia, and Algeria to Muslims, but also in endeavouring to persuade those in high places in Church and State that it was by tongue and pen and not by the sword that Muhammadan lands might be won for Christ. From the time of his conversion he never rested from his labours until he died a martyr's death in June, 1315. Chapters on the immense literary work of Raymund Lull and on the relative condition of the European and Saracenic worlds in the thirteenth century, besides several illustrations, add to the value of this interesting little volume. In a second edition we

doubt not that the few misprints (such as *ars maximus*, p. 134) will be corrected; and we trust that the circulation of the book will be such as to encourage the publishers to issue an edition with English instead of American spelling.

W. Sr. C. T.

Edward Bachelier Russell. Records of his Life, by his Widow. (London: John F. Shaw; price 3s. 6d.) The name of the subject of this delightful memoir is familiar to many C.M.S. missionaries and home friends. In 1895 he arranged to go to India as a winter missionary, and though the illness and the death of his first wife prevented the realization of this purpose at that time, he went out in the autumn of 1896, and had the privilege of visiting Ceylon and Travancore, and of both cheering the workers and conveying to many the message of eternal life. Mr. Russell's own conversion was due under God to the instrumentality of Mr. D. L. Moody during his meetings in London in the spring of 1875. He had previously been very much engrossed in worldly pleasures, especially in hunting and racing, attending theatres and card-playing. From that time his life was consecrated to serve God, and though not highly gifted mentally his cheery brightness and loveliness, his frankness and humility, and his consistent walk and delight in the Word of God, made his presence wherever he came a savour of Christ. He conducted many parochial missions, and, as Canon W. Hay M. H. Aitken declares in an Introduction which he contributes, was greatly blessed. He was among those who took a leading part in the organization of the Church Army. We are thankful that Mrs. Russell has been led to give the Church these records of a holy and useful life.

The Life Story of the Rev. Horace Meyer, related by himself for his children. (London: John F. Shaw and Co.; price 3s. 6d.) This is a companion volume to the one just noticed, and like the other it is the story of a truly devoted life. Without experiencing the joy and peace of salvation, Mr. Meyer, through love to his mother and as a result, humanly speaking, of a pious training, was preserved from the influence of wicked and thoughtless messmates, at whose hands he endured the severest persecution. This was on his journey out to Calcutta in 1843 to take up an appointment in the Pilot Service at the age of fifteen. Through Divine mercy his intense home-sickness led him to his Bible, and this brought sorrow for sin. During his six and a half years in India he won rapid and remarkable promotion in the Service, and at the age of twenty-one had the promise of a command which had never before been held by any one with under twenty years of service. But at this juncture his health obliged his return home. He went to Cambridge, where he was a friend of Frederic Wigram, and was ordained to the curacy of Christ Church, Birmingham, under George Lea. The interest of the book is well sustained and the style is natural and simple; hairbreadth escapes from serious dangers are frequent. The following is one of Mr. Meyer's experiences at Calcutta:—"I had spent the evening ashore. Our dhingy was to fetch me at 11.30 p.m. I was punctual; but there was a tremendous nor'-wester. The lightning was very vivid. No boat dared come for me. I had time to inspect the Ghaut—the priests were busy with their victims. Several dead bodies, on separate piles, were being burnt to ashes. Under a verandah lay the dying, who were taken one by one down to the sacred waters of the Hoogly. There, with prayers and incantations, the holy water was put into their mouths and ears, so they were murdered and then burnt. Had one of them been strong enough to get away, no parent, husband, or friend would ever have spoken to him or her again. My life would have been forfeited had I interfered."

The Bible in Uganda, by the Rev. G. K. Baskerville. This is No. IV. of the Bible Society's Centenary Pamphlets. Mr. Baskerville tells the story of the Uganda Mission, bringing out in a striking way the intimate relation which the translation and circulation of the Word of God has had with the progress of Christ's Kingdom: how Stanley and the Universities' Mission pupil whom he left behind him in Uganda gave instruction from the Swahili Scriptures, and the first C.M.S. missionaries took up as a present to Mtesa a copy of the Swahili Bible—the joint work of the Universities' and C.M.S. Missions; and how the Luganda Version came into being through the labours of Mackay, and O'Flaherty, and Pilkington, and others. Mr. Baskerville makes the error, doubtless through inadvertency, of introducing the Roman Catholic missionaries into Uganda before the autumn of 1878, whereas they first arrived in February, 1879. The B. & F.B.S.

has issued altogether 174,672 copies of the Luganda Scriptures, including 5,945 Bibles and 41,466 New Testaments; about two-fifths of the original outlay in printing and transporting these books has been returned to that Society as proceeds of the sales.

"Do Not Say," by J. Heywood Horsburgh, M.A. (London: Marshall Bros.; price 3d.) Many we know have thanked God for the issue of this little book in 1891, and we unfeignedly thank Him for leading our dear brother to publish this new and enlarged edition. The new chapters are every bit as powerful and penetrating in their terse, homely, but unsparing logic as were those of twelve years ago, which have proved so effective in leading servants of God to face seriously the missionary duty. We pray that this new edition may have a still wider and more fruitful ministry. Regarding chapter viii., on "Would-be Missionaries—a Plea," a good deal might be written, for it is in effect an indictment—a very loving and gentle one, but still an indictment—of missionary societies for making the conditions of accepting missionaries too rigid. Mr. Horsburgh proposes the formation of an Auxiliary Missionary Society on undenominational lines, for the sending out of some of those candidates for missionary service whom, for various reasons, existing societies have declined. He thinks that many of these would in due time justify their selection and be welcomed by the societies which at first hesitated to receive them. It is impossible to deny that there might be such cases, but if the effect of such a new Society were to attract men who are impatient to get to work, and to send them out comparatively untrained, the gain would be largely discounted.

Station Class Sketches, by Emilie Stevens. (London: C.E.Z.M.S.; price 6d.) The writer is a missionary of the C.E.Z.M.S. at Fuh-chow. The short vivid sketches of a few incidents connected with the members of a Station Class throw not a little light on the conditions of women's life in China, and show most impressively what a valuable discovery for winning them to Christ these Station Classes are. We heartily commend this little book.

Livingstonia, by the Rev. J. Fairley Daly, M.A., B.D. (Edinburgh: 15, North Bank Street; price 3d. net.) We welcomed a few months since the first of a new series of Handbooks on the Missions of the United Free Church of Scotland, that on Western and Central India. This book before us is the second, and, like its predecessor, it is most admirable, quite a model of what such a book should be in comprehensiveness combined with brevity, in method of arrangement, and in liveliness of style. First the story of the origin of the Mission—suggested by David Livingstone and promoted by James Stewart of Lovedale—is told; then the journey of the first missionary party is traced, and the condition of the people is exposed, and the first settlement at Cape Maclear in 1875 is described; and then the progress of the Gospel's triumphs at station after station on the Nyassa shores and among the "wild Ngoni" is presented. It is a truly wonderful account, and no Christian could read it without being thrilled with a new sense of the power of the Holy Ghost.

In the Land of the Oil Rivers, by Robert L. M'Keowin. (London: Marshall Bros.; price 1s. net.) This attractive little book gives an excellent account of an undenominational Mission on the Qua Iboe River, which falls into the Bight of Biafra a little to the east of the Bonny and Opobo Rivers. It is thus placed between the districts worked by the Bonny Delta Pastorate and the United Free Church of Scotland Calabar Mission respectively. The first workers were young men from Belfast who received blessing during a visit of Messrs. Moody and Sankey to that town in 1874-75, and who were trained under Dr. Guinness at Harley House. The hope was entertained that the Mission would be self-supporting from the first, but when that idea had been found impracticable a society was formed to raise the needed funds. Considerable success has attended the work, over 300 communicants having been enrolled during the eleven years since its inception, and the Christians contribute over £100 for the support of native helpers.

Notes of a Voyage and Visit to our East African Stations, by Henry T. Chapman. (Leeds: Henry Chapman; price 3d.) The Rev. Henry T. Chapman is the General Secretary of the United Methodist Free Churches Home and Foreign Missions, and this is a brief but bright account of a visit he paid in the autumn

of 1901, in company with Mr. Alderman Duckworth, J.P., as a deputation to the stations of that Society in the neighbourhood of Mombasa and in close contiguity to the C.M.S. Mission. The deputation visited Rabai and Frere Town, and a kindly reference is made to the C.M.S. work.

The Word of the Ministry, by the Rev. R. G. Hunt, M.A., Vicar of St. Mark's, Wolverhampton. (London: Elliot Stock; price 1s. 6d. net.) These five short addresses delivered to candidates for ordination will be found helpful and profitable by Christian workers, whether at home or abroad. They dwell upon the Call, the Work, the Man, and the Reward.

Prayer Thoughts, by the Rev. N. A. Garland, M.A., late Vicar of St. Matthew's, Brixton. (London: Elliot Stock; price 1s. 6d.) In these "Prayer Thoughts" are expressed, mostly in blank verse, the devout musings of a cultivated and experienced Christian pastor. Names and titles of our Lord are taken as the subjects for meditations, and we are sure that any one adopting the suggestion to read one of them each day, either while dressing in the morning, or when reading the Scriptures, or as a short reminder at mid-day, will find them uplifting and spiritually refreshing. The 16th, on "Brother," is beautifully applied as a "prayer-thought" for the restoration of the Jews to God's favour. The 39th begins thus:—

"Desire of Nations, Hope of many hearts
Which ache for that they know not,
deep immersed
As yet in heathendom, unconsciously
Like plants in dungeons struggling
towards the light

Which glimmers through the chinks and
crevices, [mother
Or orphan child longing for love of
Whose face it never saw,—O show
Thyself, [souls!"
Shine forth, and satisfy these hungering

LETTERS TO THE EDITOR.

AN APPEAL FOR THE HAUSA AND NUPÉ COUNTRIES.

DEAR SIR,—Can you find room for a little amplification of Bishop Tugwell's appeal in the June number for the Hausa and Nupé countries? Dr. Miller has written so well on the former of these two countries that I will confine myself to the latter, which is so generally passed over in silence that it might well be called "the forgotten country."

Immediately to the north-west of Lokoja, from where I write, stretches the huge Bida Province, larger than England and Wales, and all practically, as I understand, Nupé-speaking; its capital, Bida, being a large walled town measuring some three miles across from gate to gate, and possessing an elaborate system of native government. The Society's missionaries used to visit this important centre long before the Imperial Government took over these vast territories, and one of our native clergy, the Rev. J. J. Williams, was remembered and welcomed by many of the leading men there on the occasion of a visit we paid a few weeks ago, but it is over thirteen years now since our station in the Nupé country proper was closed and the work concentrated at Lokoja.

Now in view of the open doors and the stirring appeals of far-sighted men like Canon Sell (*vide* also the Primate's speech at the Anniversary meeting), we are hoping and praying that we may again be permitted to enter this huge Bida Province, as yet almost untouched, and of which, primarily, Lokoja is the threshold.

A small Canadian Mission has already established itself on the southern fringe of the Nupé country, the members of which are making good progress with the language; but with this exception, the whole of this province of over 60,000 square miles is without a single messenger of the Gospel. In my recent journey to Bida, in almost every village we passed through I noticed a small mosque, in ruins, a relic of the days when Bida used to send out *malaams* to force the country people to conform outwardly to Islam. These days are over now, but are we going to offer them anything better?

Early in 1897 Bishop Tugwell made an appeal in the *Times* for men to come forward to evangelize the Nupé and Hausa countries: the appeal has been answered

as regards the Hausa States, but never, to my knowledge, as regards the Nupé Province.

At present we have a staff of three Europeans to maintain existing work in this important centre of Lokoja and all the Basa country (which is still heathen), leaving perhaps *one* of us free (when not required to fill gaps caused by furloughs) to endeavour to enter the large Nupé district stretching out to the north-west of us on both banks of the river. Will no one come forward to take up the work, so well described in the words on Watney's grave here in Lokoja, as a "messenger of God to the Nupé people"? For years we have been waiting here in Lokoja on the threshold, hindered by our small numbers from making a move forward, but surely the need and the opportunity have only to be made known for some to come forward and offer themselves for this work.

Lokoja, June 24th, 1903.

J. L. MACINTYRE.

THE C.M.S. CALL.

SIR,—As there seems to be an impression among some supporters of the C.M.S. that too large a claim is being made upon them in the request that the income of the Society should be raised at once to £400,000 and in five years to £500,000; and as an inquiry is at present being made into the *possibilities* of an increase of contributions on the part of the churches, will you kindly give me space for a few practical words as to the present position and the possibility of future extension?

I have made a careful and laborious analysis of the contributions of churches in England and Wales and would draw attention to the following facts:—

(1) There are in England and Wales 5,607 churches which in some way support the C.M.S. It is, however, misleading in the impression conveyed, although accurate in statement, to speak of 6,000 churches (including Scotland and Ireland) as *supporting* the C.M.S. The support in many cases consists in a single subscription or the offertory at a harvest thanksgiving.

(2) Out of these 5,607 churches there are 1,045 not one of which sends £2 annually to C.M.S.; 1,116 more under £5 annually; and 923 more whose annual contributions do not amount to £10. Therefore there are 3,084 churches, usually reckoned among churches which support the C.M.S., *not one of which* sends £10 a year to the Society. If we extend the inquiry we must add 1,133 more under £25.

(3) Out of the 5,607 parishes mentioned there are then 4,217 under £25 annually, or 3,084 under £10.

(4) We are therefore forced to this alternative—either that comparatively few churches support the C.M.S., or that the majority of those who do, give in most cases a very inadequate support.

I do not lose sight of the fact that there are some churches (in country districts or in large towns) which are very poor, and that some divide their contributions between C.M.S. and S.P.G.; but making every allowance for these other facts, surely, with barely 1,400 parishes sending over £25, and 2,161 sending *under* £5, there is need for such an appeal as the C.M.S. is now making to the churches.

With regard to the Deficit, ought we to minimize its importance? Personally, the explanations given do not impress me, *qui s'accuse s'accuse*. It rather ought to sadden us as a reproach to be speedily rolled off. And it could be. If 1,000 of the churches most awakened to the need would give a Sunday's offertories and make up the amount (if necessary) by personal gifts to £35, the thing would be done.

But the chief need at the present time is prayer, and all that rightly follows prayer, to increase the contributions of each church. If the 389 churches which give at present over £100 each would seek a *minimum* increase of ten per cent.; if the 402 churches which at present give over £50 and under £100 per annum would seek a *minimum* increase of twenty per cent.; and if all others would seek to at least double their contributions, a beginning would be made. May the Lord in His mercy show us *all* what more we can do, and give us grace to do it.

July 15th, 1903.

A. DAINTREE.

NOTES ON OTHER MISSIONS.

THE Report of the "Schemes" of the ESTABLISHED CHURCH OF SCOTLAND for 1902 is a volume of portentous bulk. This is owing to the fact that so much space is occupied by accounts of all Church enterprise, at home as well as abroad. It is an encouraging sign, however, that the story of the work abroad occupies the greatest number of pages, and that the Committee are able to say that the progress has been considerably greater than in any former year. In connexion with its Foreign Mission Committee and the Women's Association the Established Church across the border has now 130 Europeans in the mission-field. There are at work 28 ordained men (of whom one is also medical), 8 unordained medical men, and 12 other laymen. The wives of missionaries (of whom three are fully-qualified doctors) number 25, the lady missionaries of the Foreign Mission Committee 4, and the missionaries of the Women's Association 53. The Native Christian workers are estimated at 624, of whom 10 are ordained and one is a licentiate, 135 are catechists or preachers, and nearly 300 are teachers. Catechists and teachers are trained in all the Missions, and in Africa all the native missionaries are also engaged in industrial work. At the close of 1885 there were 1,542 baptized. Each year the number has increased until it is now 11,159. There are 3,006 communicants, 14,853 Mission scholars, besides at least 1,400 zenana pupils. The combined income last year was £49,136. There were 1,281 baptisms, being 435 above the average (846) of the preceding eleven years.

The work of the Wesleyans is at the present time moving at a rapid pace in the Transvaal. Twenty additional missionaries are wanted, for eleven of whom local support is forthcoming. Property questions of sale and purchase, of lease and loan, of enlargement and extension, are being dealt with by every mail, and frequently by cable. "Never before," says a note in the *W.M.S. Magazine*, "have developments so extensive, so momentous, and so rapid been forced upon the Committee's consideration."

The organization of the W.M.S. Medical Committee is now complete. Some senior members of the profession, with Sir Thomas Barlow at their head, have consented to be consultative members. Twelve younger doctors, together with Mrs. Scharlieb, are regular members. With the doctors are united various members of the General Committee and of the Women's Auxiliary Committee. The whole forms a body which will take the general oversight of all the medical work. The doctors will also sit alone as an advisory board to deal with professional questions involved.

THE LONDON ASSOCIATION IN AID OF MORAVIAN MISSIONS (7, New Court, Lincoln's Inn) also deserves passing notice as our space permits. It was founded in 1817 by members of other Protestant churches who sympathized with the work of the Moravian Church. This Church had been the pioneer of the greatest missionary movements, and half a century before the beginning of modern missions its messengers were preaching to the Heathen. The first printed Bible issued in Europe and the first printed hymn-book were both from its presses. The Church dates from 1457, when its earliest members left the Church of Rome, and formed themselves into the "Unitas Fratrum." After many trials and much needful discipline, it was shown that its principal work was to be that of witnessing among the Heathen the truth and grace of Jesus Christ. Already in 1732, sixty years before Carey preached his famous sermon, Moravian missionaries had gone to the West Indies. They were willing to sell themselves as slaves if only they might reach the oppressed blacks and win souls for Jesus. Others followed to Greenland and Africa. Within twenty-five years from that small community more than 100 heralds of the Cross had been sent forth. The whole Church is, in fact, one missionary society. The converts abroad outnumber the home members by three to one. Special care is devoted to the children. There are 266 day-schools, with scholars numbering about 25,000, and 123 Sunday-schools (many of which are also used as churches), with more than 18,000 scholars. The conviction evidently pervading the whole community is that "to be a Christian and to carry on Foreign Missions are inseparable things."

The opening page of the Report of the MISSION TO LEPROS IN INDIA is bright

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with the cheering news that God's blessing has rested upon its labours in a very marked degree. Many of the lepers and their children have openly professed their faith in Jesus, and have been baptized in His Name. The pecuniary receipts from all sources for the Mission for the past year have been the largest on record. Several new buildings have been erected. The Government are now co-operating in the work of the Mission, and this help may go some little way towards solving the leper problem of India. But it will not from a monetary point of view lessen the responsibilities of the Mission. At Chandkuri, the second largest asylum in India, there were at the close of the year over 500 inmates, including ninety-four untainted children in the home. At Mandalay, in Burmah, a much-needed church has been built. In China the work is prospering; and at Tokyo a new ward for women has been erected. Help has also been rendered to the small asylum in Sumatra belonging to the Basel Missionary Society. There are twenty-three societies and churches in connexion with which work is carried on by the Mission, and sixty-five stations in India, Burmah, Ceylon, China, Japan, and Sumatra; with thirty hospitals, and fifteen homes for lepers' children. The number of inmates in the Society's homes, and in those which receive aid—adults and children—is about 6,420. Of this number there are about 270 leper children, and 570 untainted children. There are now about 2,500 baptized Christians.

In introducing the story of its fifty-first year, the ZENANA BIBLE AND MEDICAL MISSION reminds its subscribers of the varied methods of work in which its missionaries engage: the training of the Indian Christian women themselves to be mission workers; the preparation of young women as evangelists in the zenanas and villages, or as nurses and teachers; the care of orphanages and industrial homes; the medical treatment of large numbers of sick and suffering women and girls; the village itineration, meeting with the hearty welcome and the glad willingness to hear the message of salvation. The missionaries have been lately cheered by a considerable number of baptisms, and by a large increase in the number of those who have confessed Christ in their own homes. The official figures presented are:—European missionaries at present on the staff, 104, with 53 assistants. Zenanas and schools: native teachers, nurses, &c., 191; Bible-women, 84. Zenanas visited: houses, 4,375; pupils, 2,728. Bible-women, visits paid: villages, 1,012; houses, 5,383. Schools and institutions, 64; pupils, 3,208. Under training in Normal schools, 226; hospital in-patients, 1,892; out-patients, 21,083; visits, 1,293; total attendance at dispensaries, 72,921.

The CHINA INLAND MISSION reports 963 baptisms during last year. These converts have been gathered in at fifty-eight stations, and from thirteen of the fifteen provinces in which the Mission is at work. No figures have yet been received from Yun-Nan and Chih-Li. During 1901 the number of baptisms was only 422. The provinces most fruitful in baptisms are Cheh-Kiang and Shansi—the martyr provinces, and Si-Chuan and Kiang-Si.

The following list of the incomes for the year of the various missionary societies has been published in a recent number of the *Mission World*:—C.M.S., £341,265; Unit. Free Ch. Scot., £200,400; L.M.S., £170,623; W.M.S., £166,273; S.P.G., £152,000; B.M.S., £86,600; Ch. Scot. (Estab.), £73,698; C.I.M., £72,066; C.E.Z.M.S., £42,549; L.S.P.C.J., £40,699; Univ. Cent. Af. Miss., £30,371; Eng. Presbyt. Ch., £27,766; Z.B.M.M., £26,418; F.F.M.A., £24,512; S.A.M.S., £23,704; Moravian Missions (British Income), £21,605; Mission to Lepers, £21,395; C.C.C.S., £21,254; Irish Presbyt. Ch., £19,975; Spanish and Portuguese Ch. Aid, £7,882; Brit. Soc. Miss. Jews, £5,328; Primitive Methodist, £4,854. The principal sums in the Bible and Tract Societies are:—B.F.B.S., £233,138; R.T.S., £102,275; Scot. Nat. Bible Soc., £57,000; Trinitarian Bible Soc., £4,000. For the interest of comparison we adduce the following figures for the Home Missions:—Dr. Barnado's Homes, £178,734; Salvation Army, £161,233; Church Army, £147,000; London City Mission, £87,723; I.C.M., £28,166; C.P.A., £21,248; Ragged School Union, £21,071.

J. A. P.

EDITORIAL NOTES.

THE article in the *Hibbert Journal* of April last on "The Failure of Christian Missions in India," by Dr. Oldfield, was eagerly and approvingly quoted and even made the subject of leading articles by some of the newspapers. How is it that none of them appear to have noticed the reply to it which appeared in the July number of the same journal, by the veteran missionary, the Rev. Dr. W. Miller, C.I.E., Principal of the Madras Christian College? We fear there is a want of candour in some of our press writers regarding this subject. They are ready to read and to pass on a trenchant indictment, but they are uninterested in the vindication, and will neither read it nor refer to it. Dr. Miller's reply is that of a man who is sure of his ground. He is not afraid of admitting that some of Dr. Oldfield's criticisms have a certain force. Instances can be quoted where Hindus and their religion have been maligned in missionary reports. Frequently, too, in Dr. Miller's judgment, missionaries do become merged in Anglo-Indian society more than is expedient,—to an extent, at all events, which tends to accentuate their being foreigners. He points out, however, how difficult this question of relations towards their own countrymen is, and how real are the dangers of isolation from them as well as of identification with them. "How to shun both sets of dangers is a problem which needs wisdom gained by long experience for its solution. No weight attaches to the views of one who has been but a few months in India, and has come in contact with those classes only who stand most aloof from Christian effort, and even with them only in those parts of the country where least has been done to bring East and West into any kind of sympathetic relation. For in almost every place which Dr. Oldfield tells us that he visited Missions are comparatively new, and have made less way than elsewhere with the classes to which his observation was confined."

WITHOUT minimizing, however, the importance of such points, they cannot determine the question of failure or non-failure of Indian Missions. Dr. Miller argues that if numbers are the criterion of success, as would appear from some of Dr. Oldfield's expressions, then it is doubtful, all the circumstances being taken fairly into account, whether anything more encouraging than the progress of Indian Missions has taken place on so large a scale in the history of the Christian Church. Speaking for South India, which he knows best, Mr. Miller assures Dr. Oldfield that if he will visit it he will find missionaries who do not "drop their h's" (an expression used in Dr. Oldfield's article) and who do not overlook "what is good in Hinduism"; he will find that a Christian of Brahman or other high caste "who has had nothing to gain by his conversion" is by no means an unexampled prodigy; and he will find, speaking generally, "that Christian Missions always command respect and reverence, even from those who are unable to accept the Gospel of Christ." Dr. Miller proceeds:—

"Without fear of contradiction from any one who knows the facts, I affirm that the influence of Missions is felt to-day through the length and breadth of Southern India in every class, from the highest to the lowest. I affirm, further, that there is a great and growing reverence for Christ even among 'conservative and aristocratic Hindus,' and that the most outstanding religious tendency, at all events of their younger men, is to try how much of the teaching and the spirit of Christianity they can read into the forms of the ancient faith. . . .

"The Native Church of Southern India has more than enough of defects and faults. At the proper time, I am willing to join in giving them all due emphasis.

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Nevertheless, there is something at work in it of that life which gave power to the Churches of the early centuries, in spite of faults which in their case also were not few or small. I am ready to use Dr. Oldfield's own words in this case. Hindus of all classes are beginning to think, if not yet very often to say, 'these Christians are better, are gentler, are more honest, are more truthful, are more self-sacrificing' (I would insert 'more purposeful and strenuous'), 'and live in all things at a higher level than we do.' The Native Church is visibly growing in vigour, and purity, and cohesion. . . .

"The Churches here are composed, not exclusively, but largely, of those who belonged originally to the downtrodden and illiterate classes. It is some proof of how Christianity has wrought on them that already in point of education, and of all the influence which education brings even more in India than elsewhere, Christians have begun to take a foremost place. In proportion to the population from which they come, Christian graduates of the University are far more numerous than in any other section of the people except Brahmins; and if the progress of recent years be maintained, they will soon equal or surpass even them. In other educational lines they are equally or even more progressive.

"Or, to take another sign of the times, one may point to the rapidly-increasing measure in which the Native Churches are becoming self-sustaining and self-propagating. Those connected with a single Mission, in a single one of the twenty-two districts of this Presidency, contributed last year Rs. 53,340. This does not include a single gift from any European, or any gift by which the giver profited. School fees, for example, are excluded. It is the contribution of purely Native Churches to purely religious objects. In 1892 the corresponding sum was Rs. 29,586. Christians have indeed increased during the ten years, but not very greatly in this particular district. The number in those Churches has risen in ten years by five per cent., but their contribution, as shown by the figures, by eighty per cent. Of course, I have taken the most favourable instance that happens to be known to me. But even if the Churches of this Mission in this district stand first—of which I am not certain—there are others which are excellent seconds. Moreover, there are few among the Churches which are not very creditably following in this respect the examples which the foremost ones have set them."

The Mission instanced by Dr. Miller in the last paragraph is, if we mistake not, that of the C.M.S. in Tinnevely. At all events, the figures and the facts exactly apply to that Mission.

THE unhappy Bâbis in Persia are again suffering a severe persecution. During the past sixty years, since Mirzá 'Alí Muhammad assumed the name of Bâb, no non-Christian sect has suffered such persecution as they have and survived. Renan, in *Les Apôtres*, referred to the slaughter of these people in Teheran in 1852 as "perhaps a day unparalleled in the history of the world." Another French writer, M. le Comte de Gobineau, gave some terrible particulars in his work, *Les Religions et les Philosophies dans l'Asie Centrale*:—"Children and women with lighted candles stuck into the wounds were driven along by whips, and as they went along they sang, 'We came from God, to Him we return.' When the children expired, as many did, the executioners threw the corpses beneath the feet of their fathers. Life was offered if they would recant. An executioner told one father that if he did not recant, his two sons, the elder of whom was fourteen years old, should be slain on his breast. The father, lying down, said that he was ready, and the elder boy claimed by right of birth to be the first to have his throat cut." A full account of the Origin and Views of the Sect was given by Canon E. Sell in the *C.M. Intelligencer* for May, 1896, and in our August number last year a striking article by the Rev. W. A. Rice of Shiraz, entitled, "A Bâbi Pamphlet," appeared. The present head of the sect, Abbas Effendi, is now at Acca, in Palestine, a Turkish prisoner, and the C.M.S. hospital and doctor's house there are in the same compound which he occupies.

Dr. H. White's letter from Yezd, under "The Mission-Field," refers to some of the early victims of this latest persecution. How many have suffered is not known, but he fears it cannot be far short of a hundred in Yezd and the villages around. One who was killed in a very terrible way was a convinced Christian, though he had not confessed Christ in baptism. The missionaries at Yezd—namely, Dr. and Mrs. White, the Rev. and Mrs. Napier Malcolm, and Misses Stirling, Brighty, Taylor, and Biggs—ask that these poor people and the Christian converts and themselves may be remembered fervently in prayer.

WE said last month that no adverse criticism of the C.M.S. "Call" had come under our notice. But about the time that we were penning those words, one appeared. It was in the *Madras Weekly Mail*, and was in a letter of several columns' length, headed "Church Missionary Finance," and written by the home correspondent of that paper who subscribes himself "C. L." We do not think we should have noticed this letter on its own account, for it is sadly wanting in seriousness. But it elicited replies, especially two from missionaries (not C.M.S.), which for their concise and convincing way of stating the grounds on which Missions rest—grounds which "C. L.'s" letter, like so much that is written by critics of Missions, tended to obscure—deserve to be read, marked, learned, and inwardly digested by all friends of Missions.

A large part of "C. L.'s" letter implies that supporters of Missions are deceived as to the true condition of the Natives of India, that if they knew their personal and social virtues as he does, after thirty years spent among them, they would acknowledge the impertinence of efforts to convert them. To this the Rev. J. A. Sharrock, of the S.P.G. Mission at Trichinopoly, replies:—

"The fact is that such superficial observation is absolutely valueless. Moreover, the criticism that there is vice in Christian countries is quite wide of the mark. With all his Indian experiences 'C. L.' has never grasped the elements of the missionary question. Does he seriously think that Missions are based on mere 'personal and social' considerations? The Hindus are amiable and gentle people, and there are thousands of bad women in London; therefore forsooth we missionaries, who spend our lives toiling in a tropical climate on mere pittance without pension, must be the most supremely foolish people existing on this globe!

"Allow me now in a dozen sentences to try to lift the matter on to a higher plane. Either Christianity is the one Divinely appointed method of saving men's souls, or it is not. 'C. L.' does not advocate Atheism or Hinduism, so we may assume that at least nominally he is a Christian. Religion then is not a mere matter of 'social virtues,' but a matter of life or death through all eternity. As it was with Adam and Eve so it is with us, a matter of following the dictates of our lower nature and choosing Satan with a penalty of death, or of following God with the reward of life. The stake is enormous, and God even sent His own Son to save us. Now would it not be the rankest injustice not to let everybody in the world know the facts of the case? The majority of people both in London and Madras will continue for worldly reasons to choose to follow Satan rather than God, but that does not affect us. We have our Captain's marching orders: we have got to win the world as His Kingdom, and we shall do it too. Our soldiers in South Africa did not turn tail because some of the Boers had amiable qualities, and because troops are required to guard London. Neither shall we turn tail, nor our supporters in England and India. People who know what they are fighting for are not afraid of bullets, much less of *confetti* in the shape of cheap criticism."

And the Rev. W. Goudie, of the Wesleyan Mission at Tiruvallur, to the same effect, observes:—

"The question whether or not the Christian Church ought to attempt to propagate the Gospel in any non-Christian country can never be decided by

considerations of the moral and social condition of the people of that country. Even were an inquiry into the social and domestic ethics of a people adequate, which your correspondent's certainly is not, we could never admit that the consideration was cogent to a question which for every Christian man should be already settled in the articles of his personal faith. Your correspondent writes as a Christian layman interested in the prosperity of the Church, and the large following whose views he expresses are for the most part in the same position. The question between them and us missionaries is, therefore, not one of sentiment, but of reason and consistency. 'C. L.' and his friends, being good Churchmen, or shall we not rather say, good Christians, they believe that Jesus Christ is the Divine Son of God, that He came into the world to reveal the Father, and to save all men from their sins, that His Mission was world-embracing, that the horizon of His view, while on earth and since, has ever reached to the limits of the world, and that His hunger over men for their good has ever been world-hunger. Accepting the authority of the New Testament they believe that it is the purpose of God for the race that all men should come to know Him through His Son. These are the simple elements of the faith which they confess every Sabbath day when they take part in the morning worship of their Church, and yet more solemnly whenever they commemorate the death of Christ in the sacrament appointed by Him to that end. Now, surely, believing these things there is no personal relationship with Him possible to us that does not bind us to further His purposes on the earth, or that does not involve the acceptance of the objects mentioned above as the most sacred objects of our life. 'C. L.' pleads for business habits on the part of the missionaries; we plead for the application to these questions of the same serious intelligence and consistency that a lawyer or chartered accountant brings daily to bear on the ordinary problems of his life; surely the former is not less worthy than the latter. If the laymen of the Church would but grant us this, the cause of Foreign Missions would soon cease to be regarded as a hobby to be taken up or dropped at will by a few voluntary enthusiasts, and would be taken to heart by the whole Christian Church for what it is in truth, one of the great essential duties of every Christian, as such."

IN the view of "C. L.," the C.M.S. "Call" deserves to fail, and will fail. The condition of the non-Christians being far other than was formerly conceived, the appeal to Christian sentiment for their conversion has lost its force, and the increasing poverty and strain of English life enhances the un wisdom of asking for increased subscriptions. To this latter consideration Mr. Goudie replies:—

"The amount of revenue yielded by the income-tax in Great Britain does not bear him out. The annual expenditure of the people on the etceteras and extras of life does not support his theory. The theatres are not being deserted; the drink bill of the country shows no shrinkage; the places of summer resort are not vainly crying out for tenants; and surely your correspondent will agree with me that if the preaching of the Gospel to every creature be a command of Christ, and one of the first duties of the servant of Christ, then no man can be said to exceed his duty in this direction while his gifts to the cause are less for a year than he would spend on a midsummer half-holiday. Nor can the people of England be said to be doing more than the seriousness of the cause demands while the wine bill of the rich and the beer bill of the poor annually exceeds by many times the amount spent for the evangelization of the world."

WE rejoice to notice that the Society's "Call" has been reinforced and emphasized by another from the Wesleyan Conference. The terms of the manifesto on "the present duty of the Church to Foreign Missions" which has gone forth from Camborne, in Cornwall, where the annual gathering of the representatives of the Wesleyan Church took place in July, are precisely on the lines adopted by the C.M.S. A year ago we drew attention to the inspiring speeches to which the Conference listened at Manchester, and to the decision arrived at to hold a series of missionary

conventions in different parts of the country to awaken interest. The outcome of these efforts, so far, is that a wide-spread dissatisfaction with the present position has been excited. The correspondence columns of the Methodist papers have received many suggestions; one, which was cordially welcomed by not a few, was to aim at doubling the amount at present contributed in the course of the next twenty years. The Conference, we observe with thankfulness, has not made money the first item in its appeal, and it has not limited its aim by a paltry five per cent. increase per annum. It asks first that there shall be more prayer; that every circuit throughout the Wesleyan Communion should revive its missionary prayer-meeting. The word "revive" has a sad ring it is true, for it tells of a former zeal which has been growing slack. But it is at the same time an argument which few Churches could use, certainly not our own, bearing witness to a once general recognition of the missionary duty. Then, secondly, the Conference asks that there should be a large increase of consecrated lives for the foreign service. This most surely is the right and immediate sequel of the first. If the Church really wants to do its missionary work it must have men—consecrated men—and these, therefore, it must pray for and look for, and be ready to welcome. And, thirdly, the Conference asks for a missionary income twice as large as that which Wesleyans are giving at the present time. This is rightly put last. It will only be wanted if the other two wants are realized. We trust it will be wanted, and if it is, we do not doubt it will be found.

We noticed the other day in one of our contemporaries, the *Missionary Herald*, organ of the Baptist Missionary Society, some striking remarks "on the Creation of a Missionary Atmosphere," which are apposite to the "Calls" both of the Wesleyan Conference and of the C.M.S. The writer truly says of the missionary spirit:—

"It is not a temper that we can create by appeals, arguments, and figures, or by painting heart-moving pictures of the sad needs of Heathendom. We can no more arouse it where the Christian life is sluggish and faith cold than we can draw tears from stone. It is the child of the higher spiritual life. It is a plant that yields its flower only in the tropical heat of intense devotion. It is the outcome of impassioned love, and is brimful of the emotions of Calvary. It is therefore as much the work of the Holy Ghost as regeneration itself. 'The natural man discerneth not the things of the Spirit of God, neither can he know them, for they are foolishness unto him.' The fervour and passion of the missionary calling are foolishness unto him."

Yet while man cannot produce the missionary spirit, he may in a measure create the missionary atmosphere. Most of us know parishes and congregations where it is not, and we wish we could agree with the writer when he says that they are exceptional. But we are fully with him when he says:—

"On the other hand there are Churches which are like dry timber prepared for the kindling—a spark will produce a blaze. Nay, rather they are always steadily burning, with a gentle, but intense, missionary heat. Missionary Sunday shares with the school anniversary the dignity of being the happiest and most inspiring religious event of the year. The people wait for it with excited interest, and hail it with a certain glow of glad expectancy in their eyes and hearts, and then the missionary preacher knows that if his message has the true ring, it will evoke the response, 'Blessed are the feet of him that bringeth good tidings of joy.'"

How, then, is this "atmosphere" to be created? and who is to do it? It must be, if it is to be pervasive, the work of the clergy and the earnest communicants in sympathy with them:—

"It is a work of patience and continuance in prayer. It cannot be done

suddenly or by fits and spurts, and it can only be done by one in whom the enthusiasm for Missions is always near the white heat of fervour. The atmosphere is never produced by the annual missionary meetings alone. The dry bones do not stir and come together and put on flesh and spirit at that call if the winds of heaven have not been blowing on them at other seasons of the year. It always takes a great many days of pentecostal preparation to bring on a day of pentecost. If a Church is to believe thoroughly in Missions it must have its pure mind continually stirred up by way of remembrance. A minister must learn to say with St. Paul: 'To write the *same* things to you to me indeed is not grievous, because for you it is safe.' If he never refers to the great work except in his annual sermon, he might almost as usefully omit the sermon for any deep effect that it will have. He cannot make the fire burn to command. The most earnest hearts soon get cold unless the kindling is frequently renewed. Nothing is sooner forgotten by the average Christian than his obligations to the heathen world. That which is far away drops out of mind unless it is continually painted afresh. Faith cometh by hearing and by hearing often. It must be 'line upon line and precept upon precept; here a little and there a little.'

Given such an "atmosphere," the Church's missionary agencies will breathe freely. There will be no danger of asphyxia, and no fear of undertaking fresh tasks. The Lord's messengers will mount up with wings as eagles, they will run and not weary, they will walk and not faint.

OUR Book Notices on another page make reference to the new and enlarged edition of *Do Not Say*, by our former missionary, the Rev. J. H. Horsburgh. Though we could not endorse every sentiment expressed, we wish from our hearts that this little book may be circulated by tens and hundreds of thousands, for it contains on nearly every page sentences and paragraphs which "touch the spot" of the Church's conscience with a precision we have rarely seen equalled. He points out, for example, a "fatal flaw," as he justly calls it, in the aims and ideals of most of our Associations. They help to provide funds, but they are not providing men. Mr. Horsburgh says:—

"They are not providing men. They are not searching out, training, and sending forth labourers from their midst. Listen to the Report: 'Our Association has sent up £165 to the Society, being an increase of nearly £15 on the previous year.' 'Very good, and how many men are you sending up?' 'Men! we are not sending any.' 'How many men did you send last year?' 'We did not send any.' 'And how many men the year before?' 'None at all.' Evidently it is quite a new idea! The above is a fair specimen of many an 'Encouraging Missionary Report.' Where is the Association that sends up regularly its annual subscription of men? It is as much the business of the Church to raise workers for the Mission-field as to raise funds. But it is not being done—nay, is it even thought of?

"A clergyman, working in an important London district, recently volunteered to me the statement that such a thing as a member of the congregation going out as a missionary he believes has never been known in the history of the parish. What an awful confession! And an awful reflection connected with it is that there are scores of parishes whose history is precisely similar.

"Here, I believe, is a fatal flaw in our missionary enterprise. The nations cannot be evangelized until the churches are seeking out men and sending them. When Christians reach this elementary stage in missionary interest, the Gospel will soon be preached throughout the world. 'Look ye out from among you . . . men.'"

THEN as to the need of giving Mr. Horsburgh says some "straight" things which certainly *need* to be said. Christians have money—"a great deal of money, and they spend a great deal of money, and they are not giving God all what He wants for missionaries." And again:—

"Many Christians keep a horse and carriage for themselves. Some Christians keep several horses for themselves. In many cases (not all) God needs a mission-

ary as much as His servant needs a horse. Most Christians have 'horses' or hobbies of some kind—some of more value, some of less value.

"Remember, an unnecessary house and servants eat up two or three missionaries. Extravagant habits choke many more. Fine dressing smothers not a few. A useless indulgence runs away with a missionary's rent. A fire you could 'do without' burns up his clothes. Conventional dinner parties swallow up his food. Many missionaries are sacrificed in first-class railway carriages. Many more are frittered away in aimless odds and ends. Some are worn on ladies' fingers, and locked up in jewel-caskets. Others are wasted through sheer thoughtlessness. Christians' strong drink swallows up a good many. And many are smoked away through Christians' tobacco-pipes. What can be done to rescue some of these?"

"At least, let every indulgence for myself be balanced by a corresponding outlay for my Master. But is this the right way to put it? Nay! *all* is His. *I* am His. All this should be used (whether for myself or not) as His money, for His service."

AND, once more, we must allow ourselves to quote what Mr. Horsburgh says on the question of individual response to the Command to go out. The thrusts which he directs at the joints of the harness under which so many Christians enjoy a complacent security are particularly penetrating and direct. "It is easy to attend conventions for the deepening of the spiritual life. It is easy to sing consecration hymns. It is easy to hold up the hand and say you are willing to go to the Heathen. But it is another thing to go. And it is another thing to let your child go." And he proceeds unsparingly:—

"It is astonishing how, with a little nursing, and petting, and magnifying, we can bring to God, with a most complacent conscience, excuses which in time of war, for example, it would be a perfect disgrace to mention. Yet we are His faithful soldiers all the same! And we expect Him to applaud us, and say 'Well done,' when He returns!"

"Young clergyman!—you who '*cannot possibly go*' out as a missionary on account of home ties and for other reasons—supposing you got a letter to-day offering you a Bishopric in the Colonies, what would you do? Would you go? Then why not now? 'Oh, but that would be *so important*; such an *urgent call*.' Not at all. If you declined, someone else, as good as you, would soon be appointed. But if you do not go to the Heathen, no one will take your place, and hundreds of your fellow-men who might have heard the Gospel from your lips will die without one whisper of God's love ever reaching them!"

"Man of business! Would you go to China if you were offered an excellent appointment of £1,500 a year? Honestly now, would you? *Then why not now?*"

"Christian doctor! Would you go abroad for a first-class practice in an attractive foreign settlement? *Then why not now?*"

"Christian parents? Would you let your son go if it was to be Governor-General of India? *Then why not now?* Would you let your daughter go for an excellent marriage? *Then why not now?* There may, of course, be a good reason. Or there may be a very bad one. But, however that may be in your case, the sad truth remains—alas! that we should have to say it!—if it were a paltry matter of money, or pleasure, or position, crowds of Christians would be hurrying to heathen lands, and sending out their children, and urging forward their friends, until the steamers would not suffice to bring them. But since it is only a matter of doing our Master's bidding; only a matter of saving our perishing brothers and sisters—ah, well, if it is *only that*, 'We must beg to be excused.'"

THREE earnest Home workers have been removed by death, one of whom was a former missionary and another was the widow of a missionary. Mrs. Sandberg, of Isleworth, an Honorary Member for Life and a truly devoted friend, was the widow of the Rev. P. L. Sandberg, who laboured at Benares from 1844 to 1849. The Rev. A. P. Neele, Vicar of St. John's, Ashbourne, whose death occurred on August 1st, from a sudden attack of *angina pectoris*,

was a contemporary at Islington with W. S. Price, under the Principalship of the Rev. C. F. Childe, and he laboured in Bengal from 1851 to 1876, at Burdwan, Calcutta, and as superintendent of the Nadiya district. The third was Mr. Thomas G. Nevill, of Canonbury, a Life Governor. He was in the prime of life, and a few weeks ago went for a cycle tour on the Continent, where he was taken ill and only reached home to die. The London C.M.S. Lay Workers' Union will particularly miss his zealous co-operation.

ISLINGTON COLLEGE has just suffered the loss of its Senior Tutor, the Rev. H. J. Gibbins, M.A., through his appointment to the Principalship of Bishop Chavasse's hostel at Liverpool. The Rev. F. S. Smith, who was Tutor, has succeeded him, and the Rev. Herbert Ramsden Cavalier, M.A., son of the Rev. A. R. Cavalier, Secretary of the Zenana Bible and Medical Mission, and a former missionary of the Society in Ceylon and South India, has been appointed to the vacant Tutorship. The Bishop of Durham has bestowed the living of Middleton St. George, near Darlington, on the Rev. W. Andrews, who has lately retired after twenty-five years' service in Japan.

SINCE our last notice the Committee have accepted Miss Edith Parker as a missionary of the Society, and Miss Perryn Jackson as a missionary in local connexion in Egypt. They have also placed on record the acceptance of Miss Mabel M. Crossley by the Victoria C.M. Association. Miss Parker has been trained at the Willows, and Miss Jackson has had charge of the school work at Helouan, Cairo, recently taken over by the Society. Miss Crossley was born in the Punjab and spent the early years of her life there, and will return to India in due course, having been located to the Punjab Mission.

WE notice with sincere satisfaction that the British College Christian Union has secured the services of the Rev. Tissington Tatlow as General Secretary. Mr. Tatlow is a rejected candidate of the C.M.S., one of the many whom the medical advisers of the Committee condemned to stay at home. He will have a congenial and most useful sphere in his new appointment, and we wish him heartily God-speed and every blessing in it.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for all missionaries engaged in educational work, that all their labours may be used for the extension of Christ's Kingdom. (Pp. 647—650.)

Prayer for the Honorary District Secretaries and all home workers, that, realizing their responsibilities, every opening may be taken advantage of. (Pp. 659—661.)

Thanksgiving for the success attending the work in China, and prayer for more labourers to fill the gaps and occupy new stations. Prayer for the Native Christians and inquirers, that they may be filled with power to withstand persecution, and to witness boldly for Christ. (Pp. 661—671.)

Thanksgiving for the life and work of a young missionary. (Pp. 671—673.)

Prayer for the tribes on the Indian Frontier, that the work of the Peshawar Medical Mission may bear fruit amongst them. (Pp. 673—676.)

Prayer for the tribes of the Great Forest, with thanksgiving for recent converts in that district. (Pp. 678, 679, 689.)

Prayer for all workers in Persia, that they may be preserved during all troubles; and for the persecuted Bābīs, that they may enjoy peace, and be led to embrace Christianity. (Pp. 690, 708.)

Thanksgiving for a century of Sunday-school work in India, with prayer for a blessing on the teaching given week by week. (P. 691.)

Prayer for the new missionaries going to Persia, and for all missionaries leaving during the coming autumn. (Pp. 717, 718.)

HOME DEPARTMENT.

Notes and Comments.

IT is always pleasant to call attention to instances of progress, such as that at St. Thomas's (Church of England) in Edinburgh. The contributions (excluding legacies) from the congregation worshipping there have been as follows:—In 1895, £153; 1896, £200; 1897, £243; 1898, £407; 1899, £578; 1900, £402; 1901, £532; 1902, £668. The latter amount includes the following items:—Offeratories, subscriptions, and donations, £473; boxes, £22; "O.O.M." Fund, £81; Junior Association, £57; Gleaners' Union, £24; and Medical Missions, £35. Other foreign and colonial societies received £224, and £2,167 was given for home objects.

A totally different parish is described in a letter from a member of the Deputation Staff. Speaking of what has been done in a village in which the Vicar and some of the people are "red-hot," he says:—

"The secret is as follows:—

"1. Never ask for money individually.

"2. Never press a box on any one; but make all feel that it is a privilege to own a box.

"3. Give information:—

"(a) Preach missionary sermons at irregular intervals, without a collection.

"(b) Give a monthly missionary address to children with collection, when 'Sambo' is produced.

"(c) Hold a monthly missionary devotional service on a week-day. Use the S.P.C.K. Missionary Litany and read the C.M.S. monthly *Letter to Leaders*.

"(d) In visiting, mention missionary facts of interest.

"(e) Sell the *Gleaner*, *Awake*, and *Round World*, and distribute free literature.

"4. Prayer:—

"(a) At home.

"(b) At church at irregular intervals.

"5. Hold annual missionary tea for box-holders, with games and an address.

"Result: Steady progress, as the following will show:—1877, £7 3s. 1d.; 1887, £18 12s. 2d.; 1897, £38 12s. 3d.; 1903, £60 17s. 6d.

"N.B. Of the £60 17s. 6d., missionary-boxes, twelve in all, brought in £46 11s. 2d., no box having less than seven shillings!

"One box, started in 1887, and owned by a family in comparatively humble circumstances, has contributed the grand total of £125 9s. 10d. Another box, started less than three years ago, has sent up £7 5s. 6d., the owners of which, a farmer and his wife, put in each 6d. every Saturday."

This letter points anew the old moral about the use of missionary-boxes. Another illustration of their value is afforded by a letter from a parochial treasurer of a C.M. Association in North Wales, who, when remitting the sum of £18 as a contribution to the Society, states that nearly £7 was given in pence.

In some places much encouragement is met with in the work amongst the young. Nowhere is that carried on with more success than at Christ Church, Gipsy Hill. The eighth report of the Junior Association of the parish records contributions amounting to £363, and on the last page there is a list of the total gifts in each year from 1895 inclusive. There has been continual growth. Beginning with £62 in 1895, there have been the following annual increases, the special Centenary contributions being excluded:—£60, £69, £22, £9, £43, £43, and £55. The Vicar, in his letter to the members of the Association, says: "We all thought that when we passed

£300 last year we could not do any more. And yet we have £363 for 1902. Now we really must not think well of ourselves; but rather think how little we have done for Jesus our Lord in response to 'all His benefits toward us.'"

There is often a vacant corner in the advertisement sheets of parish magazines, which may, perhaps, constitute a mute appeal to advertisers, but at the same time is certainly unsightly. To those vicars whose eyes are offended by the blank space the example of St. Mary's, Maidenhead, may be commended. For the magazine of that parish contains notices of the C.M.S., the S.A.M.S., and the B. & F.B.S., each with a terse remark by some Bishop commending the work.

C. D. S.

Local Associations and Unions.

THE anniversary of the Boston Association commenced with a meeting for prayer on Saturday, July 18th, followed by sermons on the next day in the Parish Church and also at St. James's Church. At the annual meeting, held in the Memorial Hall on July 20th, the Vicar, the Rev. Canon Stephenson, presided, and Mr. B. F. Rice presented the annual report. The report showed an increase of £20 in the contributions for the year, which is especially gratifying when the heads under which the increase is noticeable are examined. The chairman dwelt upon the importance and urgency of Foreign Missions, pointing out that of the 350 millions of subjects of our King, only one in seven was even a nominal Christian, while enormous tracts of country were left either without a messenger of the Gospel, or with only one to a vast concourse of people. The Rev. Ellis Gregory Roberts followed, and especially pleaded for Educational Missions, pointing out the past successes of this branch of the work, and dwelling on the limitless possibilities attached thereto.

On Thursday afternoon, July 23rd, the annual C.M.S. garden meeting was held in the beautiful grounds of Coleshill Vicarage, Warwickshire, when about 300 guests from Birmingham and the neighbourhood of Coleshill availed themselves of the Rev. J. C. Pinney's kind invitation to be present. There had been much prayer that the weather might be fine, and it was until the close of the gathering, while friends were seated at the little tables on the lawn enjoying a friendly cup of tea, when a thunder-shower came on. The Vicar in his opening address said that they were all gathered there to encourage and stimulate each other in the great work of spreading the Gospel in heathen lands. The truest and most useful worker in the cause was he who prayed daily for its success; and the Society's work had expanded in such a marked degree that there was much to praise God for as well as to pray for. The staff of missionaries had more than trebled in the last twenty years, and the lady missionaries especially had increased in that time from fifteen to 382, showing how greatly God was using their ministry among the women of heathen lands. The Rev. Dr. Baumann, of the United Provinces, gave a graphic account of the work in Benares, Faizabad, and other cities, and showed how greatly times had changed, that now the baptism of large numbers no longer excited opposition and persecution, but rather led to more serious inquiry on the part of those who still remained outside the fold. The Rev. C. W. Thorne, Association Secretary, spoke of the great needs of the non-Christian nations and of the efforts now being made by the Society to reach them, of the great expansion everywhere necessary, and of the great work now waiting to be done by the members of the C.M.S. to raise its income to £400,000, and to pray the Lord of the Harvest to send the 500 new missionaries so urgently needed. He thought that less might be spent in ecclesiastical and personal adornment, and the rest given to God for the spread of His Kingdom; and he concluded by pointing out various methods by which money might be raised and the interest widened that so in the coming winter the C.M.S. campaign might be crowned with success.

C. W. T.

A very unique and remarkable C.M.S. lawn party and conference was held at

Monk-Fryston Hall and Park, near Milford, Yorks, on August Bank Holiday, by the kind invitation of the Rev. B. Hemsworth, M.A., and Mrs. Hemsworth, who provided lunch for those who came early, and tea in their "Alpine Hall" to 300 or 400 of our C.M.S. workers and their friends. Prayer was graciously answered in many respects, and one was the lovely weather granted. Many guests arrived early, and after a walk in the beautiful park and gardens, assembled for preliminary hymn-singing in the great tent. At 2.30 the Rev. W. M. C. Clarke, the Vicar, took the chair as arranged, and the tent rapidly filled till no more room could be found, and many who came later had to be content with looking in through the canvas from the two ends. Earnest and instructive addresses, in which the audience seemed deeply interested, were, after the devotional opening by the Association Secretary, delivered by the Rev. A. R. Blackett, of the Persia Mission; the Rev. C. T. Alexander, Vicar of Clifton, Hon. District Secretary for the York City Deanery; and the Rev. Pierre B. de Lom. A very large number of clergymen and their families and workers were present, as well as many of the country and other gentlefolk; for an effort had been made to draw in the interested from every sympathetic parish within a reasonable distance. A considerable number of C.M.S. Unions and Associations (Clerical, Ladies', and Lay Workers') were represented. After tea many took part in the informal conference in the hall upon the estate, when the Vicar again presided. In this, the deputation, host and hostess, the Association Secretary, Secretary of the Lay Workers' Union, the Lady Correspondent, the Curate of Castleford, and others, took an earnest part. The subjects under discussion were the following:—(a) "The Importance of Missionary Scripture Instruction in Schools and Sunday-schools." This was of a practical and animated character, and covered the "Missionary Circle" scheme, copies of the papers regarding which had been given to almost every person at the afternoon meeting. (b) "The Value of Missionary Unions and Bands in Parishes." (c) "The Need of Loyalty to existing C.M.S. Organizations and Efforts." This truly happy and useful Bank Holiday conference closed at 7.45 o'clock, with many cordial expressions of gratitude to the kind host and hostess, and to the chairman; then the Society's friends returned by train, carriage, and cycle to Ackworth, Bradford, Church-Fenton, Doncaster, Leeds, Pontefract, Selby, Wakefield, York, and many other town and village parishes; all well-pleased and "in good heart." Such August Bank Holiday open-air gatherings of representative C.M.S. workers and their friends might well be tried in many another "centre," and probably it would not be difficult to secure invitations from those who would throw open their houses and grounds for so useful and noble a purpose.

P. B. DE L.

Bristol Church Congress.

MISSIONARY BREAKFAST.

During the forthcoming Church Congress at Bristol, the Bristol and Clifton Clergy Union (with the assistance of a ladies' committee) has arranged for a Missionary Breakfast in the large Victoria Room, Clifton, on Wednesday, October 14th, at 8.45 a.m. Tickets, 1s. 6d. each, can be obtained of the Rev. A. Graftey Smith, 24, Downfield Road, Clifton, or at the C.M. House, 33, Park Street, Bristol. It is hoped that all friends of Foreign Missions and supporters of the C.M.S. will make a point of attending the breakfast.

THE AUTUMN FAREWELL MEETINGS.

THE arrangements for the C.M.S. Valedictory Meetings are as follows:—

Wednesday, October 7th, 1903.—Public Meeting in Exeter Hall, Strand, at 7 p.m., to take leave of missionaries proceeding to Palestine, Egypt, Turkish Arabia, India, and Mauritius. The closing address will be given by the Rev. E. Grose Hodge, Vicar of Holy Trinity, Marylebone.

Thursday, October 8th.—Holy Communion Service at St. Bride's, Fleet Street, at 11 a.m., with address by the Rev. T. W. Drury, B.D., Principal of Ridley Hall, Cambridge.

Public Meeting in Exeter Hall, Strand, at 7 p.m., to take leave of missionaries proceeding to Africa, Ceylon, China, and Japan. Address to be given by the Rev. E. N. Sharpe, Vicar of Emmanuel, West Hampstead.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, July 21st, 1903.—On the recommendation of the Ladies' Candidates Committee, Miss Edith Parker was accepted as a Missionary of the Society.

The Committee accepted with regret the resignation of Miss E. M. Burnaby, of the Palestine Mission, and the Rev. J. I. MacDonald, of the Travancore Mission.

General Committee, August 11th.—The Committee accepted Miss Perryn Jackson, of Helouan, Cairo, as a Missionary of the Society in local connexion.

The acceptance as a Missionary of the Society by the Victoria C.M. Association of Miss Mabel M. Crossley was recorded.

The resignation of the Rev. A. E. Bowlby, of the United Provinces Mission, to take effect from October 31st, was accepted with much regret.

The Committee took leave of Miss F. Nuttall returning to Palestine, Miss G. M. Western returning, and Miss P. Jackson proceeding to Egypt, the Rev. H. B. Liddell, Mr. and Mrs. E. J. Clifton, Dr. and Mrs. G. E. Dodson, Dr. Lucy S. Molony, and Miss A. M. Macklin, proceeding to Persia, and the Rev. and Mrs. E. Rhodes returning to the Punjab. The Instructions were read by the Revs. F. Baylis and G. B. Durrant, and the outgoing brethren addressed by the Chairman (Mr. Henry Morris) and Captain Cundy, the latter also commending them to God in prayer.

The Committee heard with much regret of the death of Mrs. Maria Sandberg, widow of the Rev. P. L. Sandberg, formerly of the United Provinces Mission, an Honorary Member for Life and a deeply-valued friend and fellow-helper of the Society. Her unflagging interest for many years called forth not only substantial help, but created a wide circle of sympathy in the interests of the Society.

The Committee also received the news of the death of the Rev. A. P. Neele, Vicar of St. John's, Ashbourne, formerly of the Bengal Mission. They recalled with thankfulness his faithful and earnest missionary service in that Mission from 1852 to 1876, and desired that an expression of their warm sympathy be conveyed to his family and friends.

The Islington College Visitors reported the resignation of the Rev. H. J. Gibbins, Senior Tutor of the College, and recommended the appointment of the Rev. F. S. Smith (present Tutor) to the vacancy thus caused, and the Rev. H. R. Cavalier, M.A., to be Tutor. The report was adopted.

It was resolved to request the B. & F.B.S. to print a Nupé version of the Psalms, prepared by the Rev. J. D. Aitken; and the S.P.C.K. to print an arithmetic book in Swahili, prepared by the Rev. T. S. England.

FINANCIAL NOTES.

Own Missionaries.

MAY we remind those friends of the Society who are able and willing to undertake the support of "Own Missionaries" that there are still many missionaries (both old and new) available for support?

The Adverse Balance.

During the past month a gift of £2,500 has been received, as well as two gifts of £1,000 each, one of £675, one of £300, one of £250, two of £200, one of £105, and four of £100. That of £675 is peculiarly interesting, as it represents money for not only the support of missionaries, but also for the entire expense of one station and part expense of another.

The Author of *Half-hours with Birds* has realized 10s. or 15s. for the Society by the sale of the book, and offers a dozen more copies for the Society's benefit, price 1s. each. To be had of Mr. C. Greaves, Clergy House, Barking, E.

Aid and Testimony.

A friend, writing to one of the Association Secretaries, says:—

"I have been an S.P.G. man in India and in England for more than fifty years, but I fully recognize and appreciate the splendid work of the C.M.S., and therefore have the pleasure to send you a small donation to the local branch, not without an earnest prayer that the preaching of the only Name whereby we must be saved may grow in extent and earnestness through the instrumentality of the Society."

The following resolution has been received:—

"That this meeting of box-holders in the parish of Basildon feels deeply that the Lord has blessed the effort of the C.M.S. and is graciously opening many doors of opportunity to proclaim the Gospel, and to embrace this opportunity the Society needs more agents and more pecuniary support. This meeting is therefore rejoiced to think that the London Committee is so bravely endeavouring to bring about this end, and, whilst unable to promise an increase of funds, will humbly endeavour to increase the number of box-holders."

A friend writes:—

"I am an invalided teacher who have retired from my work. For some time I have been saving up a sum of £300 to be divided among certain Christian or charitable institutions. The portion set apart for the C.M.S. is £75. Please find enclosed cheque, with the earnest prayer that the Giver of All may sanctify it so as to be a real help to the extension of His Kingdom among the nations."

Offers and Suggestions.

"Onward" writes as follows:—"Last year I was induced by a similar offer to give three shares towards £100. Hoping others may come forward I make the offer myself this year (with your permission)." "Onward" offers £10 if nine others will give the same; £20 if eighteen others give; or should twenty-seven others of £10 be made, "Onward" will (d.v.) send £30 towards the C.M.S. funds (towards making good the deficiency), if the stipulated sums be promised before the end of September. "Onward" hopes by this means £300 will be raised.

A friend writes with a memorial gift:—

"It just struck me that if every one who loses a very dear relation or friend this year would send something, small or large, in memory of them, the deficit would soon be something of the past."

A very active supporter of the C.M.S. in South Africa writes:—

"There are 6,000 churches nominally supporting C.M.S., perhaps half that number actually doing so. If 1,000 of these would send £35 each the deficit would be cleared off. We gave the collections on June 28th to this object; they amounted to £25, and this supplemented by a few gifts is now sent to you [£35 in all]. As the deficit amounted to one-tenth of the income, there is still another way open to us, viz. to increase the annual contributions of each church by ten per cent. I have asked our donors and box-holders to endeavour to do this. Could not each church do the same? These are little things. Of course I know and think much about the larger need—the awakening of the churches, and the giving on a more adequate scale on the part of the majority of Christians. May the Lord teach us His will, and enable us to fulfil the ministry which we have received from Him in view of the necessities of this present time."

A Gleaner at Ladysmith writes:—

"As a Gleaner I can feel something of the burden of this deficit, and I do feel very strongly that we—that is, all the C.M.S. Gleaners—should resolve that it should be our work to see that God's work is not hindered by it, nor should the Committee feel the burden of it, but we. I suppose that if every Gleaner either gave or collected £1, the Society would be unencumbered, and surely there would be very few who could not manage to do either one or the other."

NOTES OF THE MONTH.

ORDINATIONS.

Ceylon.—On July 5, 1903, at Tuticorin, by the Right Rev. Bishop of Tinnevely, the Revs. T. S. Johnson and W. G. Shorten to Priests' Orders.

South China.—On Trinity Sunday, June 7, by the Right Rev. Bishop of Victoria, at St. Stephen's Church, Hong Kong, the Rev. Mok Shan-Tsang to Priests' Orders, and Fok Ts'ing Shan to Deacons' Orders.

New Zealand.—On the Sunday after Ascension Day, May 24, by the Right Rev. Bishop of Auckland, the Rev. Ernera Hakaraia Awarau to Priests' Orders; and on the third Sunday after Trinity, June 28, the Rev. Wiremu Keritana to Priests' Orders.

DEPARTURES.

Sierra Leone.—Mr. J. Denton, Mr. H. Bowers, and Miss C. H. Pidsley left Liverpool for Sierra Leone on Aug. 8.

Western Equatorial Africa.—The Revs. T. J. Dennis and G. T. Basden and Miss Robinson left Liverpool for Burutu on Aug. 8.

Uganda.—Mr. and Mrs. C. W. Hattersley and the Rev. and Mrs. J. B. Purvis left Marseilles for Mombasa on July 28.

ARRIVALS.

Uganda.—Mr. and Mrs. A. G. Fraser left Mombasa on June 13, and arrived at Harwich on July 15.

United Provinces.—The Rev. and Mrs. A. I. Birkett left Bombay on July 25, and arrived in London on Aug. 12.

Fuh-Kien.—Miss E. Little left Hong Kong on July 2 for Australia.

Mid China.—Mrs. T. C. Goodchild and Miss I. Hughes left Hong Kong on June 6 for Australia.

Japan.—Miss E. A. P. Sells left Nagasaki on May 18, and arrived in England on July 6.

North-West Canada.—Mrs. G. Holmes arrived in England from Lesser Slave Lake on July 28.

BIRTHS.

Eastern Equatorial Africa.—On April 7, at Kikuyu, the wife of the Rev. Harry Leakey (née Bazett, of Highfield, Reading), of a son.

Fuh-Kien.—On Jan. 13, to the Rev. and Mrs. T. de C. Studdert, a son (Richard Charles Guy).

DEATHS.

West China.—On April 28, Christine Margaret, infant daughter of Mr. and Mrs. W. L. L. Knipe.

North-West Canada.—On Aug. 13, at Boscombe, Annie, daughter of the Rev. E. J. Peck.

On July 1, at St. John's Parsonage, Ashbourne, the Rev. A. P. Neele, formerly of the Bengal Mission.

On April 21, at Isleworth, Maria, widow of the Rev. P. L. Sandberg, formerly of the United Provinces Mission.

PUBLICATION NOTICES.

Annual Report. The Society's Report for 1902-03 is now ready. Should any friends not have received the copy to which they are entitled by the end of September, will they kindly send a post-card to the Lay Secretary, unless they are accustomed to receive the Report from the Local Secretary, in which case it would be better to ask the Local Secretary first.

Sheet Almanack for 1904. This will be published, all being well, on October 1st. Any friends who may be intending to localize the Almanack, or who may be debating whether they will do so, will be able to obtain a specimen copy and full particulars on September 22nd. The design is again quite new, and no efforts are being spared to increase the popularity of the Almanack.

Extracts from the Annual Letters of Missionaries for 1902. The following additional Parts are now published:—

Part XI., South India (continued), and Travancore and Cochin. 48 pp., price 3d., post free.

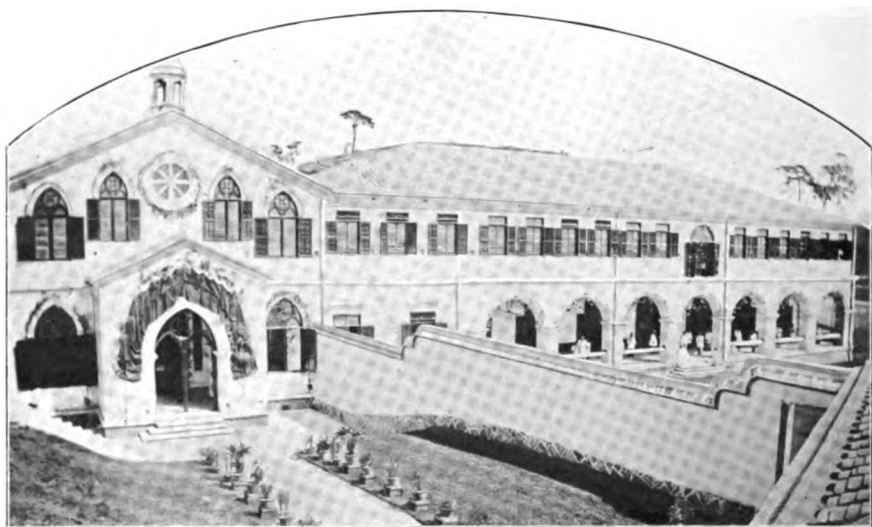
Part XII., South China and West China. 48 pp., price 3d., post free.

Gleaner Pictorial Album. A cheap issue in paper boards of two of the volumes of the Gleaner Pictorial Album has just been prepared, with a view to putting the surplus sheets into circulation. One of the volumes is on India, Ceylon, and Mauritius, and the other on China, Japan, New Zealand, and North-West Canada. The price is 1s. net each volume, or 1s. 4d. post free. The Pictorial Album was published in Queen Victoria's Jubilee year, 1887, but the pictures are still very interesting. There are no spare sheets of the volume on Africa.

The Publishing Department has also added to its stock the following:—

Dawn in the Dark Continent. Being the Duff Missionary Lectures for 1902, by Dr. James Stewart, just published by Messrs. Oliphant and Co., at 6s. net. Supplied for 6s. 6d., post free.

All orders for books, magazines, and papers should be addressed to
THE LAY SECRETARY, C.M.S., Salisbury Square, London, E.C.



C.M.S. Girls' School and Chapel, Fuh-chow.



First Native Women's Conference, Hing-hwa.



C.M.S. Boat for Itinerating, Fuh-chow.

THE HISTORY OF THE

REIGN OF

CHARLES

THE FIRST

OF GREAT BRITAIN

AND IRELAND

BY

JOHN HALLAM

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OF LINCOLN'S INN

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AT LONDON

IN TWO VOLUMES

LONDON: PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD

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THE
CHURCH MISSIONARY INTELLIGENCER.

TO-DAY.

"**I** *N My vineyard work to-day.*"
All the pagan sons of sorrow,
In my dreams I hear them say,
"If ye stay until to-morrow
We may perish while ye stay—
To-day! to-day! to-day!
Tell us of your Christ, to-day."

Was there ever such a day?
Every fraud is fainting, fainting;
All illusion fades away;
And the faiths of fancy's painting
All men see them turning grey:
To-day—to-day—to-day—
We alone have faith to-day.

For the love of Christ, to-day!
Lo! our India vast and splendid
From her idols turns away,
Godless, hopeless, unbefriended,
If we teach her not to pray.
To-day, to-day, to-day,
We could give her Christ, to-day.

Is there left on earth to-day
Tribe or people, from whose portal
Christ the Lord is turned away,
That has hope of life immortal
Or a God to Whom to pray?
To-day! to-day! to-day!
There is none but Christ, to-day.

We might crown our Christ to-day!
Higher up in heaven, and stronger,
Burns the light that shows our way:
Shall we sit in dreamland longer,
Or cry out to Him, and say,
"To-day! to-day! to-day!
Take Thy world, O King, to-day"?

G. A. DERRY AND RAPHOE.

3 A

INDUSTRIAL MISSIONS IN INDIA.

"Quo beneficio multum antistes cor omnium in suum convertit amorem."

Bede, vol. iv. 13.

"The only perfectly blameless way of helping a man is to put him in a position to earn an independent livelihood for himself."—*Sir James La Touche.*

THE missionary experience of good Bishop Wilfred amongst the barbaric South Saxons is always interesting reading to the missionary student, but especially so to one interested in industrial mission work. Hounded from one realm to another, he at last found refuge amongst the very Sussex "wreckers" from whom he had, fifteen years before, narrowly escaped with his life. A famine had devastated the land, and life had become such a burden that in their despair we read, "The men would go by forties and fifties to some cliff or beach and with joined hands leap into the sea." With truly apostolic zeal he teaches them how to fish with nets in the sea, for so barbaric were they, says Bede, that they were ignorant of fishing except for eels; "by which good service," remarks the historian, "the prelate turned their hearts powerfully to love him,—and they were the readier to listen hopefully to his preaching about heavenly benefits after they had, through his agency, received temporal good."

This seems to me to be the exact position in many parts of India to-day. The last few years have been years of sore trial for India, with their two famines, attended, as all famines are, with the sister evils of dysentery, cholera, fever, and other malign diseases. For years the people have been living in the very shadow of death. In all their dire distress the missionaries, along with others, have ministered to their temporal needs by feeding the famishing, by healing their diseases, by starting industries and so finding them work, and lastly, but by no means of least importance, by taking into their various orphanages some 30,000 destitute orphans. Here these children are, rescued from starvation, and now the further responsibility rests upon us of training them up not only to be good Christians, but also to be useful members of the community. They are the *flotsam* of two famines, and, as may readily be imagined, are not fitted either in body or mind for "higher education." Famine has a habit of cramping the intellect, and we find that in the majority of cases a famine waif is absolutely unable to go beyond the most elementary stage of instruction. "What are we to do with them when they grow up?" is the constant question the missionary is asking himself, and the only satisfactory solution of the problem seems to lie in industrial training. They must be taught to work with their hands. Thus it has come about that the problem of industrial mission work is one of the burning questions of the present time in missionary circles. The "hour" has indeed come, God grant that the "men" may be forthcoming too. The "dull, hard stone" of many hearts has been melted, and they are ready to gather round the strangers who have lifted them out of their physical misery, and one can but pray that the gratitude and confidence which so many of India's people have at this time in the Christian missionary may become faith—however rudimentary—in his Lord.

We must ever keep before us the thought that these children are

forming the foundation of many a Native Church in India to-day, and if the foundation be not well laid it may cause endless difficulties in the future, and in many cases be the means of hindering, instead of drawing men to the feet of Christ. If these children are not trained up to manual labour the majority of them will become mere loafers, and our very purpose in gathering them in will be defeated, for, as Pierson says, "God wants a *clean Church*, not a *crowded one*; He *weighs* and does not *count*."

One other reason why this industrial question has become so prominent is because of the great increase in the number of converts of late years. According to the last census report there are now some 2,600,000 Native Christians, the total increase in the decade being about 30 per cent., while the Anglicans, we are glad to see, have increased 86½ per cent. This increase has brought the missionary face to face with another problem. "No sooner," as Gordon points out, "are communities quickened by the new life in Christ, than a desire at once manifests itself to improve their surroundings, and hence some industrial training becomes almost a necessity." Christianity and self-improvement seem to go together. In every English parish where there is a sound spiritual work going on, one generally finds classes of various kinds for self-improvement. The influence of Christ not only produces a newness of life in things spiritual, but also in temporal matters, and His Church, if she is to retain her hold upon men in whom this new life is bursting forth in varied directions, must concern herself not only with their spiritual life, but also with all the conditions and surroundings amidst which this spiritual life has to be lived.

In many countries, the people amongst whom the missionary works have only the most elementary ideas of smithing work and carpentry, and hence the missionary is obliged to take up industrial work; but while this is not true of India to-day, yet we are confronted with the ever-present difficulty of *caste*. Caste is a combination far more potent than any of the most powerful European trades' unions, and it exercises the most absolute control over each of its individual members. To become a Christian often means for a man loss of work, or, what is almost as bad, loss of a market for his goods. Few of our home friends can realize the difficulties that often beset the way of one who openly professes Christ in a land like India, so that not only on behalf of all our famine children, but also on behalf of the younger members of our ever-increasing Christian community, we appeal to the members of the Home Church for their sympathy and help in this branch of our mission work, which provides employment, often at a very critical time, to the followers of our common Lord and Saviour.

For example, on a young man professing a desire to be a Christian, the missionary must have him for some time under his personal supervision; but if during this time he is doing nothing to earn his own living, the good which the personal influence of the missionary might have had is often entirely destroyed by the idle life which the youth has learned to love; but if, on the other hand, such a youth be sent to some industrial institution, he is not only under the eye of the missionary, but he is learning habits of industry at the same time. Again, there are many

Anglo-Indians who view with grave misapprehension the ever-increasing class of educated Natives for whom no suitable work can be found, and the missionary is often accused of "spoiling them by education." Perhaps the solution of this difficulty lies, as one writer points out, in educating our Indian youth less in letters and more in industrial and practical work. Then, thirdly, it helps to take away at least some from the "land," which is a very necessary thing to do, for the future prosperity of India depends, so statesmen tell us, to a great extent on inducing more of its people to engage in manufacturing pursuits.

There are many other reasons which have been adduced from time to time as to the urgent necessity of industrial education. There is, for example, the popular contempt for manual labour amongst not only the educated but even the semi-educated classes, and there are many of us missionaries who have been called upon to suffer much abuse because we have insisted upon this way of earning a living. It is quite true that many of the existing methods of doing work in India do not inspire one with a sense of the dignity of manual labour. To see a couple of men loading a barrow with stones, one laying hold of the shovel, the other helping him by pulling at a piece of string attached to the lower part of the handle, does but excite ridicule. Neither does the ordinary village artisan strike one as being very workmanlike in his methods. It is for this reason that we need men, experts in their own line, who, for the love of Christ, will come out and take this work off the hands of the clergy—men who by their skill may be able not only to make our industrial concerns pay, but also to raise the standard of the various handicrafts, and improve generally the methods of the various industries along the lines already existing. If industrial work is necessary, then *as Christians we ought to do it as well as possible*, and to appeal in Christ's Name for the men who are best fitted for this work to "come over and help us."

In India again we have gained the experience that industrial training is just what is required to develop the Christian character. Mr. Smith, of Ahmednagar, says: "As dependents, which most of the converts are when they come to us, they can rarely develop the higher Christian virtues, and can never become a self-respecting and respected community. There never was a community of people who have more to overcome than the poor Christians of India. We are bound to give them a helping hand, and the only way to help any man is to help him to help himself."

There are some 457,000 boys and girls receiving literary instruction in mission elementary schools throughout the world, while only 5,000 odd are receiving an industrial training. In India there are but 167 industrial schools of all kinds. This shows how great the need of such schools is. Dr. Spencer asserts that schools founded for the purpose of teaching the industrial arts and sciences are the demand of the hour in many parts of the world, and that such schools open the way for teaching many important lessons.

It might be interesting to "home readers" to hear something, if it is only the briefest sketch, of what is being done at the present time in India to solve this problem of industrial education. At the last meeting of the United Provinces Conference of Missionaries, I was requested

to visit some of the chief industrial institutions with a view to picking up any hints, which might be useful in the working of our C.M.S. industrial school at Sikandra ("Secundra" in C.M.S. Reports). I visited a good many stations and gleaned much valuable information. Unfortunately a long illness has prevented me as yet from making as much use of that information as I could have wished.

There are scattered over India many mission institutions where industrial training is taught. They may roughly be divided into three classes. First of all, we have a large number of stations where the missionary-in-charge is endeavouring to the best of his ability, and alongside of all his other multifarious duties, to teach a few of his converts some industry, generally without any idea of financial profit. The industries engaged in are generally carpentry, elementary smithing work, weaving, or lace-making. In some cases conspicuous success has attended the laborious enterprise of the missionary, but in the majority of cases it seems but a waste of time, talent, and money. One cannot help but admire the enthusiasm and the amount of work done by our missionaries in this direction, but an outsider is at once struck with the woeful lack of organized effort. In many cases such enterprises degenerate into mere fads, the lads become dispirited, and it generally ends in their running away to find more congenial employment elsewhere. From such small concerns the spirit of competition is absent, the apprentice is apt to grow conceited and discontented, believing most assuredly that the missionary is gaining a great deal by his labour; and as for the missionary himself, he gradually accumulates a lot of ill-made goods, which he vainly endeavours to sell, and in despair he is glad to get rid of them at any price.

The second class of industrial institutions are those where not only a goodly number of apprentices, drawn from the surrounding smaller stations, are being trained, but where also numbers of skilled Christian workers are employed in factories, worked on business principles by business men. Attached to such factories, there are generally hostels where the young unmarried men live, and these hostels are under the control of some particular missionary, whose duty it is to try, by any and every means, to influence the youths for good. This appeals to most people as *the ideal plan*. For each missionary district or conference to have a central institution, superintended by qualified men, to which each individual missionary can send those whom he wishes to have trained, is surely a better plan than to expend his own time and labour in doing that which might be so much better done by others who are more fitted for the purpose. Of the institutions worked on these lines, perhaps those connected with the Basle Mission are the best examples. In Mangalore and Calicut one may see large factories and workshops filled with Christian workers, carried on under the control of good business men, in connexion with the missionary society. The society itself is worked on a dual basis, one side spiritual and the other mercantile. The heads of these concerns are equal in status to the clergy, and sit along with them on all committees. The mercantile branch pays interest on capital, but all profits over and above a certain percentage are used for spiritual purposes. Last

year, I was told, they paid to the spiritual side of the work some £10,000. The Presbyterian Mission in North India is working somewhat on the same lines; each industry is carried on in separate centres under duly qualified men. The S.P.G. industrial work in Cawnpur is too well known to need more than passing comment here. It has large steam printing-presses, a brass foundry, and a carpentry department, from which they turn out most excellent specimens of church furniture, and, what is most important of all, a hostel, where the youths live under direct Christian influence. Then mention must be made of the excellent Industrial Missions Aid Society (I.M.A.S.). Founded in 1897, it has already earned the gratitude of all missionaries. Its object is "to assist the work of Foreign Missions by the establishment of industries to be carried on in close connexion with ordinary missionary operations, but financially separate." Many a missionary's burden has been lightened since the founding of the I.M.A.S., for not only is it ready to step in and take a "going concern" altogether off the hands of the missionary, but it has established depôts, both in Bombay and London, at which goods made at the various mission stations are received for sale. The Secretary writes to say that a depôt has now been opened in Great Portland Street, W., as well as at Gipsy Hill. This Society has an excellent carpet factory at Ahmednagar, which has met with the warmest approval of Lord Northcote, who has just retired from the Lieut.-Governorship of Bombay, and we hope it will receive the support it so well deserves, for it is to it that most missionaries must look for help to solve these industrial problems, unless they are able to start factories of their own.

The third class of institutions which have to do with industrial training are the hostels attached to the large railway workshops. In connexion with the various railways there are central workshops, into which youths, irrespective of the creeds they profess, are admitted as apprentices, and in some cases Christian hostels have been built in the vicinity of these shops, in which Christian apprentices may live. This plan is an excellent one so long as the lads are really under a good spiritual leader, but unless the head of such an institution is a firm, spiritually-minded man, the risk of congregating a number of young fellows together in such a country as India is a grave one. It appears, too, that the native non-Christian foremen often put obstacles in the boys' way of gaining any real knowledge of their trade.

There is one other branch of industrial work, which must be mentioned here, viz., agriculture. Agricultural settlements have been established by an Irish Presbyterian Mission in Gujerat and Kathiawar, by the C.M.S. at Clarkabad and Montgomerywala, and by the United Free Church Settlements in Chingleput District, Madras. The Madras Decennial Conference regards this as the most important of all industrial work, and recommends the immediate establishment of agricultural schools.

When we come to our own C.M.S. we find that it has in India many institutions which might be grouped under the first of the three classes of industrial institutions mentioned in this article, and also two under the third class. Thus we have the excellent lace industry in Gorakhpur and in our southern Missions, the carpet and cloth weaving industry at

Sikandra and Aurangabad, general industrial work at Clarkabad, &c., &c. There are also hostels in connexion with the railway and other workshops at Jaunpore and Barnagore. But a glimpse at our C.M.S. Annual Report will show at once how meagre are our attempts at real industrial work, at least in India, in comparison with some other missionary societies. Just as formerly supporters were backward in realizing the importance of "education" as a missionary agency, so they do not yet seem to have grasped the necessity of industrial training for our more illiterate converts. Dr. Hall, who lately visited India, says of this work: "All that I have seen commands my full confidence. So far from looking upon Industrial Missions with distrust, I believe that the introduction of the industrial element into Missions, is as truly a work of the Holy Spirit as preaching or healing the sick."

There are at present no factories connected with our C.M.S. under the control of business men. Whatever is being done, is being accomplished by individual missionaries here and there, and oh, the weariness and perplexity of it all! There is no united, organized effort, and so there is an immense amount of waste of energy, and money. It is to be hoped that now a C.M.S. Industrial Committee has been formed, something will be done, and done well, in this direction. The first resolution of the Industrial Committee of the recent Decennial Missionary Conference in Madras, urges upon the several Missionary Boards the necessity of giving such work a recognized place among their agencies in India, and of affording it adequate support. We look forward earnestly to the day when "industrial" will be as integral a part of the Society's work, as is its "educational" and "medical" departments.

I would emphasize, then, the need of industrial centres for each conference or district. Not only would such institutions save the time of individual missionaries, but the training would be of a higher order. If all the energy, time, and money so lavishly expended by individual men could be centralized, the success of our industrial enterprises would be assured. I know that such a policy sometimes may mean hardship to individual missionaries. A man does not like to see his Mission depleted, by sending his best converts away, especially when by experience he knows that it is most improbable they will ever return to him after training; but, is it not a case where we must yield for the common good of the community?

Having then established such central institutions, our next step should be to place them under properly qualified business men, men whose skill will enable them to impart instruction upon lines that are adapted to the circumstances of the people, men who will see that the best way of helping India is not by wholly sweeping away Indian methods but by improving them. The man who introduces the "fly-shuttle" and shows the Indian weaver how to apply it to his ordinary native loom, thus enabling him to do nearly twice as much work in a given time, is doing quite as great a service to his Indian brethren as the man who introduces English looms. It is a most difficult problem to decide whether our youths shall be trained in schools equipped to teach and use Western methods, or in those equipped simply for teaching the particular trades of the locality. In Sikandra we have hand printing-presses: an American traveller wrote in the visitors'

book, "Why don't you put on a little steam?" On the other hand, the Grand Duke of Hesse was delighted to see the boys sitting down at their native looms, and thought this an ideal plan for training such lads. I see, too, that Mr. Grace mentions Pandita Ramabai's approval of such methods. The best solution of the difficulty seems to be a judicious intermingling of both methods.

Again, the standard and quality of our work ought to be of the highest. Many complain of the want of a market for their goods. The fault seems to lie rather in the quality of the things made; for ill-made goods, it is not easy to find a market, but for all well-made articles, we now have, through the medium of the I.M.A.S., the opportunity of selling them in Bombay or London.

There are, however, two very widespread difficulties. First, the difficulty of ensuring that the lads and others will follow in after-life, the trade they have been taught. In one industrial school, it was found that only nine per cent. were following the handicrafts they had learnt in the school. It is evident, too, from the Government returns of reformatories, &c., that quite a small percentage earn their living by means of the trade learned in youth. I suppose the remedy lies in more care being taken in the choice of trades, especial notice being taken of hereditary callings, and also in exercising more care in the general education of our industrial youths. They should, too, be made to begin to learn their trades much earlier in life; indeed this must be done, if they are ever to successfully compete with their non-Christian neighbours.

The other difficulty is the alleged tendency of industrial enterprises to deaden the spiritual life of our infant Church. One meets with many who say that they have observed this tendency. Almost everything, of course, depends upon the kind of men at the head of affairs. Many complain of the difficulty of running a business on a mercantile as well as a religious basis. In the former case the work is of prime importance, while in the latter the worker is first thought of. I suppose the educational missionary might almost say the same. Industrial work there must be, and it is incumbent upon us to see that the spiritual life of our industrial communities does not suffer.

There is a very grave temptation also to the missionary himself. He is often called upon to bear disappointments, many and bitter, in the *spiritual* side of his work, and so he is tempted to put his whole time and energy into these undertakings, which gain so much approval. When Government officials visit our workshops, how often has one heard them exclaim, "Ah, this is what we want, this is really useful," the inference being that the spiritual side of our work is not useful. We do indeed need to remember that industrial work is only a means to an end, and to pray that we may never forget the lessons of the past. The names of Hans Egede, of Samuel Marsden, of the Latitudinarian Bishop of Natal, should serve to remind us that we must settle in our minds, once and for all, the true position which this industrial work, this civilizing aspect of our work, is to hold in the general plan of Missions.

Surely here lies a call to the business men of our Home Church—a call to go out to India and do for the industrial classes what others

have done for the educated classes. Are there no business men ready to sacrifice some of the love and sympathy, which is, alas! too much locked up in all our hearts, for the uplifting of these poor souls who have been given into our charge by Christ Himself?

Dr. Zwemer well says, "The whole problem of Industrial Missions, which lies at the back of that other problem of obtaining a self-supporting Native Church, will have to be solved by men of business. The cause of Foreign Missions needs the help of business men in its administration; business men who will give their time and talent to this important work, and make it their business to do the Lord's work in a businesslike way."

EDWARD PEGG.

"DAWN IN THE DARK CONTINENT."

Dawn in the Dark Continent, or Africa and its Missions, by James Stewart, D.D., M.D. Edinburgh and London: Oliphant, Anderson, and Ferrier. (Price 6s. net.)

IT was a prescient wish of the late Alexander Duff that certain funds should be used for founding a missionary lectureship, and the carrying out of that wish by his son, Mr. Pirie Duff, has proved, and will doubtless continue to prove, a substantial boon to the Church of Christ. It is twenty years since the Rev. Dr. Thomas Smith, formerly of Calcutta, delivered the first of the Duff Lectures, taking for his subject "Mediæval Missions." His successors, at intervals of four years, have been the Rev. Dr. W. Fleming Stevenson, of Dublin, on "The Dawn of Modern Missions"; Sir Monier Monier-Williams, on Buddhism; the Rev. Dr. A. T. Pierson, of Philadelphia, on "The New Acts of the Apostles"; the Rev. Dr. J. M. Lang, now Principal of Aberdeen University, on "The Expansion of the Christian Life"; and the Rev. Dr. James Stewart, well known for his prominent share in the development of the Free Church Mission station at Lovedale, South Africa, and in the initiation of the Livingstonia Mission, whose lectures have just been published under the title, "Dawn in the Dark Continent; or, Africa and its Missions." The first five of the above series of lectures were all duly noticed in our pages when they came out in book form, and we now have the pleasure of introducing to our readers the last to appear of this valuable collection of missionary volumes.

Dr. Stewart's first two chapters deal with the continent of Africa at large: its history, exploration, and partition; its people, their religions, and their civilization. Then follow seven chapters in which the lecturer has indicated—for the most part quite briefly, but here and there in greater detail—the results of missionary efforts, beginning with the Moravian Mission and the London Missionary Society; proceeding with Church of England, Wesleyan, Scottish and American Presbyterian, and Congregational Missions; and closing with the German, French, Norwegian and Swedish, Swiss, Dutch, and other Missions. The tenth and fifteenth chapters are entitled respectively, "The Missionary Situation To-day," and "The Future of Africa and the African." The four chapters (eleventh to fourteenth) which inter-

vene are on general missionary questions, and are mainly occupied in answering objections on the score of the expensiveness of Missions and the apparent or alleged slow progress of the work; and in offering some counsels regarding the training of missionaries and missionary publications.

Dr. Stewart compares Africa to the Great Sphinx—colossal in size, without reliable history, "with an expression on its face difficult to interpret,"—"gigantic, grotesque, voiceless, looking straight on towards the sunrise, as if waiting for a dawn which has been long in coming." The Sphinx bears witness also to an advanced civilization in those far-back days in the north-eastern corner of the continent, a civilization, however, which left the bulk of Africa untouched, unhelped, uninfluenced. "If that civilization went into the unknown south, it must have lost itself on the way in the deserts of Nubia or the Soudan." A civilization whose culture lacked the vital energy of a Divine faith could do no better than leave the countless tribes of Central and Southern Africa to shelter from age to age within their villages of mud walls and their grass-roofed dwellings. And the modern utilitarian civilization, which repudiates responsibility for results in its pursuit of private gain, if allowed to work out its issues would be certain to have even worse results, leaving the tribes not only no better, but, to quote our Author, "more hopeless, more sunken morally and socially, and more commercially valueless" than it found them. "All modern experience seems to show that races that have fallen to a certain low level are never truly civilized by the direct process, hasty methods, or incidental influences of a civilization which settles among them chiefly for its own ends or private gain." "If we are to try to make a new Continent, we must have a new man to put into it."

The partition of Africa, which Germany started in 1884 by the sudden hoisting of her flag, first in South-West Africa and then at Zanzibar, has presented the world with a "new Continent," and as yet the "new man" is not there. The dangers attending the position are grave indeed. "Civilization, like a flood-tide, or like a great African river in full flood, is rolling in upon the people of that land. They are quite unprepared for it. All sudden, violent, or external changes, whether of temperature or temper, of bodily state or social condition, are dangerous." One serious danger is the exploitation of the native races for mercenary ends, though excused on grounds of a sham philanthropy. "The gospel of work is a good gospel, but it wants supplementing. We should not be too much overcome by it, even though mining companies and millionaires preach it. The Author instances the Congo Free State, and says (p. 317):—"The evidence of the terrible misgovernment of that State is overwhelming. A vast area of Central Africa is being used simply to yield immense profits to a small group of monopolists in Belgium chiefly, and the cruelties that have been practised during the last few years, if they were widely known, would produce unmeasured indignation, and a demand that in the name of humanity such atrocities should cease." Dr. Stewart does not, of course, assert that the African Native needs no incentive to labour—where are the Natives of whom that could be said? But he does express the opinion that where the treatment is humane—and he

makes honourable mention of the Kimberley mines in this connexion—and the remuneration adequate there is no difficulty about labour. It is frequently forgotten how much the Natives actually do, that from Cape Town to the Zambesi all the unskilled manual labour is and has always been done by them, all the ships laden and unladen, all roads and railroads made, the land ploughed, the cattle tended, and all the gold and diamonds brought up from the mines.

One benefit, however, and that a vast one, the Native certainly owes to the partition of the soil among the Great Powers. The slave-trade has well-nigh disappeared. The Livingstonia Mission is now peaceably working in the region which Livingstone described as a great slave-preserve. The last expiring effort of the slaver—the Nyassaland War, in which Sir Frederick Lugard and Sir Harry Johnston took part—was brought about by the massacre of the Wa-nkonde. These people, who had previously been friends and entertainers of the Arabs, "were driven from their villages, fled to the Kambwe lagoon, and took refuge among the dry reeds, followed by their pursuers. The reeds were set on fire, and the wretched fugitives had the choice of being burnt alive, of coming out to be shot or captured, or of betaking themselves to the lake or the lagoon to be devoured by the crocodiles which swarm in both."

Such incidents as the above are conveniently overlooked by professing Christian advocates of Islam; and this notwithstanding the similar outrages somewhat nearer home—"well-authenticated instances of barbarities perpetrated on women and children" (to quote the *Times* own Correspondent at Sofia) by soldiers and Bashi-Bazouks wearing the Turkish uniform. Dr. Blyden, in his *Christianity, Islam, and the Negro Race* (p. 260), describes Mohammedanism as "the only great intellectual, moral, and commercial power between Sierra Leone and Egypt," and states that "it has shaped the social, political, and religious life of the most intellectual tribes, and controls the politics and commerce of all Africa north of the Equator"; and a French writer, E. Reclus, in *Nouvelle Geographie Universelle* (vol. x., p. 36), after calling the rise and spread of Mohammedanism "the most notable event in the history of Africa since the fall of Carthage," adds, "Its simple creed, its missionary zeal, its cohesion, and its numbers conquer where Christianity fails." Dr. Stewart is far from denying that Mohammedanism is a power in Africa, but if its effects are to be brought into comparison with those produced by Christianity, he claims attention for three facts. First, that Mohammedanism has been thirteen hundred years at work in North Africa and at least eight hundred in the region inland from the West Coast and south of the Sahara, while modern Christian Missions have been a hundred years only. Second, that the acceptance of Mohammedanism by many tribes and through extensive districts has been due to fear or to worldly interests. And third, that the standards of the two religions are very different: Mohammedanism is simpler to understand and easier to perform, while Christianity requires changes hard to accept and hard to produce, it tolerates neither slavery nor polygamy, fatalism nor fanaticism. From those who claim that Mohammedanism stimulates education Dr. Stewart would like to inquire what proportion of the common people can actually read. If it be said that it aids the progress of pagan tribes, it has yet to be proved whether it can or will

accommodate itself to the new civilization. Silva White, in *Development of Africa* (pp. 149-151), uses two words which throw much light on the question of the comparative success of the two faiths. One is "Assimilation": the European Christian missionary does not assimilate by intermarriage and thus obliterate the barrier of race distinction as the Mohammedan does. The other is "Christianism," namely, the conduct and principles of those who identify themselves with Christianity but practise the very reverse of what Christianity requires, conniving at the slave-trade while pretending to suppress it, and introducing the evil trade in gin and gunpowder.

Dr. Stewart divides the nineteenth century, as regards missionary work in Africa, into three periods—from 1790 to 1840, from 1840 to 1860, and from 1860 to 1900. The first period was largely one of *preparation*. The British occupation of the Cape of Good Hope in 1795 and finally in 1806, the Abolition of the Slave-Trade in 1807, and the Slave Emancipation Act of 1834, had much to do with the opening of doors. So had the *exploration* which marked the second period: the Niger expedition, Livingstone's journeys, and those of Burton, Speke, Grant, and Baker, of Krapf and Rebmann. The third period was one of *expansion*. This chronological summary is interesting, and we hoped it would be followed by a systematic geographical tracing out of the missionary work in process. Instead of that Dr. Stewart has elected to take the large societies in rotation and to indicate some characteristics, as they seem to him, of their methods and work, and give some general statistics, but we fear he has scarcely succeeded (with one or two exceptions) in conveying a clear conception of the area covered, and still less of the enormous area still unreached, though several excellent maps are undoubtedly helpful in this direction. What Dr. Stewart says of the C.M.S. is particularly kind and appreciative. He partly accounts for its position—standing, he says, "admittedly first among all existing missionary associations"—by stating that it is "backed up by great wealth, social influence and rank, and is supported by the membership of the English Church, the richest ecclesiastical body in the world." The theory is natural enough, but those who have studied our Annual Reports, as the Rev. A. Daintree of Cape Town has (see his letter in last month's *Intelligencer*, page 704), know well how utterly unsound it is. But we need not say that Dr. Stewart ascribes the real secret of the Society's vitality to deeper causes. He concludes his notice of the Society with this remark: "Amongst all the experiments it has made, none is of greater value and importance to the whole missionary world than the application of a well-adjusted, accurately-balanced Policy of Faith." *

* There are several errors which C.M.S. readers of the book will note. Of Henry Martyn it is said (p. 111) that he "stepped out from the ranks, offered himself, and went to India"—implying that he went as a C.M.S. missionary. Again, it is said (p. 123) that the first year after the policy of November, 1887, was adopted closed with a heavy deficit. But it did not. The Contingency Fund was exhausted of its balance of nearly £12,000, but the deficit carried forward was only £310. Then there is a reference to Bishop French on page 130 which professes to account for "his final rupture with the Church Missionary Society." It is altogether a mistake, for there never was a rupture. And, lastly, a curious slip occurs on page 338, where St. Augustine's is accredited to the C.M.S. as one of its training colleges as well as Islington.

Dr. Stewart also bears warm testimony to "the high missionary qualities" of the men connected with the S.P.G., while he naturally deprecates what he calls their ecclesiastical aloofness. He complains, without giving instances, of both that Society and the Wesleyan Methodists that they disregard boundaries and intrude unjustifiably into fields already occupied by other Missions. He has some caustic remarks on the so-called self-sustaining Industrial Missions of the late Bishop Taylor, of the American Methodist Episcopal Mission. A comparatively full and very interesting account is given of Lovedale, Blantyre, and the Livingstonia Mission.

What Dr. Stewart says in one of his last chapters on the training of the missionary is very practical and calculated to be very useful. We must permit ourselves to make a somewhat lengthy quotation:—

"Our national experience in Africa during the last three years has taught us that more is necessary for the soldier than full acquaintance with parade work, or what will pass a satisfactory inspection, before we can say to him, 'Now, go and fight.' For the missionary also more is necessary than a general theological course before we can say, 'Now, go and preach to the Heathen.' If men are not sent to India for administrative work without special training, nor even sent to plant trees there without a course of instruction at Cooper's Hill College, they should not be sent to plant Christianity in India, Africa, and elsewhere without some training to fit them for such work.

"I cannot say what mission committees or Church courts or theological faculties may do, or whether they will do anything to remedy this great defect in missionary administration; nor is it necessary here to give details of such preparation. But lest vagueness be fatal, let me explain a little.

"First, then, it may be assumed as absolutely true beyond all possibility of dispute that no missionary in an entirely new country and among a strange people discovers by intuition the best way of presenting his great message to the Heathen. He learns that by experience dearly bought, and, as already stated, learns it rather late. Something, then, is urgently needed to give the man who goes to heathen countries a fair chance of succeeding in his work.

"Further, what is wanted is not additional theological classes; nor yet any of that particular training which is supposed to bestow special qualifications on a man going abroad as a missionary, such as some limited knowledge of useful drugs, nor some acquaintance with carpenters' tools, nor any manual accomplishment, excellent and useful as all these are, as part of missionary equipment for some countries. Something far more direct and special is wanted, but in another region and on a different level of instruction. The missionary needs to be guided and helped before he actually enters on his work, as to—

"How to deal with a false religion;

"How to deal with a dead conscience;

"How to deal best with a strange people, to whom we white men are rather unaccountable beings, and whose real opinion about us, individually and nationally, it is so difficult to reach, because so carefully concealed. These are far more difficult matters than ability to make a door, or give a dose of medicine, or open an abscess. They belong to an entirely different level of missionary life and work.

"That which is necessary, then, to aid the missionary is some course of instruction, longer or shorter, more or less formal, which will help him to deal with two things—heathen religions and heathen human beings. I do not pretend to sketch any syllabus of such a course as may be necessary, but it should contain some study, longer or shorter, *but in any case accurate*—

"1. Of Comparative Religion, or the Faiths of the Heathen World,—those of the particular country to which he is going being specially selected, though not exclusively.

"2. Of the History, Customs, and Condition of the People of the country to which the missionary is going.

"3. Missionary Life and Work, and General Instructions; and a beginning in the Language, if practicable.

"These subjects seem commonplace, yet some knowledge of them beforehand

will bring the missionary much more quickly into touch with the people among whom he goes to live, and will save him years of labour in discovering facts for himself. This course need not be very long, nor very formal or pedagogic, but it must be very human; and it should start from the point that the young missionary is going abroad to deal with human beings,—with Pagans rather than Paganism; with Hindus rather than Hinduism; with Mohammedans rather than with Islamism."

The maps, nine in number, to which we have already referred, and a statistical Summary of Protestant Missions in Africa given in an Appendix, add to the value of the book. The C.M.S. figures in this Summary are those of the Annual Report for 1900-01. Under "Missionary Force, European and Native," the column for "Ordained Men" should presumably include the Native Clergy, 90 in number. They are omitted, however, in this column, which gives only the European ordained men, 62, and are included in the 2,533 under "Native Workers." The number of communicants is correctly given as 20,517, but the number of adherents is put down as 38,411 instead of 58,928, that is, the communicants are subtracted. If we may assume that this method of calculation has been adhered to throughout the Summary, the grand total for 95 Societies working in Africa is 1,158 ordained white missionaries, 634 unordained, 779 missionaries' wives, 480 unmarried women workers, and 15,732 native workers (including native ordained men). Communicants number 274,650, and other adherents 576,530. There are 94 "Institutions" with 3,574 students, and 3,497 day-schools with 201,473 scholars. Missionary hospitals and dispensaries number 126, manned by 66 male and 9 women doctors, while 232,175 patients were treated during the year, which by the analogy of the C.M.S. figures was the year 1900.

G. F. S.

THE USE OF CONSCIENCE AS A MEANS OF ACCESS TO THE SOUL.

An Address to a Conference of Women Missionaries.

By the Rev. F. BAYLIS, M.A.

PREFATORY NOTE.

THE address printed below was delivered at a Conference of C.M.S. Women Missionaries held at the Royal Holloway College, Egham, in July last. It is purposely left substantially as it was delivered, though here and there slightly altered in wording or arrangement.

Recognizing my lack of equipment for the task, I should not have felt prepared to write on the subject any form of article where popular language could not—as it may here, I trust—claim some indulgence if it takes a place which a skilled writer would give to phraseology more technically correct.

At the same time I venture now to add one or two paragraphs, by way of preface, in which an attempt is made to adjust some of the language used to a slightly more technical standard. By so doing I hope to make my meaning on some points less ambiguous to any who, in reading the address, may wish for more scientific accuracy than was aimed at in its preparation.

In the address "the soul" is used for man's inmost self. This accords with what Delitzsch calls the "frequent *usus loquendi* of all the books of the Bible," wherein it "denotes the entire inward nature of man." *

* *Biblical Psychology*, p. 113.

That to which we desire to find access, spoken of here as "the soul," is called by Canon Scott-Holland * "the whole self, there where it is one, before it has parted off into what we can roughly describe as separate and distinguishable faculties." "Faith," he says, "lies deeper than all the capacities of which it makes use; it is itself the primal act of the elemental self . . . an act of the whole self."

It is not forgotten that a too confident and too sharp distinction of such faculties as reason, conscience, and the like has met with severe criticism. It is to be recognized that there is truth in the view that if one has, for instance, succeeded in reaching a man's conscience, one has, in effect, reached already the man's inmost self. In this connexion, as in so much else, the address followed lines of thought found in Dr. Martineau's *Types of Ethical Theory*. On this point he says:—"In thus speaking of different 'faculties' and distributing among them the possessions of the human mind, I have deliberately used the language of the older psychology, without, however, forgetting the criticism it receives from writers of the most recent school." He welcomes, so far as it is needed, the "protest against regarding the human mind as an aggregate of compartments and detached chambers"; and the plea for the recognition of our nature as "a living unit putting forth all its phenomena out of an identity of its own." But he also argues strongly for the need of knowing our faculties from each other. Particularly he warns against "ethical systems whose authors . . . make out, perhaps to their own satisfaction, that the *moral* differences which they are engaged in cross-questioning are only *sensational* differences under skilful disguise; or, it may be, *intellectual* differences in an emotional form; or, again, *æsthetic* differences brought with an *alias* into court." The special drift of his ethical teaching is to establish the distinction of the "ethical" from "the sensitive, the cognitive, and the admiring" (æsthetic) "capacities of the mind," and its right to supremacy.†

One important aspect of the *conscience* is, to a large extent, left out of consideration in the address, viz., its function as the channel for the "categorical imperative," its office of laying upon men a sense of *obligation* to do what they believe to be right. I have spoken only of the way a missionary can appeal to conscience for the recognition of what is right, a *judgment* between right and wrong. It was a happy coincidence that an earlier subject discussed at the Egham Conference, assigned to the Rev. H. G. Grey for introduction, led him to emphasize the value of impressing upon converts this *obligation* of the conscience.

THE ADDRESS.

We have in our minds missionary work. Such work as where the missionary is face to face with an individual whom she desires to lead to Christ. She has her blessed Gospel of the grace and glory of Christ. How shall she win a hearing for it, such a hearing as may lead to saving faith on the part of this heathen or Moslem woman to whom she speaks? =

The title of our study suggests that there is at least one way, there are really several ways, of access to the soul. Conscience is one such, and we mean to study it from this point of view.

In order to furnish us with a sort of analogy, let us begin by recognizing some more outward means of access to a soul, e.g. the ears to which you speak; the eyes before which you live, and before which you present a book to be read; the nerves, whose pain the doctor relieves, to the peace

* Essay on Faith in *Lux Mundi*, p. 29.

† *Types of Ethical Theory*, vol. ii., pp. 11-17.

and wonder of the patient. You would be much at a loss to deliver home your message if you ever came across a race, a people, or a tribe who had no ears, no eyes, no nerves. True, there are individuals who have some such lack; but they are abnormal, and they need special treatment. They are the exceptions which "prove the rule" that men in general hear and see and feel, and that you count upon their doing so. Thus in emphasizing the witness to the origin of the whole human race from one primal parentage, a late writer, whose book I have just been reading, Mr. E. A. Litton,* says, "Amidst all the varieties of race, the essential organs of the body are found the same."

All that is obvious; but now let us go a step further along the way of access to the soul. What next behind the ears and eyes and so forth? Here we come upon avenues of access of a nature very different from our organs of sense. They are often called "faculties" of the mind. There is a whole science, psychology, which essays to give a good and full account of them and of their functions. We are only giving a partial account, but true as far as it goes, if we say we may try to reach a soul (a) through its sense of the true, by way of its *intellect*; (b) through its sense of the beautiful; (c) through its sense of the good, i.e. the desirable, the pleasant, the beneficial, by way of its *emotions*; (d) through its sense of the right, by way of its *conscience*.

As men have eyes, and things to be seen are fitly presented to their eyes; so men have intellects, and things to be accepted as *true* are rightly presented to their intellects. It is true that sometimes the same thing is suitable for being heard and seen alike, e.g., the printed message of a book; and similarly one grand Gospel truth, like "God is Love," may appeal to men's emotions, and to their sense of beauty as well as to their intellects. But *each* avenue to the soul has its special occasions for use. *Each* has its appropriate supply in the one Gospel. *Each* should be attempted. *Each* the Holy Spirit can bless.

Hence one may urge upon the missionary:—

Ever carry *Truth*, the marvellous truth of God, and pour its flood of light on the intellect, however dim, of your hearers.

Ever carry *Beauty*, the wondrous glory of Christ and Christianity, which compels the admiration of all sincere beholders. Seek to impress it on men's sense of the beautiful, even if that sense be so dull as to scarcely admire perfection any more than monstrosity.

Ever carry *Love*, God's love and human love, and bring it to bear as much as ever you can upon their emotions, even if the response seem barely perceptible.

And, equally, ever carry *Righteousness* and press it upon people's consciences, even if they seem to be all but incapable of knowing right from wrong in the most pronounced of contrasts.

To follow out the missionaries' possibilities and responsibilities in all these directions would be a large task. It would, to my mind, be not too large for every missionary to undertake in the course of a few years, but it is too much for us to enter upon to-day. We only take up, and that superficially, the *one* section of it—use of the conscience. But may I express the earnest hope that it may become a commonplace of missionary self-culture to

* E. A. Litton's *Introduction to Dogmatic Theology*, 2nd edition, with introduction by Dr. Wace, 1902, p. 116. It will be seen that this book and the one from which a contrasted extract is taken, both extracts being hardly more than incidental, are only referred to by way of raising a direct issue about the conscience. At the same time I am glad of the opportunity of commending Litton's book to all who see these pages.

study, and get to understand, at least the simple outlines of that branch of science which will open out to the student the make and the possibilities of the human nature on which missionary work is meant to tell? Psychology, in an elementary form, is taught nowadays to all the pupil-teachers in our English elementary schools, that they may go sensibly about their task of teaching and training children, and I have no manner of doubt it would greatly help and encourage many a missionary. Perhaps, however, the first need is a simple book on the subject suitable for the use of missionaries. Too many of the books published fight shy of the very points that are most important in missionary work. They manage somehow to shut out just the topics where religion comes in.

But coming to our one illustrative branch of the subject—the use of the conscience. To begin with, *are the people always possessed of a conscience?*

Litton, directly after the words I quoted about all men having the same bodily organs, goes on to say, “So is the moral nature the same. . . . Everywhere men think, reason, feel alike.” This is an assertion on the lines that all people, generally speaking, are alike in having these avenues to the soul. But a book I have read lately quotes a missionary in Tinnevely as saying: “One thing one notices very much as a ‘freshman,’ that is, the unconscious influence which Christianity has over a nation. Go to the most depraved wretch you can find in England, and he has probably got a conscience, if only one can get at it. *But here, the result of Heathenism seems to be to destroy men’s consciences. They never feel sin as such.*”

Now, if this missionary were using his words carefully and scientifically, he would in effect be saying that he had found a race of men without a conscience; to whom it is no more use to present questions of right and wrong than it would be to instal the electric light for the comfort of the patients in a blind asylum. If that be so, Litton’s view, which I claim as the true view, is wrong; it is that of a mistaken optimist, and would give false encouragement to the poor, struggling missionary. But the missionary is talking loosely. It is a passage which had much better not be quoted in this form. If missionaries believed it, they would terribly prejudice their work. They ought never, *never*, to give up the conviction that it is a normal part of every man’s nature that he has a conscience; that God made him so that he is capable of knowing right from wrong by a sense which no other part of his being can ever replace, and that is his conscience.

I beg of you never to believe that your lot is thrown among a race or tribe who have lost all conscience, any more than you believe they are all too blind to see, or too deaf to hear. I can only assert, not prove for lack of time and skill. But I confidently refer you to experience to prove what I say, that the people, men, women, and children, to whom you go, are furnished with consciences as surely as they are with eyes and ears.

But perhaps one is too hard on the missionary quoted. He, too, might say, “Yes, God gave all men consciences, but these men have destroyed theirs.” I would, I think, sorrowfully concur with him that something very like that is true of some men, abnormal men; just as there are some people hopelessly blind. The Bible bears it out, perhaps, by saying in 1 Tim. iv. 2 that some apostates have “consciencies seared with a hot iron.” But that verse stands alone among the nearly thirty texts referring to the conscience, which always elsewhere is described as in some kind of working order; and after all a thing may be seared without being utterly destroyed. For me, at least, it would need some terribly dark proof to

convince me that an individual, much more that a people, had arrived at real deadness of conscience.

For the joy and hope of your work, again I say, believe in the possession by all ordinary men, however dark their ignorance and sin, of a conscience that at least is not dead.

But *are there not great varieties, at least, of conscience among men?* Yes, indeed, and that is what makes the whole subject so important to study. To quote Litton again, he has no sooner said that the moral nature is the same for the whole race than he says, "Though its voice may be silenced, or utter a perverse verdict." There, I think, two sorts of differences are recognized. (1) The voice of conscience may be more or less silenced. It may be much keener in some men than in others. (2) Again, the voice of conscience may utter a perverse verdict. Consciences of equal keenness may pronounce very differently according as they are well or ill used.

It would, perhaps, not repay our time to work out at length the facts and the theories of these two sets of differences merely as a scientific problem. But we should get a good deal of light upon them if we could take up, on practical lines, these other questions: How can a dull conscience be made more keen? How can a conscience be led to pronounce better judgments than it is wont to do?

Let us take the latter point first. We are dealing with some heathen or Moslem woman, let us suppose, whom we believe to have some kind of conscience; but when we appeal to it we do not seem to get the help and response we need. Right and wrong seem almost topsy-turvy here. As that missionary found, there seems no sense of sin. Some contrast of right and wrong, to us vivid beyond words, seems to her as nothing. *How can this conscience be got to work better?*

Here, I believe, I shall pass into more or less debatable ground as between different theories of the conscience, but for my purpose the theory is of little moment, the practical experience is everything. And I am glad to believe that the practice commended will work, even if the theory used to account for it be faulty.

Observe, please, that (1) the *office of the conscience*, from the point of view we are taking,* is mainly that of *critic and judge*. In Scripture language, e.g., the conscience "*bears witness*" to the rightness or wrongness of conduct, and the good "*commends itself*" to the conscience. Its criticism and its judgment will naturally vary in worth according as the case is put clearly and well before it or not.

A really keen conscience may often give a bad verdict, excusing a wrong, we will say, because it was not well faced with the proper question. The naughty child's answer, "I never thought," is often as true as it is sad. She was not ashamed to do some bad thing because her conscience, keen as it may be, was never faced with the true issue.

Remember, then, that not the conscience, but something else, must provide materials for a judgment, must put the case and call the witnesses, the conscience will then judge. As missionaries, therefore, you may often get the women's consciences to work better by making it your business to put more clearly before them than they have yet seen the real question of right and wrong on which they need to judge. The trouble may often be sheer ignorance, quite as much as dull consciences. And in order to use well *this* avenue to the soul, you may need to take the long and patient path of clear and simple setting out of plain cases and first principles.

* See prefatory note.

Perhaps you begin to see here that the right "use of conscience" is no small matter. Slackness and slipshod work in this direction may be as disastrous as it is inexcusable. In too much Christian work, God's marvellous gift of conscience to men is left unused and uncared for through ignorance.

Part of our answer, then, is : Conscience can be got to work better by putting matters of right and wrong more clearly before it.

Observe, next, that (2) the conscience approves or condemns *persons*, not *things*, and judges always the *inner springs* of an action, not its outward operation. Dr. Martineau * says :—

"The approbation or disapprobation which we feel towards human actions is directed upon them as *personal* phenomena ; . . . their moral character goes forward with them out of the person ; and is not reflected back upon them from their effects. Benefits and mischief are in themselves wholly characterless ; and we neither applaud the gold-mine nor blame the destructive storm."

Mr. Leslie Stephen, writing upon Martineau, also says :—

"The moral law, we may say, has to be expressed in the form, '*Be this*,' not in the form, '*Do this*.' The possibility of expressing any rule in this form may be regarded as deciding whether it can or cannot have a distinctly moral character."

This point I do not need to dwell upon as to its application ; it is mainly before us to lead us to our next point. But it will be of use to remember in practical work that you always need to bring the conscience face to face with a "*Be this*." The conscience is not the road by which to reach the soul unless it is with some message about *what a person ought or ought not to be*—that is its supreme concern. The conscience will work the better the more this is kept to the front. Often what a person ought to *do* can also be covered. "Thou shalt not steal" is part, but not all of "Thou shalt not be a thief."

That last thought will enable you to appreciate a remark of Dr. Martineau on this principle of the inwardness of morality :—

"It is a characteristic of the Christian ethics, and finds its most solemn expression in the Sermon on the Mount, where the eye of lust and the heart of hate are called to account with the adulterer and the murderer ; and reappears, though lifted into a region higher than the ethical in the doctrine of justification by faith, which, by a simple inward affection of the soul, establishes reconciled relations between the broken performances of man and the infinite holiness of God."

That strikes one as a remarkable testimony to Evangelical truth, coming as it does from a philosopher who is a strong Unitarian. There is also in it a hint of the real value of this way of access to the soul for the very foundations of the Gospel of Salvation.

Let me repeat, then, that to use the conscience well we must come to the *person* with a claim, "*Be this*."

Again observe, and this is perhaps our most helpful point, that (3) *conscience works by noticing differences*. In other words, conscience judges of a *choice between right and wrong*. Its best use is to get it to make clear judgments as to whether it is right to *be this* or to *be that* when we can make our choice. "Moral judgment credits the Ego with a selecting power between two possibilities, and stands or falls with this." (*Martineau*.)

It might not always occur to us to realize that conscience wants its cases

* The quotations from Dr. Martineau are from his *Types of Ethical Theory*, except the last, which is from an earlier essay. Martineau's theory of the conscience is adopted throughout the address, the third point, that of moral differences, being one upon which he insists very strongly.

put as matters of choice. It might seem that conscience can express an opinion on one described act,—was this right or not? But it is held, by some at least, that really the answer will be given as meaning. This, in comparison with anything else that could be done, was right; or, This, in comparison with any other thing I can imagine done, was right; or, This was wrong, for such another better thing could have been done; or, This was wrong in comparison with my standard of human conduct. Some form of choice and comparison.

But whether or no such choice and comparison be necessary, it is easy to see some ways in which it is obviously most valuable and helpful. Take the case of a poor woman who seems to have an all but dead conscience. She is wicked, and you want to quicken in her a sense of sin. She would have that sense of sin if she could see and acknowledge that her life and character are below her own standard; if her conscience said, "I compare what I am with what I know any woman ought to be, and I condemn myself."

That, I take it, is what the missionary above quoted felt one could always get to in a Christian country. Christianity gives even bad people in a Christian land something of a good standard for men and women to live up to. They would all have some approach to a right ideal for men and women, and it is possible and valuable to get them to measure themselves by that standard because they can see how far they come short; they get "a sense of sin," a conscience that accuses them—that is by comparison.

Now for such comparisons there is a great range of right and wrong, from the lowest and most degraded of human lives up to the saintliness of holy men and women, nay up to the perfection of the Man Christ Jesus.

It may well be that the *conscience may be made to work better by presenting it with a better selection of contrasts.*

If you want to train an eye to distinguish colours, you won't begin by giving it the test of separating a red-orange from an orange-red; perhaps you will try the strong contrast of red and green.* A dull eye will distinguish between these; it needs a keen sense of colour to tell the others. So with the conscience. Give it good clear contrasts to judge of; not too narrow shades of right and wrong.

But who would make such a mistake? Perhaps many people, most innocently. Thus some one accustomed at home to go to a wicked woman and urge her to see the wickedness of her ways, will really take the plan of saying, "You are *this* [note the *person* who is to be *this*]; you know you ought to be *so-and-so*." The contrast is clear, say as between red and yellow, if not red and green. But if she goes to the sunken woman—shall we say of Tinnevely?—why does not the same method act? Perhaps because the "you are" and the "know you ought to be" are far too like one another—orange-red and red-orange. The poor thing has such a low *standard* that if shame, if sense of sin, is to be roused by contrast, it is not thus that, at present, the contrast can be marked enough to do much good.

Here and there a very keen conscience, or the conscience of a very, very wicked woman may work as it would at home, but the dreadfully lowered standard makes that end of the scale a very short one. It will assuredly be difficult to rouse a sense of sin by comparison between the "you are" and the "you know you ought to be." God forbid that we should give up

* The rainbow scale of colours, red, orange, yellow, green, blue, indigo, violet, is used by way of illustration.

the attempt. Let us use conscience all we can, and ever be trying to see if it is keen enough to work.*

But meanwhile there is another way in which the conscience may here be used. The attempts I have described are attempts to get the personal character and life brought up to the level of the known standard. But the conscience can help us in attempts to move the standard higher up the scale.

Not only will my conscience judge between me and my standard, it will also judge between my standard and a *better person*. If I have been content to hope to *be this* (red-orange), and never thought of doing more than bring my conduct (orange-red) up to this level, some day you may cross my path and show me that a human life can be far up the scale (among the blues, even violet), and my conscience marks this contrast and judges, condemns my low standard. And perhaps long before my conduct rises higher (it may remain my old orange-red), my standard may be carried up and up the scale (to green, blue, violet). Then there opens out the wide field of contrast between my new standard and my old conduct, and a sense of sin may be much more easily aroused in the mercy of God.

See, then, how to use the conscience. Try to rouse a sense of sin indeed; but not *only* by the direct method of contrast between standard and fact, but take pains over the indirect, the intermediate process of raising the standard.

Here, instead of the difficult, dim contrast between the actual and the ideal of some poor heathen mind, you may bring out the contrasts between that same poor ideal and the actualities of Christian purity and goodness, yea, the very purity and goodness of our Lord Himself.

You are just as really on the right road to quicken a sense of sin when you present before a woman's mind some actual virtue of the Christian or of Christ, as when you work away at that difficult task of making her ashamed of herself. "This ought ye to have done, and not to leave the other undone." The Christian Church enjoys all its privileges that it may "show forth the virtues, the excellences, of Him Who called us out of darkness into His marvellous light" (1 Pet. ii. 9).

Remember, too, that here you have the advantage of enlisting the interest and admiration of the woman on your side. She will enjoy the process of learning of the beauty and virtues of Christ and of the Christian character; she will,—unless she be of a very morbid type,—she will hate to grow ashamed of her sin. We shall never indeed escape that terrible ordeal of souls, bringing them to a sense of sin. But we can do much preparatory work by enlisting the conscience as a judge between the acknowledged standard and the Christian ideal.

Have you thought, as I went along, that not only will your teaching present this Christian ideal, but that even more your *life* will be taken as doing so? "Commending ourselves to every conscience of men."

I have here an extract, which I count a very beautiful one, from Dr. Martineau, on this process of raising the standard, or, as he puts it, widening the moral scale. As I read, will you please notice how he finds that men and women are helped by seeing some one better than themselves, but—and this is equally necessary—of like nature with themselves; so

* I am grateful to a friend who has pointed out that in this part of the address I nowhere very explicitly referred to the work of the Holy Spirit in leading the conscience to work well. There was no intention to imply that He is concerned in making a conscience keen (see p. 743), but not in guiding its use. His help and blessing must assuredly be sought by the missionary at every turn.

that they may have the possibility of comparing themselves with this one who is better, and may seek to be like him. Here, of course, you will see comes in the great value of the human nature of our Lord. He is Man, as we are men and women, and He it is Who is ever the One better and holier than we to lift us up and up to His own high standard.* The extract runs:—

“‘As in water face answereth to face, so the heart of man to man.’ . . . The living exhibition in another of higher affections than we have known, . . . is the grand means of spiritual culture,—the quickener of conscience, and the opener of new faith. The natural language of every passion of which we are susceptible speaks to us with a marvellous magic, and calls up fresh islands and provinces of consciousness where there was a blank before. And whoever is the first to give explicit manifestation to our own implicit tendency touches us with admiration and acquires a certain power over us. If the feeling he expresses is nearly on our level, if he is only a little beforehand with us in shaping our dumb and formless wants, he becomes our literary interpreter, or our party leader,—a chief, indeed, but of the same kind with the followers. If the affection he realizes is *above us*, strange to our experience, but congenial to our capacity,—a more heroic endurance or more conquering love than we had conceived,—he becomes to us an author of faith, prophet, and brother at once, even mediator, helping us into nearer union with God. Even amid the passions of war, natures hardened by obstinate antipathies will yield and melt before the experience of a nobler type of feeling than they have yet conceived; as may be seen by the well-attested and softening surprise shown by the wounded Egyptians in the late war when they found themselves treated by their captor with as tender a care as his own soldiers. That victory should instantly quench the angry heats and flood the heart with cooling pity is more than they had ever dreamed, and will make it hardly possible for them, without compunction, to go and do otherwise. On the same principle it is that the true reformer of character seeks the conscience of men, not through methods of reasoning, or appeals to interest, but through scenes in the drama of life, exhibiting the conflict of the better and the worse, within the range of intelligible possibility, yet a little beyond the verge of realized experience, the story of the saint, the hymn of the martyr, the parable of the Samaritan wielding a persuasion of which the pleader and the philosopher may despair.

“The readiness in the human mind to *look up*, to welcome higher spirits and hang on to them, is only the external manifestation of that hierarchy of principles which we have learned to recognize. As each spring of action, in the ascending scale, has diviner right over us, so have the persons that become its embodiment a corresponding command of our reverence and trust. . . . Were it not for the *inequalities of human character* . . . life would have no sacred discipline, and would never open to us the resources of our moral nature. Nor could its experience do this, even through the presence of higher minds than our own, if the key were not within us by which to read off their significance and recognize their authority. The lower creatures, often so quick to interpret in us the signs of susceptibilities like their own, present only blank looks towards every expression of the distinctive characteristics of men—the abstracted gaze of thought, the pallor of remorse, the attitude of prayer. The meaning stops where their nature ends. And so would it be with the action of nobler beings upon us were we not of the same spiritual kindred, and therefore open to the Divine contagion of their greatness.”

Only one other point can I refer to in connexion with this enlarging of

* It was remarkable that in the course of the Egham Conference much testimony was borne, especially by missionaries working among Moslems in Persia, to the fruitfulness of teaching the actual stories contained in the four Gospels. Besides the strong appeal made therein to other faculties of the soul, it is clear that such teaching would reach the conscience both by repeating the parables wherein our Lord Himself so frequently dealt with men on this method, and also by setting forth *Himself* as the great Pattern and Ideal of humanity.

the scale of moral judgments. I must put it very shortly (again mainly by an extract from Martineau). It is the point that, by the universal influence and the perfect standard of our Lord, we may hope and pray for one common conscience, so to say, for all mankind :—

“As we have faith in a common reason, so have we in a common conscience, of mankind ; the eye, in the one case of natural, in the other of divine, truth : but liable in both instances to the same law,—that *objects* not ideal but real be given for perception and appreciation ; objects not different for each observer, but large and conspicuous enough to fix simultaneously the universal vision. The grand objects of the physical universe, discernible from every latitude, look in at the understanding of all nations, and secure the unity of Science. And the glorious persons of human history, imperishable from the traditions of every civilized people, keeping their sublime glance upon the conscience of ages, create the unity of Faith. And if it hath pleased God the Creator to fit up one system with one sun, to make the daylight of several worlds ; so may it fitly have pleased God the Revealer to kindle amid the ecliptic of history One Divine Soul, to glorify whatever lies within the great year of His moral Providence, and represent the Father of Lights. The exhibition of Christ as His Moral Image has maintained in the souls of men a common spiritual type to correct the aberrations of their individuality, to unite the humblest and the highest, to merge all minds into one family,—and *that* the family of God.”

So have we found an answer, sadly long I fear, to the question, How can we get this conscience to work better ?

Give it clear cases and principles to judge upon.

Bring before it the question, “What manner of persons ought ye to be ?”

Widen its scale of comparisons, so as to give you more room to enforce the great point,—Are you what you know you ought to be ?

Keep the perfect standard of Christ at the top of the scale.

We must not linger to discuss the other question I have written down as suitable to deal with, the difference in keenness of different consciences, which might be put thus for practical purposes :—*How can we hope to quicken and sharpen a conscience when it is dull ?*

I will answer it with absolute brevity thus :—

(1) It is to a very large extent the purpose of all Christian discipline to sharpen the consciences of Christians. But it is mainly in the Christian Church, and not before entering it, that such discipline is possible.

(2) It is the blessed fruit of the habit of using the conscience as it is that it becomes quickened and sharpened. Better use of a conscience will make a better conscience, even in the unconverted.

(3) It is the special work, I believe, of the Holy Spirit to awaken and to add keenness to the conscience.

It is just in that sphere of the supernatural and mysterious, a sphere which books of philosophy and science so seldom dare to look into, much less enter, but a sphere where every true missionary is more or less at home, and where lie the best powers and greatest realities of his work, it is there that the secret of quickened consciences may be learnt.

Believe in the presence of the Holy Spirit in the hearts and minds of those to whom you go. Believe in His willingness and power to work with you, not only in you, but in your hearers. Believe in His purpose to open wider and wider, to make easier and easier this access to souls. Pray more and more steadfastly that He may do so, and you will not be disappointed.

GLIMPSES OF MISSIONARY WORK IN CHINA.

EXTRACTS FROM THE ANNUAL LETTERS.

(Continued from p. 671.)

V.—WOMEN'S WORK.

I.—Girls' Boarding School.

*From Miss M. E. Barber, Fuh-chow, Fuh-Kien.**Fuh-chow, Nov., 1902.*

THE past year has been one of the happiest in my life. My relations with my fellow-workers are of the happiest. My work is delightful, and, best of all, God's working is seen in our midst in a way which makes us realize that although we are in ourselves weak and helpless, in Him we are able to do all things. My fellow-workers, Miss Bushell and Miss Lambert, will probably report on the work of the school, its financial position, &c., so I need not touch upon that.

I find teaching in this school an unceasing delight. The girls—over 200 of them—are bright and willing, and whether teaching Bible or other subjects, opportunities for training them in the ways of righteousness abound. It is cheering to hear, as we so often do, of how our pupils are used of God when they go to their homes. Here is one instance. One of our pupil-teachers left us to go and help in the Keng-tau school. Whilst away in the summer, staying with her mother in another village, she found an old school friend living near who had got cold and careless through the deadening influence of her husband's heathen family. Some years ago I visited this girl, whose husband kept an opium shop, and, in consequence of the husband's threats, I had to cease doing so. The girl herself seemed then very indifferent. This year, through the influence of her schoolmate, she has become a regular attendant at the church close by her home, and has been the means of leading nearly all her people to become inquirers. We hope soon to hear that they are baptized believers.

This term thirty of our girls have volunteered to go out to preach from house to house. We have a Christian

Endeavour every Friday, when they give accounts of where they have been and what they have seen.

At the end of last term we had a closing prayer-meeting, and about seventy requests for prayer and praise were read—all having been written by the girls themselves. Some of them were very touching. Many of them gave thanks for blessing and help received during the term, and asked prayer for their relatives and for themselves, that when at home they might set a good example, and be able to win them for Jesus.

It may perhaps interest you to know our routine. We go into school at 8 a.m., and till 8.30 hear the repetition of a verse of Scripture and a verse of a hymn. Each class prepares in this way, in one term, quite a treasury of knowledge. At 8.30 we have prayers with a short address. At 9 the classes separate for singing and musical drill. At 10 each class assembles in its own room for regular study until 12, when the bell rings for dinner. At 1.15 all assemble again for writing, which is taught by a literary man—the teacher for the school. Lessons go on until 4. At 6.30 the girls meet in the big school-room to prepare their lessons and for prayer, and by eight o'clock the lights in the bedrooms are all out, and quiet reigns. It is a very happy life, both for the girls and for us.

On Sundays we have two regular services, following the Church of England's full service for morning and evening, and it is an intense pleasure to hear most of the 200 girls joining in chants and prayers and psalms, and following intelligently all the service. One does rejoice to see so many gathered out of darkness being trained to work for the spread of the Kingdom of Light.

2.—Day School.

*From Miss R. F. Murray, Mien-cheo, West China.**Mien-cheo, Dec. 2nd, 1902.*

During the past months my work has been in the school-room with the children.

Christmas evening we had a magic-lantern for the Christians and inquirers, the schoolgirls and their parents. It was a great treat for the children

They answered many of the Bible questions quite intelligently, and at the close sang "Jesus loves me," and surprised some of their parents who had not heard the girls sing together, as they had never been to our house before.

On February 8th, which was the Chinese New Year, we closed the school and gave the children a fortnight's holiday, as it is their special festive occasion in the year, and they think of nothing else but wearing fine clothes and visiting their friends, giving presents, &c., &c. Before closing school the girls received prizes for attendance, lessons, Scripture, sewing and knitting. The prizes consisted of New Testaments or separate Gospels, hymn-books, warm woollen cuffs and garments, and a few toys. During their holidays we invited them to dinner, and they enjoyed eating their own native "mien," with some meat and vegetables, all cooked in Chinese fashion. I sat down and ate some too, using chopsticks, and the children were delighted.

On reopening school at the New Year, we engaged a teacher for the girls named Li-lao-si, an elderly gentleman, who was recommended to us. At first he was very faithful, and taught the girls well, but later on he got terribly lazy. Li-lao-si taught the girls their characters, and I examined them to see they made progress. I taught the Scripture lessons myself, and was constantly in the schoolroom looking after the children. During the end of last year and the first seven months of this year the girls came regularly and in good numbers. We had forty odd names on the roll, and out of that number from thirty to thirty-eight girls came fairly regular, but during the last few months the attendance has been much less, owing to the troubles in our province. The girls were afraid to come, or perhaps it was their parents prevented them for fear the Boxers would injure them or their houses. They brought back their Bibles and hymn-books and left them in the schoolroom for fear the Boxers should find them in their houses, and I could not blame the poor children for doing so. They fear these Boxers as much as we do ourselves. I hope the province will soon be quite quiet again. At present we have twenty odd girls coming every day, and they are nearly all big girls, of ages from eleven to fifteen years.

The girls who have been with us since last autumn, when we opened the school, have made progress in their reading, and can now read the Gospel of Matthew through without missing many characters. They answer questions on the Scripture lessons and catechism, which they have been taught, intelligently, and also know a little bit of geography and simple arithmetic. The big girls work flowers with dark blue cotton on white calico. Some make wide sleeves to wear inside the wide sleeves of their dresses, and they look very nice. Others make handkerchiefs and work flowers on them, also pillow-shams and pockets. Mrs. Hsiong, their sewing teacher, has taught the girls to do this work. It is usual for Chinese girls to do this work and put the articles by until they are married.

These Chinese girls are as fond of fun as any English children, and they enjoy their games at playtime and at the close of school each day as much as any other children. I often join in a game with them. We try to make it a habit to go out for a walk together every Wednesday and Saturday afternoon, and the girls enjoy being out with me, and they chatter away, calling my attention to anything which interests them as we go through the streets and walk by the river side.

Three of the elder girls can only join us in our little picnics when I afford them a ride in a sedan chair, because they are too big to be seen much out of doors, and would be laughed at by the people. They will be too big to come to school next year.

I am very, very fond of these girls, and love teaching them, although they have naughty tempers and are very disobedient at times, and make me feel again and again how much I need to be in prayer for them, so that I may have wisdom to lead them aright and that my influence amongst them may be for good, so that they may, by God's grace, grow up into good women and have a good influence wherever they live.

It is a great joy to me to see how many of the girls have altered for the better in their behaviour since coming to us. They are more gentle and forbearing with each other, and do not use so many bad words or tell so many untruths. Some of the older girls seem to understand the Bible truths, and they try to show their love to Jesus by

sticking to their lessons instead of idling or playing about the schoolroom, and also by not sulking when spoken to about a fault, as they used to do. One day when giving them a Scripture lesson on prayer they told me of their own accord that they prayed to Jesus every night and morning, only they had

to pray under their "p'u-kai's" in bed lest their friends should make fun of them. Perhaps as they grow older and their hearts are more wrought upon by the Holy Spirit they will become braver and come out and out on the Lord's side and not be afraid of what man may say.

3.—School for Blind Boys.

Mrs. G. Wilkinson (née Oxley), N.S. Wales Assoc., Fuh-chow Native City, Fuh-Kien.

Fuh-chow City, Dec. 6th, 1902.

There are thirty blind boys in the school: two died during the summer vacation. There are others waiting to come in, but there is no room for them. The boys have worked well, both at their school and industrial work. Last term they wrote, in Braille, Acts from chapters i.—xiii., and some of the Epistles. This term they are finishing the Acts of the Apostles, and are writing the Psalms (Prayer-book version) so that they may join with the congregation on Sunday. They repeat the whole of the Morning and Evening Prayer, and know numbers of hymns, so that they can really join heartily in the services. In the industrial work they are getting on well with bamboo-splitting, baskets, blinds, matting, string, and rope; the smaller boys thoroughly enjoy rope-making, knitting, organ and accordion playing. They have also made progress in them. Some of the little fellows come to school scarcely able to walk, and round-shouldered, but they go in for their daily drill with such energy that you would scarcely recognize them, they have grown so straight and active.

One of the small boys witnessed so brightly for Christ during the holidays that both father and mother have cast away their idols. Another boy of only ten years of age talked to his big brother, and the latter said, "Yes, it is good for you to worship God, and some day I also will worship Him." So I told the small boy to pray daily that his brother would very soon worship God.

I have just completed the purchase of a house and ground outside our compound gate, and hope in a very short time to add on to the old house, as I would like to be able to accommodate at least fifty boys. So far God has supplied every need, and I am going to trust that if He sends me the boys He will also send the money for their support.

There is one thing the boys said recently: "Truly God loves us, because He has given you to us, who are like a mother, and now He has given you a husband who will be to us like a father." Dr. Wilkinson and I were married on October 1st, and we do indeed pray that God will use us together for Him and for His glory in this great heathen city.

4.—Village Work.

From Miss M. A. Wells, Ningpo, Mid China.

Ningpo, Dec., 1902.

My time is divided between four country districts, which are Loh-ko-bu and hill villages beyond, Ling-ts'eng and hills beyond, Eastern Lakes, and Zah-ky'i.

The Loh-ko-bu district covers a large area of villages, some of which, owing to want of time, are still unvisited. Loh-ko-bu lies to the north of Ningpo, and is a large, busy market-town, where a preaching-room has been established over twenty years. This preaching-room is used as the place of worship for the whole district. Alas! in the town

itself there is not one Christian now. Formerly there were four families, but some have died and others have removed to a village called 'O-dzeh. Two years ago I was able to rent a room and teach the three or four Christian women who live there, and with the help of the Bible-women tell out the Glad Tidings to the Heathen, many of whom listened gladly. Whenever I stay there some little girls who are employed making straw sandals come in their spare time to my room to learn hymns, and now in 'O-dzeh it is not at all an uncommon thing to see a little girl

sitting on a doorstep rocking her little brother to sleep to the words and tune of "Jesus loves me."

The most interesting case, though, in this village is that of a young girl nineteen years of age, who came to me for medicine for a skin disease. She liked to learn hymns with the younger girls, and I began to teach her to read in the Roman character. "Ah-kwe," for that is her name, was sold into a family when she was six years old, with the idea that when she became old enough she would become the wife of their son. Her mother-in-law objected to her coming to me, but she still went on learning hymns through the other girls whilst they were sitting together at work. The words of the hymn, "One there is above all others," taught her by the Bible-woman, gave her a desire to pray to the only True God in the name of Jesus Christ, and she began to refuse to do idolatrous things.

In July, 1901, both she and her mother-in-law had a serious illness, and the old woman died, whilst the younger recovered, and for a time Ah-kwe was more at liberty, and was able sometimes to attend the Sunday services, and with very little help she taught herself to read, and in March, 1902, a neighbour lent her a copy of *Peep of Day*, and her delight was beyond words when I gave her a hymn-book. She loved the stories of the Life of Christ, and got a cold-hearted Christian woman to lend a New Testament which she herself had never read. With these three books, and the knowledge to enjoy them, she was the happiest girl in 'O-dzeh—but "all that will live godly in Christ Jesus shall suffer persecution." Ah-kwe's husband and father-in-law were in business in a distant city, and the latter wrote to others of his clan saying they were to forbid Ah-kwe's attendance at church, and that if she persisted in being a Christian when he returned to his home in July for a holiday he would beat her and burn her books and probably disown her. Poor girl, with tears in her eyes she said, "He may do what he likes, I shall follow Jesus." Another time she said, "How much Jesus suffered for us! Even if my father-in-law starves me Jesus will sympathize; He knows what it is to feel hungry." She grieved most that he had threatened to burn the books, yet she could not bear to think of returning them to the owners. The

man returned to his home, and Ah-kwe was beaten on her bare skin most cruelly, a most ignominious thing for a girl of her age, yet she had courage to suffer patiently. He took the books and said he was going to cut them in small pieces and burn them, and said Ah-kwe should no longer live at home, but go out to service, and if she would not give up Christianity he would sell her for a slave. She told him he might do what he liked; she was willing to go to service if he wished it, but she should still continue to pray to the True God.

He finally sent her to a rich man's house, in fact the squire of the village and head of the clan, and she was to be servant to one of the son's wives. This house I have made frequent attempts to get an entrance into to teach the women-folk who live there, but in vain. In October one of the Bible-women staying in the neighbourhood went to call on Ah-kwe, and was received kindly by her mistress, and she was surprised to find some of the grandchildren could repeat hymns which Ah-kwe had taught them. Her master had been twice to Loh-ko-bu to church. The bad father-in-law was evidently afraid to destroy the books, which he hid instead under a stone in the kitchen, and Ah-kwe found them and took them to the house of a Christian to keep for her. She now has them restored to her at her mistress's request, and finds time to read them when her work is done in the evening, and she was allowed to go to church on Advent Sunday. Truly

"God moves in a mysterious way,
His wonders to perform."

Another interesting case in this district is that of a woman whose husband was very ill indeed. She called in the Taoist priests and made a great feast, and for a whole night they were beating gongs and singing incantations. Much money was spent, but all of no avail, for the husband died and left her with three children, the youngest a boy of three years. Some three months afterwards the Bible-woman went to this village and was teaching a Christian woman living there, and she asked her to stay the night that some of her neighbours who were busy during the day might have the opportunity of hearing the Gospel in the evening. Amongst those who came to hear was the widow. She listened attentively to the story of One

Who alone can forgive sins and answer prayer, and asked many questions, and finally that night she burned her idolatrous papers; and presented her rosary to the Bible-woman, saying "she knew the idols were no use, and that from that night she would pray only to the True God." In April she received a catechumen's card, and is now in the women's school in the city learning to read and receiving instruction for baptism.

But, above all, the most encouraging event in the Loh-ko-bu district has been the baptism and confirmation of Mrs. Tong, the wife of the fifth son of a very wealthy family, and here we note the truth of the words, "One soweth and another reapeth." Thirteen years ago Mrs. Tong was the first patient in the first women's hospital in Ningpo. She came to be cured of a very serious eye disease, accompanied by her eldest daughter, a girl of sixteen years, and her *amah*. They stayed some six weeks, and a wonderful cure was effected. Miss French (now Mrs. Daly, of New-chang) and Mrs. Lo, the hospital matron, told Mrs. Tong of Jesus Christ the only Saviour, and taught the daughter and *amah* to read the Romanized Colloquial. Mrs. Tong herself was able to read Mandarin, and one of the missionaries presented her with a Bible. After her return home several people visited her and found Mrs. Tong really believed in her heart, but her husband, an opium-smoker, would not give his consent to her open confession by baptism. Still she read her Bible and taught and exhorted her *amahs*, two of whom were baptized.

Then came changes in the Mission, and Mrs. Tong for a time was lost sight of until three years ago, when, not being at all well, she came as the first private patient to our new hospital for women, accompanied this time by her daughter-in-law.

In December, 1900, I paid my first visit to Saen-tsih-z, the home of Mrs. Tong, walking from 'O-dzeh, as I was unable to get a sedan-chair, and found the way much longer than I was told. The consequence was I was very tired when I arrived. Mrs. Tong was most kind, and invited me to stay the night. I finally stayed two nights, and had a most interesting time teaching her. She had read a great deal of her Bible, and for the twelve years had never ceased to pray to the True God. She

knew every incident in our Lord's life as written in the Gospels, and asked many questions. She was most anxious to do anything to prepare for baptism, for which she had gained her husband's consent.

I was not able to visit her again until June, 1901, when I found she had been reading much of the Old Testament and had learnt the Church Catechism by heart, and was more than ever anxious to receive baptism. In the following October, Miss Turnbull and I spent two days at the house, and felt thoroughly satisfied about her. The Rev. W. Elwin, who is pastor of the district, being then in the neighbourhood, a day was appointed for the baptism. In an upper room in her own house she received the sacred rite in the presence of her two daughters-in-law, two Christian *amahs*, a Bible-woman, and her eldest son. In December she came to Ningpo, and was confirmed by Bishop Moule.

Mrs. Tong's eldest daughter is now a widow, and, like her mother, has never forgotten the truths she learnt in the hospital thirteen years ago. She is an earnest Christian, can read both in Chinese and Roman character, and has bought a Bible and hymn-book in the latter that she may read them. She longs for baptism, but her mother-in-law and the rest of her husband's family are bitterly opposed to Christianity. Her joy is very great when she is allowed to visit her mother and get further instruction.

Mrs. Tong has sent her youngest son of twelve years old to our C.M.S. school at Ling-ts'eng, hoping he will pass into the Ningpo College and become a catechist when he grows up. He is the first of the Tong family to be educated outside their own walls. He is an intelligent little lad, and, like Timothy of old, has "from a child known the Holy Scriptures," instructed by his mother.

I have said two of her *amahs* have received baptism, another is a catechumen, and a fourth is being taught by her mistress in the house, and the two daughters-in-law are most interested.

In Ling-ts'eng I have been fortunate in renting three rooms (two upstairs and one down) in a newly-built house within five minutes' walk of the church, dedicated by our Bishop in October last, and within easy reach of all the

Christians. This is a most delightful district to work in. The Christian women, though some had been Christians for many years, within three years ago really knew nothing beyond the Lord's Prayer, Creed, and Ten Commandments, which they had learnt for their baptism; now they can repeat several hymns and prayers from the Prayer-book, and can join intelligently in the services, and are most eager to learn.

There were ten baptisms in this district in December, 1901, six of whom were women. Three of these belonged to one family—a grandmother, mother, and daughter. The son, and head of the family, had been a Christian for more than a year, and we often went to see his women folk, and were always received politely, but none of them would pay the least attention when we began to speak about the "Jesus Doctrine." "God's ways are not our ways," and He had His own way of bringing these dear women to Himself. One night Ah-tu, the son, was falsely accused of cutting a tree from a grave (a dreadful crime in China). His accusers took him, tied him up, and beat him. It was a real case of persecution. He bore it all patiently for Christ's sake. After this there was a marked difference when we went to visit in his home. His mother and wife, seeing his good example, said they too wanted to be instructed, and the Bible-woman and I began to teach them. The wife was blind, but she has a good memory. The eldest daughter, a girl of sixteen, was very eager and so really in earnest, and in less than nine months the Lord's Prayer, Creed, Commandments, and General Confession, and three hymns were learnt by heart by the two women; the older one was not able to get on so fast, but all thoroughly understood the meaning. When I asked the blind woman who the Holy Ghost was, in Whom she said she believed, she said, "I cannot exactly explain, but I know it is He Who has influenced my heart, and that without Him I could not have believed in Jesus Christ." The daughter has been for three months to the women's school, and can read the Romanized quite easily. They are such a really earnest family, and regularly attend church on Sundays and never tire of being taught, and their neighbours are willing to listen, for they

know they are leading consistent, godly lives.

The hill villages, such as Gao-saen, Da-le, and the further district of Tsong-ts'eng, I have been unable to visit as often as I should like, not for want of invitations, but want of time.

Each year the districts grow larger, and even with Miss Turnbull being released from all school work in the city the last six months before her furlough, and the aid of three Bible-women, I found it quite impossible to visit all the places one would like to.

Last year Miss Turnbull rented two rooms in the village of Ziu-zi, three miles from Moh-ts-in, in the Eastern Lake district. This is a large village; there are four Christian men living in it. The women spend nearly all their time in worshipping idols; also devil-worship is largely practised. An old woman of seventy-four years was visited by the Bible-women and learnt a little prayer. That was last April. In May I called on her and found that she was praying to the True God to forgive her sins, which she said were many, but she still had her kitchen god over the fireplace, and the picture of a god on her door. I talked to her seriously about giving up the sin of idolatry, and after a little while I had the joy of seeing the kitchen god removed from his place and presented to me with her Buddhist rosary and paper dollars, which she had been saving to have burnt at her death for use in the next world. After this she learnt so quickly and was really "born again." In November she was baptized. She answered so well when examined by the pastor, and when asked why it was, being so old, she had such a good memory, she replied, "My memory is not good. I often forget after I have been taught, but then I say, 'I believe in the Holy Ghost. Holy Spirit, I have forgotten; I pray Thee to teach me,' and then I remember at once." It has not been easy for her to confess Christ. Her neighbours have taunted her with joining the foreigners. She says it is because they do not understand, and begs me to come often and teach them.

There are many villages near Ziu-zi; the women in them gladly listen when we go.

There are several inquirers in the lake district. They and the Christians need teaching. Two ladies would find their time fully occupied in this

district without going elsewhere, the villages are so numerous.

Zah-ky'i is still a very flourishing district, with a Church membership of over twenty, and several inquirers in seven years. Old Mrs. Bao, the first-fruits, was called to her heavenly home in October. We miss her much; she was so active in exhorting others. The Zah-ky'i Christians are just poor, hard-working women, and scattered over six villages, but they are all leading consistent Christian lives, and are so kind and loving one to the other

they remind one of the Thessalonians, to whom St. Paul wrote, "Ye yourselves are taught of God to love one another." This is something of what God hath wrought in the villages in and around Ning-po during the last twelve months, for which we thank and praise His Holy Name.

Many large districts are yet untouched, and we pray the Lord of the Harvest to thrust out labourers into His harvest. Women are everywhere crying out to be taught. Oh, may they not cry in vain!

5.—Among Boat-Women.

From Miss E. Little, Fuh-chow, Fuh-Kien.

Fuh-chow, Jan., 1903.

This year I am glad to be able to tell you of the completion of the school for the boat-women, and I can truly say it has all been done by prayer. The ground, the funds, the building being finished so quickly, are all answers to prayer.

I had a little dedication service on the opening day, and Archdeacon Wolfe presided; there were over forty of the boat-women and girls present. They were loud in their praise of the school, and seemed very pleased to think it had been built for them.

From March until the end of June there was a very good attendance at the school, better than I had dared to expect at the beginning, as the school is so much further away from the river than the one at our former house was.

This autumn term the attendance has been much smaller, but there seem to be several reasons for that. The autumn is the busiest time for the boat people, taking rice and other provisions up and down the river, as well as passengers. The most of the women lead very busy lives; they do all the rowing. It is quite the exception when you see the men rowing, and it seems to be considered the women's work; and the little girls, when they are quite small, begin to row. I have seen tiny little things of six rowing with their mother or an elder sister, and girls of twelve and fourteen can do a good day's work. This constant hard work in the open air makes them very strong, and there is much

less sickness amongst them than amongst the land people.

My school is very unlike any of our other schools, as I have to take my pupils just when I can get them, and allow them to absent themselves for a week, or sometimes two or three, if they get work to do; therefore, as the attendance is not regular, and for only half a day, I cannot follow the day-school curriculum. If I asked them to read all the books required, they would not come, and when I speak of examinations they are so frightened, so I have to make everything very easy for them, and my aim is to teach them the one essential thing, to believe on their Saviour, the crucified and risen Lord. As yet none have asked for baptism, but I believe there are some true believers amongst them.

The Bible-woman and I steadily carry on the preaching on the river in the afternoons, and we always find some ready and willing to listen. During these short days we have to come home about four o'clock, as the people begin to cook their supper so early, so when we see the smoke rising from the boats we know the all-important business of cooking the rice has commenced and that there will be little chance of our getting a hearing. Many of the boat-people only have two meals a day, one about 9 or 10 a.m., and the other about 4 or 5 p.m. Then by the time it gets dark they close up the bamboo awnings of their floating houses, and all retire for the night, as they have no lights.

6.—Preventive Work.

From Miss R. Bachlor (N.S. Wales Assoc.), Kowloon, Hong Kong.

■ Kowloon, Dec. 28th, 1902.

My work this year, until Miss Hamper's return in September, was the care

and oversight of the over fifty girls in the C.M.S. Victoria Home and Orphanage; since then I have been taking my

delayed annual holiday, and afterwards helped in the moving of our large family across the water to this new Home.

The work among the children, as in most schools, has been very much the same day after day. Several new children have been received by us, all with more or less interesting and saddening stories of the cruelty and misery of slavery. Chinese slavery is, as I expect you already have heard, domestic slavery, the girls being bought to act as servants, and being at the mercy (except in Hong Kong) of their masters and mistresses, who freely sell them at will like cattle. In Hong Kong some check is kept upon this system, and cruelty is, of course, punished; but, after all, even here many girls suffer indescribable cruelties every day of their lives. We have just received a little girl whose mistress has been sentenced to ten years with hard labour, and her master to seven years, also with hard labour, for

inhuman cruelty practised here in Hong Kong, not far from our mission-houses. The girl had been hung up for hours at a time by her hands, and was quite paralyzed in them for weeks after, and even now, after she has had quite two months of careful treatment in the Civil Hospital, has little use in one arm and no feeling in the other. She had over one hundred wounds on her body and head, some from cuts with a knife, some from stabs with scissors, and some burnt in with a hot iron. Neighbours now say they noticed the child's clothes always seemed to be sticking to her, but she was so filthy that I suppose they thought it was only dirt.

We had a very happy, busy Christmas here in Kowloon, and, owing to the kindness of Australian friends, were able to provide Christmas gifts for all the women and children belonging to the little church here, as well as for our own orphans.

7.—Itinerating.

From Miss A. M. Jones, Canton, South China.

Canton, Dec. 6th, 1902.

In Heung-shan we have many openings into the houses of the well-to-do, and I trust before long many of these Chinese ladies will openly acknowledge Christ. I had a strange visit to one such house last March. Lue Sz Nai, a catechumen (since baptized), had taken me to see a number of ladies whom she knew, and who were willing to listen to the Gospel, and afterwards we got invitations into other houses and had crowds around us listening to our message. At last we were both so tired that I had to refuse to enter into any more, and we turned our faces homewards; but as we passed a large house, some small-footed ladies came to the threshold and invited us to enter. At first I refused, we were so very tired and had still a long way to walk, but as the ladies would take no denial we gave in. Upon entering the house, I was surprised to see a table arranged as a temporary altar with idol and joss-sticks and drum, &c., and two Buddhist priests seated at it, chanting litanies. As the ladies had insisted on my entering I was not going to leave the house without delivering "His message," so I sat at one end of the long guest-hall with a little crowd of women, telling them of the one true God, whilst the priests

at the other end chanted litanies to the idols to ward off illness from the family; there was at that time a great deal of plague and cholera about.

In April I went to Sha-p'eng in the Hok-shan district, and stayed in the house of a rich Chinaman, and my visit in many ways was like a new chapter in the *Arabian Nights*. On my arrival I was met outside the house by my host, and almost before I had crossed the threshold tea was presented to me, then many members of the family appeared to welcome me, and I sat for some time and drank tea and talked. The guest-hall was given up to me and we had two meetings daily in it, morning and evening, and small-footed women would walk quite a distance to come and hear the Gospel. Sz Ku and I went to the villages around and everywhere were well received, and four people gave in their names for baptism before the end of our five days' visit, amongst them our hostess, the *ka p'oh*, an old lady with a lot of character, who ruled the sons' wives, children, and grandchildren with a firm hand, but not unkindly as far as I saw. She used to come to the meetings walking with the help of a long pipe, which she used as a walking-stick as well as for smoking.

At Kong-moon just now there are

twelve women and girls preparing for baptism. I have paid several visits to the place during the year. I was there in July during the floods, and for the time being the town was converted into a Chinese Venice. The water hindered my going into the surrounding villages, but I managed most days, either by boat or chair, to get to Mrs. Wong's school, and I had some very happy times with her and her daughter-in-law, and any woman scholar who, before the waters became too deep, managed to wade through. We searched the Scriptures together. I was glad of this opportunity of giving Mrs. Wong deeper spiritual instruction. And how she appreciated it! her face used to shine as she grasped the precious truths, the promises which are set forth as gems in the Holy Writ, and she would exclaim, "I do love searching the Scriptures!"

Will you pray for the Christians and catechumens at Wong-ch'ong? They are suffering persecution for their Lord's sake. Lai See Shi, the younger of the two women preparing for baptism, has been beaten and her ear slit down, and when her husband tried to protect her, they beat him and threatened to destroy the whole family, and others of the Christians have also suffered.

In Shap-tsz-kau and Wang-long I hope we shall soon see more fruits. The soil has been very hard, but Sz Ku and I have noticed on this visit to Shap-tsz-kau that the women are more willing to listen to the Gospel.

Dec. 18th.

I am now writing from Ts'ang-sheng-kai, not having finished my letter at Shap-tsz-kau. This is my first visit; I do not know if any lady missionary has been here before. We came from Wang-long, travelling in chairs over the hills and through the valleys. This is a district town and beautifully situated on a branch of the East River, with mountains in the near distance. I am staying in the house, or rather shed, of a boat-builder, an old man who seems a very earnest

Christian, and he makes me very welcome. My room in the shed is not sumptuous; it had had a Chinese sweeping in honour of my visit, and we have cleaned an oasis in the desert. On rafters above our heads are old mats, boxes, bottles, &c., intermixed with the dust of years. Under bed, tables, benches, there are big jars, old irons, baskets, and miscellaneous curiosities, which we dare not disturb, covered with dust; but we rejoice in our centre oasis, which is swept and washed, and Sz Ku and I have found such wonderful openings for preaching the Gospel, that we are happy, dust notwithstanding, and very thankful to be here.

To-day is raining, so that we have not yet been able to go out, but each day we have had crowds of willing listeners, and the women have asked us to teach them to pray, and the men who have listened on the outskirts have been quiet.

In the evening we have a little family meeting in the room of our host, Liu Siu Shang, and search the Scriptures. We do indeed thank God for giving us such a welcome in this heathen city. We came as strangers, not knowing what reception we should receive, but God the Holy Spirit had prepared their hearts to receive us "His messengers."

In Canton and the villages around my Bible-woman and I have done a good deal of visiting. We have sat by the Pearl River with the cinder-pickers, and as the women and children have sorted and sifted the cinders and *débris* from the steamers—such black, uninteresting work—we have told them of "the many mansions" of the city beautiful, the abode of love and peace and joy. So we have carried the invitation to the marriage of the King's Son into the highways and hedges, into the towns and villages, into the houses of the rich and the hovels of the poor, into the very temples of the idols. We have obeyed our Lord's command, looking unto Him to give the wedding garments.

VI.—OUTPOSTS.

I.—T'ai-chow, Mid China.

From the Rev. E. Thompson, T'ai-chow, Mid China.

T'ai-chow, Feb. 1st, 1903.

This year has been, in the mercies of God, the most peaceful that has fallen

to us as co-workers with Christ in T'ai-chow for five past years. Our quasi-brethren, the Romanists, have not, it is

true, left us severely alone, but with the exception of one or two threats and excesses during the heat of summer, we have enjoyed a most gracious immunity. The reason, perhaps, is to be sought in the development of their new commercial ventures.

Speaking of the district as a whole, although there have been some two or three robberies of admirable daring, yet the mandarins would appear to have been able to maintain order with greater facility and certainly more effectually; and there has been an absence of those open attitudes of defiance which have set the military at bay and paralyzed certain trade centres in past seasons.

During such a year, unhindered by any great distraction, one would presuppose the work of preaching and teaching to have made effective progress. As man seeth, I believe we have advanced. Pray that the God Who trieth the hearts and knoweth what is in man may not be now viewing a Laodicean Church.

Referring to my diary, I find 148 adults since January 5th have been presented to me by the evangelists and pastors for examination for Holy Baptism. Of this number ninety-three may be described as illiterate, but all with the exception of a few aged ones are seeking to commit to memory the Lord's Prayer, the Creed, and the Ten Commandments, to read "Dao-z-yioh," and to acquire such knowledge of our Lord's life as shall be imparted to them by their teachers. Thirty-one profess a knowledge of character enabling them with assistance to read St. Mark's Gospel with a fair appreciation of the main facts therein related. Twenty-four may be classed as educated men, able to commit to memory the Church Catechism, and to appreciate a study of the Bible. Of this whole number, I was led to accept for the catechumenate ninety-one, the remainder being postponed for various causes, such as irregular church attendance, want of proficiency in the subjects for examination, incomplete severance from idolatrous rites, the opium taint, and the like. Of this ninety-one we have at present baptized but thirty-seven. Many, I am glad to say, are deferred only in order to test their discipleship a little longer, and to give time for their wives to receive instruction, but some lack proficiency.

There are five interesting radii of ex-

pansion, respectively S., S.W., S.E., Central, and N.W.

The first of these is at Ky'in-meng, a busy and picturesque seaport lying at the extreme south of the Nyuoh-wan (Yu-huan) Island, geographically one minute north of the latitude of Wen-chow. It was my privilege to visit this town first with Pastor Seng (then catechist) in the winter of 1898. Latterly it has been included in the area under the charge of Mr. Liu-shing-ming, who is catechist at Ts'u-meng (Ch'u-men). As a result of his labours he has been rewarded by regular Sunday congregations of from thirty to forty adults, and upon my visit in June I found there an excellent building set apart for Divine service, with upstairs lodging, an orderly congregation (speaking the double dialects of Fuh-Kien and Tai-chow), and six candidates for the catechumenate. Upon my more recent visit in November, I was privileged to admit to baptism one of the inquirers who was most forward in his knowledge of Christ. The man (Ju-ho'shu) is a farmer by occupation, but has been wont to supplement his income by the practice of "choosing days," i.e. lucky days for weddings and other social functions, a remunerative calling allied to Taoism. During the year of probation he had entirely broken off such connexions, and at my last visit I observed that pasted all over his guest-room, instead of the usual "lucky mottoes," there were substituted passages of Scripture in no small profusion. This fact, coupled with the report of the catechist as to his earnest life within the past twelve months, and with the man's own answers, could not but bespeak the changed life. Moreover, while sitting at his house at dinner, I observed that the household shrine, while denuded of its idols, still remained. Ju-ho'shu replied to my query that he had long since destroyed the idols, but had retained the bracket—the "high place"—as a shelf for his Bible and church books. I answered, "Were it not better to do away with it entirely?" He said that he was willing for Christ's sake to destroy every connexion with the old life, and as soon as grace was pronounced he brought a hatchet, and calling another to assist, they wrenched the thing from its fastening and reduced it to fuel. We ask your prayers for him and his fellow-inquirers.

The second place centres around the market town of Wen-ling-ha, which lies

at the head of the T'ai-ping Inlet and is the transshipping port for Wen-chow. The town and its vicinity is under the charge of the Rev. S-yuih-ming, where also the hearers have prepared at their own charges places of worship and benches. At my last visit I was enabled to present five of his congregation with cards of catechumenship. At Z-seng, ten miles north, there are already communicants, and with preaching carried on at Ho-m, a town devoted to oyster culture, at the southern base of the Coffin Hill, and at Da-ts'ing, a small walled city at the foot of the marvellous Ngæn-sæn mountain, nearly the entire head of this gulf should be within the sound of the Gospel of Jesus Christ, if faithfully proclaimed.

The third, or south-east, radiates from the city of Song-meng to the contingent island of Zih-dong. Mr. Wong-hwong-tsiao has been stationed here throughout the year, and has gained the sympathy of the Song-meng Christians. Lately he has been spending alternate Sundays upon the island, at whose doors we have been knocking for some years past, and I gather from his more recent letters that he has succeeded now in obtaining what would appear to be a permanent footing. During my last visit I was unable to cross over to the island, but received a visit from some of the Zih-dong band of inquirers. Although none were yet sufficiently proficient for reception into the catechumenate, their earnestness and zeal were distinctly encouraging. One of the special difficulties connected with this work is the fact that at certain seasons of the year nearly the entire seafaring population (about two-thirds of the males) go away in their boats to the fishing-grounds.

The fourth is at Si-gying, a well-to-do locality lying upon the main river some twenty miles from the Fu city.

Here, under the leading of a wealthy and gifted graduate, with some friends, no small number meet Sunday by Sunday and at evening prayers, apparently to seek after Divine truth. I placed Mr. Fong-ling-seng here last winter, and under his teaching twenty-six have presented themselves for the catechumenship, of whom twenty-one have been admitted, and of these six have been baptized.

The last is at the extreme north-west of the prefecture, in the T'in-t'ai-hsien. Some five years since work was opened and has been fairly regularly carried on at a little village called 'Go-ying. Some converts were made, but it never grew to an important station. Now the desire for the Gospel has extended to a larger village some five miles this side, which, under the care of two young Da-zih catechists, gives great promise; and since the summer I hear of an earnest spirit of inquiry at a village and district called "37," which is ten miles beyond, and is, indeed, at the end of the prefecture, lying adjacent to the great mountain-range, and close to the borders of a hsien of King-hwa called T'ong-ying.

Besides these five there are many others, and many notes of interest and encouragement which time and space forbid one to dwell upon. And there are stations which are languishing, and stations which have been steadily plodding ahead through the year, with nothing of special note save that men and women are living consistent lives, and others of their acquaintance are learning to put on the Lord Jesus Christ. For Christ to take His power and reign in T'ai-chow is a slow and laborious task, with much uphill and many backward slips. We thank Him for only a step, yet we dare not count it a step till it has been covered and sealed by another.

2.—Kien-ning, Fuh-Kien.

From the Rev. H. S. Phillips, Kien-ning, Fuh-Kien.

Kien-ning [no date].

Things move slowly in China as a rule, but this makes the contrast between Kien-ning in 1898 and Kien-ning in 1902 the more marked.

During the past year both officials of all ranks and people have shown themselves friendly in a remarkable degree; and yet even here, as more remarkably still in many other parts of China, we

see from time to time that the crust which hides the volcano is not too thick, and that the heart of China is not really yet changed.

Still, at the present time, the dangers to the Church are not so much of riot and pillage, as the more insidious one of prestige. Never have I seen so much attempted imposition in the name of Christianity, and one has

had to be constantly on the *qui vive* to avoid disastrous consequences. In two cases our work has been in danger of the former kind; at Suing-te some one placed a live tortoise in the inside of one of the idols, and then on the occasion of an idol festival brought it out as an evidence of Christian doings. "Who but the Christians would dare to do this?" was angrily exclaimed. The people were very excited, and others coming in from the country falsely declared the same thing had happened in their temples, and so things began to look threatening, whereas only a few days before we had held a quarterly meeting there, which was most orderly and well attended. About the same time a more serious trouble threatened. At a recently opened station in the county of Kien-yang, called Cu-dong-gai, an organization was said to have been formed to exterminate the inquirers, or rather hearers, but in each case the Chinese officials acted promptly and well, and in both places the local gentry undertook to keep things quiet in the future.

The work in the whole district, if not progressing as one longs for, at least has not been very discouraging.

The Bishop last year instituted a regular catechumenate, which will, I believe, fill a great want in this Mission. I have been able to admit seventy-six inquirers to the catechumenate, and twenty-two adults have been baptized.

Our native deacon, the Rev. Li Daik-ing, has been responsible for the city church largely, and he travelled a good deal, having visited each of the seven counties of the Prefecture. He returned from Pu-chin, the most northerly county, greatly impressed with the importance of opening work there, and pleased with a great readiness to hear on all hands.

The work in Kien-yang has been decidedly hopeful. Miss Sears has, of course, warmly welcomed Misses Ramsay and Coleman, and it is a great joy to feel the work there will be continued. The catechist there is an earnest fellow, and there are several very whole-hearted Christians.

Out of a band lately admitted to the catechumenate at Kien-yang were a Kiang-Si tailor and his wife. Both had been Vegetarians for years, the woman especially being a very earnest one.

She became ill, and was sent to Miss Johnson's hospital in Kien-ning, and there learnt to believe in the Saviour. On her return she commenced to attend church, and as the husband had been previously led by his wife into Vegetarianism, he was now led by her into Christianity. They gave up all their Vegetarian prayer-books, including written copies which the man had made as a work of merit. The work among the blind is also more hopeful, but doubtless Miss Sears will write of this.

Cu-dong-gai, mentioned above, is the centre of 108 villages; it has been opened in response to the appeals of some who have provided a house for worship, and who previously walked the thirteen miles into Kien-yang on Sundays. The town itself has a population of about 4,000, and ought to form a fine evangelistic centre.

At Tsung-ang, under the Bohea hills, forty miles north of Kien-yang, things have been rather disappointing, but matters are now settled down to their true level, and there are a few who seem really sincere. A very weak magistrate and a couple of very designing men, professedly Christians of another Church, have made the work very difficult.

At Sin-chung, which we opened a couple of years ago for a short time as an evangelistic centre, an inquirer now offers us a good house, but it is difficult to find the man to go. In many places houses are offered, but often from very unworthy motives.

Kien-ning city is, of course, the centre of the whole district, and one trusts more and more our beautiful church will become the mother church.

The examination for the first degree in the summer gave us a valuable evangelistic opportunity with the written Word. We distributed about 2,000 packages, containing a Gospel and several tracts, with one special one given by the Diffusion of Christian Knowledge Society; each package also contained a few commendatory words specially printed. Very few packages were refused, and as far as we could see none thrown away; this was in striking contrast to a distribution five years ago. In many cases the undergraduates came to the church a few days after and expressed their thanks.

The subjects for examination were a clever blending of the new and the old, to answer which, knowledge of the Chinese classics was essential, and also a little information as to the world's present ideas.

On Sunday, services are held at the Leper and Blind Asylums, as well as in the central church. At the leper church there have been three baptisms, and several have been admitted to the catechumenate.

Our house in the city is now nearing completion; another house has been adapted as a women's hospital, and a C.E.Z.M.S. ladies' house is also in course of construction. Into the former Miss Johnson and Miss Gardiner have already moved; we hope to be in ours early in the New Year.

Owing to the flood two years ago it is now necessary to put up a men's hospital in the city, and Dr. and Mrs. Pakenham will move into the city as soon as possible. All this will, of course, greatly transform our city work, as the nearly two miles' trudge on an unpleasant sandy road not only causes great waste of time, but almost absolutely prevents friendly contact with the people we desire to reach; the gulf between East and West can only to some real extent be bridged by great accessibility on the part of the European. So far our buildings have not excited the smallest opposition.

The girls' school at Ciong-bau has been more successful than ever, both in numbers and the quality of work done; would that our boys' school could compete with it!

3.—Kuei-lin, Kwang-Si, South China.

'From the Rev. L. Byrde, Kuei-lin.

Kuei-lin, Jan. 9th, 1903.

The year opened with three catechumens and six inquirers who had entered their names. As a matter of fact not one of the six "adherents" is still with us, but not all are lost. One really belonged to the Alliance Mission, and rejoined them when their missionaries returned in the spring. Another is a teacher in the Alliance Mission at Wu-chow. Another went to his home in another part of the province, where is also a station of the same Mission. Yet another dropped off through persecution, I think. The other two were not satisfactory.

Of the three catechumens, two were

At Seung-te the work appears more encouraging. Two young literary students have been admitted to the catechumenate, and the father of one expresses deep interest, if not actual belief; he is the leading man in a neighbouring village, and has read Christian books for some years.

Wang-tiang and Cue-ciong have been barren and disappointing.

Misses Fleming, Coleston, and Weeks have been stationed at Nang-wa, and a good deal of women's work has been done. Only a few days ago I baptized four of these women, but the men are very few. We had a great grief in the case of a dresser at the dispensary there from whom we had hoped better things, and this has no doubt injured the work much.

At Gong-gi the work has been going on quietly; three have been baptized, among them the husband of the first Christian woman there. He is a fine old Kiang-Si man; for years a Vegetarian, he is now quite the patriarch of the village church,

At Yen-ping, a distinct prefecture, in the city there has been a little progress; among those baptized was a dear old woman who has since gone Home. When asked whether she really trusted in Jesus or not, she replied "Yes, I have nothing else to trust to."

Our special need is earnest prayer for the fulness of the Spirit on all Kien-ning workers, pastoral, medical, educational, and evangelistic, and, perhaps most difficult work of all from some points of view, workers at the language.

baptized on June 8th, the first Chinese to be baptized in North Kuang-Si. The one was my teacher, whom I had had in my employ for nearly three years. Originally rather a religious Mohammedan, he had slowly received the Gospel. The other was the merchant from afar, who had come at intervals for teaching, and who seemed really earnest. Living so far away (fourteen days) prevents one from being absolutely certain about him, but we pray that he may remain faithful to his Lord. We have not seen him since, but he has written, having been sick.

The third catechumen, at one time

the most earnest, seemed to get cold, and though eager for baptism when the others were baptized, I had to put him off. After that he dropped away altogether, but just lately he has shown signs of a little life.

During the earlier half of the year Mr. Laird bravely kept things going, but was naturally not able to do more than this. Then after my return, when we would otherwise have been able to go ahead again, came the move to this, the other end of the city, and hence the starting as it were *de novo* as regards local work. Besides, add to this the little direct work I have been able to do, and it will be seen that the year has been a year of "marking time." The change of direction will, I believe, be a very real advantage to the work.

In spite of the above I am, however, glad to be able to report that I admitted four, including one woman, as catechumens on November 30th. They are all people actually associated with us, and hence most likely to be influenced by the Gospel. Two are Chinese B.A.'s, Messrs. Laird's and Child's teachers respectively. They are also Mohammedans. The third is the runner from the yamen who watches over our interests. And the last is the old washerwoman, originally my wife's *amah*. This old lady has given up idolatry ever since she went to Hong Kong three years ago, and though over sixty years of age is now learning to read character with the help of her granddaughter (aged nine), who will, doubtless, be baptized (p.v.) with her. The runner is certainly a man taught of God. At first he would have nothing to do with the Gospel, but the gift of a wreck-damaged New Testament was apparently the beginning of what seems to be a real soul-change. His eyes, unfortunately, are a great source of trouble to him, otherwise he is indefatigable in studying the Scriptures.

Of our other servants several have shown considerable earnestness, but none have actually been long enough with us, on account of our interrupted

life here, to really come to a decision, though I am thankful to know that our two original servants, Cantonese-speaking, are now Christians in the Alliance Mission at Wu-chow.

Now to turn for a moment to financial matters. Last year I was able to report a satisfactory beginning, and now this year it is even better. \$28.80, i.e., £2 16s., have been contributed during the year, almost all from the people themselves. It is possibly a unique station in having so much money in hand and no actual means of spending it. But I hope that the idea expressed last year will come into being during the current year, viz., that the Christians will be able to support one of their number as a worker, provided such a one is forthcoming.

Lastly, I come to prospects. There is always something appetizing about prospects, provided they are good. At the present moment ours certainly are, by the grace of God. Two of us are now reckoned as qualified missionaries, and another partly so, and my wife is beginning to teach too. The afternoon preaching and book-selling have lately been resumed with distinct effect upon the work. In this way we touch hundreds of country people every week besides the citizens, and the sales of Scriptures and tracts have been quite satisfactory. The meetings for instruction in the evening go on as always, but now in addition on two evenings there is a special catechumens' class. I am also looking forward for people from the country who want to learn more, and who could possibly stop for a few days for more definite teaching. Now that Mr. Laird is out itinerating these are almost sure to come.

With reference to distinct advance we are hoping to be able to occupy a city in Hu-Nan. At the date of writing Mr. Laird is actually in Hunan, from whence he has sent most encouraging reports. This, our goal in a sense, is now a bright prospect. May God vouchsafe clear guidance about this advance!

4.—Suen-lang-keo, West China.

From Miss L. S. Digby.

Suen-lang-keo, Nov. 13th, 1902.

Miss Knight and I arrived up here in March, with a long caravan of coolies carrying tin pots, kettles, stores, and

other articles for household use. We certainly started "not knowing whither we went," for neither of us had ever seen the place before.

Suen-lang-keo means "Rippling Waves Valley," deriving its name, no doubt, from the brook which tumbles over its rocky bed below us. This house was taken some years ago as a proposed sanatorium for the Mission. Others had spent holidays here, but no one had lived in it long, or done regular work among the Chinese. The valley is very narrow, and the house is situated on a piece of fairly level ground on the side of the mountain. It is a Chinese farmhouse adapted for the use of foreigners. There are about sixty families in the valley itself. We had not been here long before we found a great willingness among the people to listen to the Gospel and to learn.

We made up some little books with large characters, easy hymns, texts, and short prayers, and taught it regularly in all the cottages, and to every one who came to see us. This plan seems to succeed very well; nearly all the people round know some part of it now, and can tell the simple story that Jesus came to save sinners. But, alas! it does not follow that they believe it.

There is a large village three miles from here, which we hope to be able to work this winter. The people there are very friendly; but it is what the Chinese call "lively" for foreigners still, for the people are not used to us, and crowd round in great numbers to see how we dress, what we eat, how we manage to keep our hair up, and whether we are in any way like themselves. One day in the spring we went there, and were taken to the house of a Buddhist devotee, who had forty disciples, whom she was teaching to follow Buddha, i.e. to worship idols and chant prayers. She was very pleased to receive us, and called her "disciples" together. They put benches for us in the courtyard, and there they sat and listened for an hour to the Gospel story "whereby God bringeth salvation to every soul that hath faith therein." Afterwards they learnt St. John iii. 16 by heart.

We have a good many coming round us for medicine. These mountains are full of coal, and there are hundreds of men earning a livelihood by getting it out and carrying it on their backs in baskets to the plain below. They know very little of mining, but just make

long tunnels into the mountains, and, putting a light in their caps, drag a truck in after them and bring it out full. Not infrequently there is an explosion of gas and someone is burnt to death.

In August, owing to disturbances around Chen-tu, and Boxer troubles in the province, it was thought wise for us to remove to the cities for a while, and so we paid a lengthened visit to Mien-chuh and An-hsien. Miss Knight was also able to pass her second C.M.S. examination, and so be quite free for native work. On the arrival of the new viceroy the troubles subsided, and it was considered safe for us to return, which we did with great joy, as we love our little mountain home and the friendly people. We are just ten miles from Mien-chuh city, where Dr. and Mrs. Squibbs, Miss Casswell, and Mr. Beach are stationed.

Since returning we have engaged a Mr. Ma as teacher, and he has now become one of the household. He is an ancient gentleman with a B.A. degree. He has been quite carried away by a desire for foreign lore, and is usually buried in a geography book. We have opened a little school for the children of the neighbourhood since he came. There are six boys and girls coming now, and at present they are all shouting their lessons in real Chinese style. We trust, with God's blessing, this effort may bring the children nearer to Him Who loves little ones, and be a help to the parents as well. We have prayers morning and evening with them, and a Bible-lesson, and they have Christian books half the day and their own in the afternoon.

On Wednesday nights several men of the neighbourhood have been in the habit of attending regularly. We sing hymns, have an Old Testament lesson, and learn a text and short choruses, which they are expected to explain.

On Sundays we have had a fair attendance of women at the two services, and at night the men meet together to sing hymns and read the Bible.

We long to see some people come out brightly for Jesus; but though there are many willing to listen and learn, none have really seemed to us to be "born again," and that is what they need.

DEVELOPMENT OF SCHOOL-WORK IN A PERSIAN TOWN.

LETTER FROM THE REV. NAPIER MALCOLM.

WE have developed in Yezd a somewhat curious boys' school. The headmaster is an Armenian. The undermasters are a black-turbaned Sayyid and a subfusk-garmented Parsi. The whole is under the control of an English clergyman.

Amo'ngst the pupils there is the same picturesque variety. On the same bench you will find the merchant's boy with tightly-rolled white turban and camel-hair cloak of the cut approved by the "Great Prophet"; the son of a big Government official in little lamb-wool fez and pleated frock-coat; a white-trousered and brown-coated Parsi with just such an Aryan face as you might meet any day in an English village; and a small black-haired, fair-skinned Armenian.

There are three races, four religions, and every class conceivable. A Parsi ryot's lad sits between the son of a prominent khan and the heir of a big Mussulman landowner; while behind them is the child of a mullah or a shop-keeper. We have also had princes of the third generation from the throne; but they were rather scrubby little princes, such as one may pick up anywhere in this extraordinary country.

In summer the boys sit in a *tālār*. A *tālār* is what Solomon built for himself in the house of the forest of Lebanon. It is a raised and roofed-in platform, open to the courtyard at the front, and generally in Yezd ending in a tall, broad air-shaft or "wind-catcher" at the back. Some of the boys sit underneath in the courtyard, which we keep partially tented to prevent them from being burnt up. The courtyard is a little square orangery, which has to be covered over in winter. There are fifty boys. They sit at desks of rough, unpolished walnut, and learn Persian, Arabic, English, geography, and arithmetic. This year we hope to teach them Persian history. At a little distance from the school they have a big playground, where they play cricket and football on Friday afternoons. They all pay school fees unless the fees are remitted for some special reason. They also buy their books and school requisites. The fees are low, so as to suit the purses of the

poorer parents. A "differential tariff" might lead to differential treatment.

We cannot say that we expect our school to ever become self-supporting; and so perhaps it may be well to show how such an institution came to be, and how far it may at present claim to have fulfilled its end. We own that our Yezd school might have been started more easily and perhaps more efficiently in other ways. But our Mission is barely five years old, and it is not yet four years since the school-work was begun. In every venture of this kind there are mistakes so bound up with the after-progress that the two can hardly be divided. In the same way there are successes destined to be sacrificed to the full pattern of the Master's work. In Yezd the time for detailed criticism has not yet come; and even when it comes maybe the founders of the work will find themselves unable for the rôle of critics.

We are short of labourers in the Persia Mission. The clergyman fresh from home is liable to be sent at once to an up-country station that has just been started by a layman. The cleric can at least perform the English duty for the small colony of Europeans. Almost at once he will be able to read prayers in Persian. Probably before very long he will be giving intelligible Persian addresses. He has presumably had a year or two's experience in public speaking in his own language, and to such a man there are few exercises in a foreign tongue more easy than the giving of a short address. The whole is prepared beforehand with a *mirza*; and at the time of delivering there are no unrehearsed interruptions. All the faculties may be concentrated on the one remaining difficulty of the pronunciation. But except for Sunday duty the missionary at this early stage is almost useless. There is no organization for him to assist or control. Amongst the mission party he may acquire some influence, and also amongst the other half-dozen Christians and English-speaking people in the town. But practically, unless he spends his time on trifles, or can take advantage of some peculiar opening, he is for the first year a prisoner in the house

where he learns the language. He sees nobody, and from Monday to Saturday he may be said to have ceased to exist.

At the beginning of the second year of his confinement he receives a few native visitors who are apparently inquirers. As he understands their language imperfectly and perfectly misunderstands their difficulties, he is not likely to make much impression upon them. Still, he knows too much of the language to be able to consent to such a state of things for yet another year. He knows that he is unintelligible to the Persian, but he also realizes that the difficulty lies less in his conversation than in himself. The Native utterly fails to understand him. He is not a Government official, he is not a merchant, he is not a pleasure-seeker. He appears to be something between an idler and a schoolboy. A doctor at this stage commands respect, and is able to do a certain amount of straight talking when he chooses. And yet the clergyman, with his greater opportunities for study, probably knows far more of the vernacular.

Nor must we forget the kind of country in which the missionary is living. This is a land of isolated objects laid out in their positions upon a cleared space. The city is separated from its next neighbour by two hundred miles of desert, over which the posts take just a month to go and come. This two hundred miles, except for a few solitary villages which begin and end so abruptly that they do not seem to belong to it, is the nearest thing in nature to a vacuum. Inside the city area is desert forcibly cultivated, each individual plant separated from its fellow, and each individual clod striving to revert to desert absolute every twenty-four hours. An ordinary man in such a land as this, without occupation other than the study of a language which exactly corresponds to what he sees or fails to see around him, is in considerable danger of becoming an imbecile. Can you wonder that he accepts with gladness and relief the invitation to teach a little English and at the same time to read the Bible with a small class of Persian boys?

This is how the work begins. Now and again the mullahs stop the class. The boys are provokingly unpunctual. Still it struggles on. The number of inquirers slightly increases, and they are rather more disposed to treat the missionary seriously. Then, perhaps,

at the end of his second year the possibilities begin to show themselves. Fresh boys and young men flock weekly to learn their English alphabets, and when they have learnt them they retire with a contentment worthy of a better cause. Extra classes, perhaps two a day, have to be formed, so that the studies of the first pupils may not be interrupted. Possibly some Native, whose knowledge of English extends not only to the two primers, but even to the first reader, may be pressed into service as a kind of usher. The missionary's knowledge of Persian is now larger. Suddenly he discovers that scores of inquirers of varying degrees of earnestness are pouring in from every side. Some want to learn English, some do not; but all have come more or less under the cover of school-work. So week by week he implores the Secretary to procure for him an Armenian assistant, a request which cannot probably be granted at a month's nor yet at three months' notice.

The writer of these appeals has barely time to eat his food. He knows that in Persia he will always be debarred from bazaar-preaching and kindred forms of work. This is almost his first sight of the people amongst whom he is supposed to live. He realizes that his front door has suddenly been opened. He is no longer a suspect. He is a man with an ostensible business whom any Native may come to see. Naturally he does his best neither to check the sudden access of visitors nor to drop any particle of the work round which they have apparently gathered. Better death from over-eating than starvation. So he writes strongly, very strongly, to Julfa, and does his best to grapple with the situation.

At last, may be after six months of waiting, the Armenian assistant arrives. He finds that the would-be pupils have dwindled to about a quarter of the number first reported, and that those who remain are by no means the most promising material. If he is a good man he sticks to the work and builds up a useful school. The missionary's troubles are not over. His house has become the point of gravitation for all the inquirers in the town. They come fitfully, but whenever they come they must be seen and answered. To send them away, or even in some cases to keep them long waiting, is to trifle

with the Master's message. The missionary at this period must always be available, especially in the evening after work-hours. Yet the school-work cannot be entirely handed over. The assistant may fall ill, and others must be trained to take his place. On emergencies the work of the school must be accepted as the first necessity. We are dealing with a nation of children, themselves incapable of sustained effort. If we are to get their confidence, the first thing is to teach them to rely on the abiding nature of our work and institutions. In Yezd we have never ourselves closed the school except for regular holidays, though even in the year just passed the work of the first class has been written out in full elsewhere and given to the boys by proxy. Owing to sickness this plan had to be continued for days together.

Perhaps some things which the second-year missionary puts down as the result of school-work may really be caused by progress in the language and the natural growth of the Mission. When all allowances have been made for such errors, there remains no doubt that connexion with a school produces a most helpful contact with the people of the town. All spiritual missionary work in Persia requires some sort of spindle. Schools are one of the spindles round which such work may be gathered. Some spindles require to the end to be held by a European with both hands. School-work may be passed on to Natives and Armenians and be all the better after the transfer. Nor is it a useless thing to be tolerated only for what gathers round it. It is itself essential to the growth and well-being of the Mission. From local schools in every town we ought to draw our native workers. Many of our Armenian assistants from Julfa are most excellent. The present state of the Yezd school is largely due to their work, particularly to that of Mesak Sarkies, who died at his post after a most faithful ministry. But in Yezd Armenians are not Natives. Persia is an archipelago with desert for sea and a few towns and villages for islands. To cross the desert necessitates almost as special an equipment as to cross the ocean. Ispahan, of which Julfa is a suburb, is our next neighbour of any size to the north-west. But for merchant, traveller, and letter-writer there is a far less close connexion between Is-

pahan and Yezd than between England and Bombay. Here, even the Ispahani Mussulman is a foreigner. Much more the Julfa Armenian, who belongs to another race, wears peculiar clothes, eats special food, talks a strange language, and is accustomed to a totally different climate. The work of many of our Armenian helpers is beyond praise; but a clergyman or doctor relying on such men in Yezd as native assistants would be like a Buddhist missionary trying to work London through Russian Cossacks, being under the impression that they were Englishmen.

The Christian staff of the Yezd school sustain organizations far beyond the scope of school-work. We have no catechists, and the hospital assistants have but little time to spare. The European community outside the Mission consists of only three or four most busy individuals. To use converts in the way in which we use voluntary workers in an English parish would be in Persia quite impossible. So the schoolmasters, who work in the school only five days a week, naturally become the distributors of poor relief, the teachers of the Sunday-school, and the voluntary superintendents of all that needs superintendence and oversight.

Then there is the actual Christian teaching. How far this has gone, God only knows. Sometimes we see, not from so far, the glimmer of great things. God's Word is read in the vernacular, and explained morning and evening. Most of the boys come to the Friday service in church, and join heartily in the responses. Many come to Sunday-school. Some attend the church service on Sunday morning. There is a real spiritual movement in our school. And even with the boys whom this movement has not reached, the atmosphere of sober thought must tend to dispel many of the mists of ignorance and prejudice which are necessary to the very existence of Islam.

Last January we had a big prize-giving. Mr. E. C. Dalton, the manager of the Yezd branch of the Imperial Bank of Persia, had kindly provided the first two prizes, and himself came to give them away. In his speech to the boys and guests, who together numbered upwards of a hundred and twenty, he reminded us how, about eighteen months before, he had come to give away the prizes at a much smaller gathering;

and we who had watched the school's advance during that period felt very thankful to Almighty God Who had raised our work out of its small beginnings. Like the school itself, our speech-day was *bizarre*. There were present in that big room Parsis, Mussulmans, Armenians, Mullahs, Sayyids, shop-keepers, artisans, merchants, ryots, landowners, and high Government officials. Persians being proverbially unpunctual, we had commenced with a *mihmani*. The chief provisions needed for this entertainment were half a hundredweight of sweets. Then when we came together the boys recited Persian odes from Hafiz, also "The Village Blacksmith," "Breathes there a man with soul so dead," and a good many of the best-known English hymns. After the hymns came a huge Christmas-tree, and then we all came back to see the prizes given. The "platform" included the deputy-governor and the Parsi Qalantar, both of whom have sons at the school, and both of whom made speeches. The deputy-governor's little boy, Sultan Mohammed Khan, took off the second prize, but the first fell to a Parsi lad. The universal heartiness of all who had met together convinced us that for educational work we now possess the confidence of the Yezd people. The question is, How are we to retain that confidence and give an education that will prove of lasting value to the boys?

For teaching Persian and Arabic Yezd has plenty of native schools. To compete with these on their own lines would be ridiculous. For arithmetic and geography, except in connexion with modern languages, there is no demand at all. Native medical students generally wish to learn French; otherwise the demand is chiefly for English. Our language is useful to a limited class for the trade with Manchester, India, and Hong Kong. The official and learned classes also frequently wish to learn a European language, but the study of English is in most demand amongst the Parsis. Bombay is to them what India is to many families of Englishmen, the place to which they all gravitate, and to which they all more or less look for their livelihood and their career. So at the Yezd school we receive all Parsis who come to us, and if necessary remit their fees. Also we take all better-class Mohammedans,

but we make the fathers of poorer Mussulman boys state their reasons for wishing their sons to learn English. If we did not do so we should soon have a large number of poor boys looking for employment to the members of the Mission, and to the other Europeans in the town, who at the present moment number four.

Probably in Yezd it will still be possible to enlarge the English classes considerably, but it must be done with great caution and not without a realization of the limitations to their usefulness.

In Persia nothing can be done without long and tedious preparation. Had we not long before been contemplating the possibility of the Parsi girls' schools, it would have been very difficult for one of the ladies of the Mission to get together suddenly a school of twenty pupils. As it is, this school is doing excellent work and shows signs of further development. The boys' school, which seems now a settled institution, only got its chance last year. We are now expecting another opportunity for progress, but should events that we anticipate occur before the summer they will not find us ready to profit by them. Everything in Persia depends upon preparedness. Occasions can only be used when they are grasped without delay, but the start to meet them must be made beforehand. Things move in this country like cats—they creep for ages, and then they spring to their conclusion. Unless we, too, have been doing some previous crawling, it is useless to start when they have made their leap.

If we are going to have Educational Missions in Persia, their policy must be governed by the realization of this principle. We want small institutions planted out in connexion with the school-work as soon as there shall be the smallest present demand for them. We need no very costly experiment, but we must everywhere be in a position to take advantage of the times. This is no new policy, but the old policy of faith, endeared to us as a Society and proved by long practice in every branch of our work. If we follow it loyally God will not desert us, and we shall wake up one day to find the educational establishments of Persia, taking their place as equal in importance to the great Indian schools.

OUR NORTHERNMOST MISSION STATION.

News from Herschel Island.

[Herschel Island, in Mackenzie Bay, N.-W. Canada, is three degrees within the Arctic Circle, and the most northerly C.M.S. Mission station. The island was visited by the Rev. I. O. Stringer in 1893, and the following year a station was formed there. After some years' work, both he and his wife suffered much with their eyes, and were compelled to seek medical advice in Ontario, their place at Herschel Island being taken by the Rev. and Mrs. C. E. Whittaker, who reached there in August, 1901. Mr. Whittaker had previously visited the island in 1895. Correspondence with this distant station is limited, and we are grateful to the Bishop of Mackenzie River for permission to print extracts from the following letters. The loneliness of the workers may be gathered from a remark made by Mr. Whittaker in a covering letter dated May 29th, 1902:—"I have now to go by sled about sixty miles to close up our letters, which have been sent to our boat, and will thus have to leave the wife and children, and the Indian maid alone for a few days. And it is alone! There is not another white person nearer than 200 miles, nor a white woman nearer than 600 miles."—Ed.]

LETTERS FROM THE REV. C. E. WHITTAKER TO BISHOP REEVE.

Herschel Island, April 15th, 1902.

GREETINGS from the regions of ice and snow! We have the knowledge of God's leading and care—but there is no profit that we are able to note; which means we cannot see any peaceable fruits of righteousness among this people. There was little or no drink obtained last summer, so that the people made fair provision in the way of food. Despite the good season, there has been, and is, a class of ne'er-do-wells, incompetents, or old people who lean on us, or lie on us. At any rate, they get a great deal and ask for much more. And some of the asking is a virtual demand, on pain of trouble, implied, if not expressed; and the trouble has not been altogether wanting. The chief from Kittigagzooti came here about new year, with several members of his party and families. Their whale fishery failed last summer, and they came here, I believe, with the express purpose of squeezing us for their living. . . . The chief came to the mission-house with a lot of his people, and calling Mr. Young out from supper to the school-room, without a word, took him by the throat. What his intentions were we cannot know, but they were evidently not good, for they have no sense of humour. But Mr. Young easily held his own, and brought him into the dining-room, and Mrs. Whittaker got a terrible fright. On her account, and I believe on that only, the chief desisted, and allowed explanation. She begged him, for her sake and the children's, not to make trouble, and what would else, I fear, have been a serious affair,

was smoothed over. But Mr. Young believes it still rankles, and will break out on occasion.

Another man got suddenly vexed the other day, and, snatching an axe, tried to brain me, but I shut a door in his face, and so his kind attention miscarried. Some of his people took the axe from him; then I went out and made friends with him. But he is a treacherous savage. The turbulent lot have all gone now, and we all breathe easier. Mrs. W. had a nervous quaking fear whenever the chief came into the house. He is very abrupt, and any moment might witness anything.

There has been a fair attendance at the services, usually just over half of the people living here, say from eight to forty-eight at the highest. I have endeavoured to have a new lesson as often as possible, for the double purpose of holding interest and keeping myself up to work; and, moreover, I trust, presenting new forms and features of the truth. I began, of course, by repeating to them the lessons used by Mr. Stringer. But they had all heard them before, and some of them perhaps often, and manifested little or no interest in them, and I felt they discounted me for using them, and thought it due to my ignorance or incapacity. Wherefore, as soon as I could command any help, I began construction. Peck's grammar has been of very great assistance, as it gives a key to verb formations, and, as he says, "If one knows the verb, he has a command of the language." So that, though I have had no interpreter, I

have got more systematic work done this winter than during all the other years of my work. Besides re-writing and amplifying eight of the old lessons, I have made translations of several portions of the Scriptures. . . . Their idiom is so far removed from ours, that I very much doubt whether our thoughts can be conveyed in their language. These, of course, are human limitations, and I know that the Spirit is able to reveal truth to them through weak and halting words. Yet we never can be sure they have heard the Gospel until we have their idiom. It is v.ry discouraging that after all these years of patient effort (ten years since Mr. Stringer first came), beyond a little amelioration of their life in the locality of the Mission and a very slight pseudo-civilization, there are no apparent fruits of our work. Were it not that we know that "the Most High ruleth in the kingdom of men," and that we are safe in His way, no consideration would induce me to keep my family here another winter. . . .

In other Missions it appears the dispensing of food gives opportunity to talk to them of greater and better things; but here the people appear to have no religious instinct, and there is to them no greater or better thing than the food they are seeking, and our words are idle to them, a tale that has been told before.

The school has averaged about 8½, but nearly all of them have been A B C tots; the greater number are not likely to be here next winter, and probably never will be again to stay. Only one has made any appreciable progress, a young man who already understood a good deal of English, and who had interest enough to be regular. A good many of the others come, as Mr. Young describes it, watch and watch.

August 19th, 1902.

Your letter of May 1st reached us on August 6th, in charge of Mr. Jones, the new layman. We were very glad to welcome him, not only for the help he will be, but for his company as well.

There have been few happenings since I last wrote you. You will doubtless have heard of the many deaths among the Peel River Indians, from measles and *la grippe*. Many of the Eskimo visited the fort this spring, and from that and other causes many deaths have occurred.

The ships arrived early again this year, two reaching here on the 4th inst. and four others on the 5th. Our supplies came to hand in good order. One ship will probably winter here.

I am glad to hear that Mr. Stringer expects to return here, and trust nothing will prevent him. My wife certainly is not strong enough to endure life here, and keep the establishment up with the little and incompetent help we can obtain.

22nd.—We are troubled now over the sickness of the children. Mabel has not been very well, though there appears to be nothing definite the matter. But our dear little Cecil is now very low, has been unwell about a fortnight. . . . He has been delirious for four days, and appears now rapidly approaching the end. I much doubt if he will live another twenty-four hours. He has a pulse-rate of 240 a minute, which cannot last. And the mother, not herself strong or well, is nearly broken-hearted. And with it all there are many sick Natives about needing attention. Our maid is sick about half the time, and her mother, who is here also, all the time.

24th.—Cecil died this morning.

Nov. 17th, 1902.

Nearly all the people who followed the ships over to Baillie Island have returned here, and our Sunday congregations are rather larger than the average of last year. The attention is invariably good, but seldom is any interest shown. I can never get any to show interest enough to ask questions. An inquiry would show that they care, but they never give any such indications. These people are dying off rapidly, and none of them care for their souls.

Two ships are wintering here, but whether any will do so next winter is entirely problematical. This is the best and safest harbour, and on some other accounts preferable, but by wintering to eastward they would remain much longer among the whales, and that, you know, is an important consideration with them. And if they should go eastward, the Natives would either follow them or disperse abroad, and in either case we should probably be left without a quorum. The school is not very largely attended, though we have a few who are quite regular, and one or two who are interested in learning to read.

THE MISSION-FIELD.

Sierra Leone.

THE Bishop of Sierra Leone has appointed the Rev. F. C. Smith (formerly of the C.M.S. Uganda Mission and at present in this country) to be Canon Missioner in his diocese. He also appointed the Rev. E. T. Cole, African pastor of Freetown and Financial Secretary of the diocese, a Canon of the Cathedral, in succession to the late Canon Pearce.

The Bishop held confirmations at Port Lokkoh on July 12th, when four females, three of whom were Temnes, were confirmed, and at Makori on the 17th, when three Temnes (aged respectively 65, 70, and 75) were confirmed. On the latter occasion the Bishop also baptized four Temnes.

On St. Bartholomew's Day (August 24th) the Bishop held an ordination in the Cathedral, Freetown, Sierra Leone, and admitted to Priests' Orders, the Rev. William Depiver Jones, of Sherbro, and the Rev. Robert Rowland Refell, of Bullom.

Western Equatorial Africa.

At an ordination in St. Saviour's, Jebu Ode, on August 24th, Bishop Tugwell admitted Mr. Daniel Olubi to Deacons' Orders. Mr. Olubi is a son of the Rev. Daniel Olubi, of Ibadan.

Of a village baptism at Esure, two hours' walk from Jebu Ode, in the Yoruba Country, in April, the Rev. J. S. Owen, who attended to give help in the service to the Rev. R. A. Coker, African pastor, writes:—

The building was full of people when I entered, the men sitting on benches on the right, the women on the left, and the children sitting on the ground up at the front. The adult candidates were nearly all men, and numbered thirty-nine. There were about fifty children to be baptized also.

I wished that some of our friends in England could have been with us and shared in the encouragement which such a scene afforded. The men nicely dressed in white robes worked with

native embroidery, the women and girls with white cloths or headkerchiefs, or both; the coming forward one by one to be baptized; the signing with the sign of the Cross, in token that hereafter they would not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the Devil; the Heathen standing round the open windows, looking at what was being done, and listening to the words,—all this was a great encouragement.

In the course of a fortnight's visitation of some of the villages to the south of Abeokuta, Mr. and Mrs. E. Fry felt greatly encouraged at the faithful evangelistic work being done by the African evangelists. Of a place called Ofada, for instance, and the neighbouring village of Kori, Mrs. Fry writes in a letter to friends in England:—

Ofada is a Christian village and was founded by the father of one who was for many years a catechist of the Abeokuta Church. There is a substantial and commodious church, well-built, and approaching completion, and a good school in which services are at present being held. On Sunday morning we visited the school. The class allotted to me was composed of married women, all able to read, and each possessing a bound copy of the whole Bible. The attendance at morning service numbered 227, and between eighty and ninety stayed for Communion service; all was well arranged,

and so quiet and orderly. In the afternoon my husband preached while the Rev. Ransome Kuti returned to Afojupa to administer Communion. Evening Prayer was conducted by a young man, a member of the congregation, by the light of one tiny native lamp. The people stood in the semi-darkness and sang "Jesu, Lover of my Soul" to our well-known tune, and then, after a short prayer, parted for the night, and thus ended a very happy Sunday.

On Monday morning we made our way to Kori, a distance of about one hour and five minutes. Here Christian work has been begun by young men

from Ofada, and a tiny church built. We found a warm-hearted band of Christians, only twelve in all, three able to read their Bibles, two the Psalms of David, while six were still struggling with A B D. . . . In the evening we had an open-air lantern service, which was attended by a large audience.

In May, Bishop Tugwell paid a visit to Benin City. From some notes of the visit, written by Mr. E. Dennis for *Niger and Foruba Notes*, we take the following :—

The city itself is a disappointing one. A large part of the original population live on their farms, which are in some cases two miles distant. We were hospitably entertained at the Residency, which is splendidly built and appointed, and surrounded by a brick wall. Outside there is a school-house, court-house, and prison.

Very little remains in Benin to remind one of the old state of things. Part of the wall which once surrounded the king's compound still stands. The execution tree has been cut down, and the Residency now stands upon the site of the king's palace. The well where the mutilated bodies were thrown down is still to be seen.

The school is in the hands of the Government, and the training given is far in advance of anything in the Niger

The Rev. Ransome Kuti, in the simplest language, told again the sweet old Bible stories, and many a one must have listened to them for the first time. Here are a people crying out for the Bread of Life, who have shown their earnestness by building a little church, and yet we have no teacher to send them.

region. The Bishop examined the scholars and found them well up in arithmetic, writing, and English.

Bishop Johnson has secured a site in the town for a house, and a catechist has been placed there. A temporary building is being used for Sunday services and school.

There are three distinct countries as yet untouched by the missionary ; these are Benin, Isa, Kukuruku. Ifon and Agbari, where the Government have stations, would be good towns to work from if men could be found to take up the work. Nothing, however, can be attempted until more labourers are " thrust forth " into the harvest.

Agbari is a Mohammedan stronghold, and from it missionaries are being sent out. At Benin city, however, there is not much trace of Mohammedan work.

Eastern Equatorial Africa.

The work at Mvumi, in Chigogo, Mr. J. H. Briggs says, is going on slowly but surely. The first converts (two men and one woman) were baptized last Whit-Sunday, and these, it is hoped, are only the beginning of a large ingathering. Goodly numbers are asking for instruction, and Mr. Briggs hopes soon to admit several into the catechumenate. The work is very largely itinerating, as the district is so vast that only thus can the people be reached.

Uganda.

Bishop Tucker, accompanied by Dr. and Mrs. A. R. Cook, left Mengo in June for an itineration in Kavirondo, and were much struck by the open doors on every hand. The Bishop wrote from Masaba, Mount Elgon, the Rev. W. A. Crabtree's station, on June 26th :—

Mr. Crabtree, I am thankful to find, has done very valuable linguistic work. He has given us a start in Ki-Kavirondo which was hardly possible at the hands of any one else. He has a printing-press at work and has published reading-sheets, hymns, and a work translated from the Indian Vernacular Society's list, as well as a book of prayers.

For years I have contended that our true line of advance into Kavirondo must be by way of Busoga. I could see no possibility of its coming about. But

now in the most natural way possible, by Jinja, Iganga, Budaka, and Masaba, we are actually in the land where for long we have wished to be. From Jinja to Iganga is twenty-five miles, from Iganga to Budaka thirty-five miles, and from Budaka to Masaba twenty-one miles. Thus there is a direct chain of stations, each one connected with the other by a close link.

I do not know of any instance of guidance to a station or a work which seems to me so truly Divine as our lead-

ing and guiding to this place. When Mr. Crabtree came here he was not seeking to found a new station, but was on a holiday tour. So strongly con-

Dr. Howard Cook wrote from Mengo on June 26th:—

One of our hospital boys, Semei, has composed a prayer for use in hospital, at our workers' prayer-meeting. I send a translation as it may interest you, and it gives an insight into the mode of thought of a Native of this country:—"Our Father in Heaven, we Thy servants and handmaidens kneel in prayer and praise to Thee. We thank Thee for preserving us during the night and causing us to look upon the light of this day. Clothe us with Thy grace and strength. Guide us in all we do. Help us. Save us from sudden death and heal us from the pain of sleeping-sickness,

The ordination at Mengo on Trinity Sunday (noted in our August number, p. 613) brought the total number of native clergy in Uganda up to thirty-two, eighteen of whom are in full orders.

During the last fortnight in June, the Rev. D. A. O'Connor says, there were over fifty adult baptisms at Kikoma, in Bwekula, about midway between Mengo and Toro. Kikoma is one of the newest of the stations in Uganda. A church has been lately opened there (see current number of the *C.M. Gleaner*).

Persia.

The Rev. C. H. Stileman wrote from Julfa on May 22nd:—

My wife and I have been away at Shiraz, a station about 315 miles from here. We rested, of course, on Sundays, and day by day had opportunities of intercourse with the people of the villages we came to, and found them very ready to listen to the Gospel.

On the way we visited the tomb of Cyrus, the ruins of his capital, Pasargadae, the tombs of Darius, and the other ancient kings of Persia, and the magnificent remains of their capital, Persepolis. We stopped for lunch at the last-named place, and discussed it on the great staircase leading up to the porch of Xerxes, afterwards wandering about the ruins of the Palace of Darius, the Palace of Xerxes, the Hall of One Hundred Columns, &c.

We spent twelve very enjoyable days in Shiraz as the guests of Mr. and Mrs. Rice, and were able to get a good idea of the mission work being carried on there. We had not been in Shiraz since 1893, when there was no Mission there.

Dr. D. W. Carr, of the Julfa Hospital, gives the following account of a Sunday service:—

We often have outsiders, both outpatients and friends of in-patients

vinced was he of the value of Masaba from a strategic standpoint that he wrote and asked my permission to remain here.

small-pox, and every other kind of illness. Continually save us as Thou didst save Daniel from the lions' teeth, and as Thou didst save Shadrach, Meshach, and Abednego from the tongues of fire. Save us too, night and day continually. And we pray for all the sick. Preserve and save them day by day, from the oldest to the youngest. And we pray for all who are in darkness that they may obtain the faith, that we may be one fold. Fa'her, save us, because healing comes from Thee. Our Father, we have prayed for everything in the name of Jesus our Lord."

The great need of Shiraz is a Medical Mission, and, humanly speaking, we shall never get much further with the work in that station till we have a medical missionary at work there. You will remember that it was in Shiraz that Henry Martyn so nobly witnessed for Christ ninety-one years ago, and it was there that he translated the New Testament into Persian. It was also in Shiraz that the Babi religious movement was started fifty-nine years ago. It is an intellectual centre of Persia, and ought to be vigorously attacked with those weapons which are not carnal, but mighty through God to the pulling down of strongholds. Not long ago a dying Parsi was baptized in Yezd, who had been brought to Christ through Mr. Rice's work in Shiraz.

Our return journey was a very successful one, and thanks to our bicycles the double journey of over 600 miles was accomplished with very little fatigue.

coming to the Sunday services. Today we had eighty-seven at our after-

noon service. This is the largest number we have had. They listened very quietly, and apparently in many cases eagerly, to the story of the Gospel simply told. It is a wonderful privilege to be allowed to speak to such a crowd. Some wealthy Bakhtiariis who had come from a long distance for operations, a village Armenian priest also in for operation, some fairly well-to-do merchants from the city, one of whom we had been able to restore by operation from a condition of slow death to one

of practically perfect health, labourers from the fields, sayyids, one or two lesser lights amongst the Mullahs, small shop-keepers, and three highway robbers who have had their hands cut off as a punishment ten days ago,—all sit down in one dense crowd. Just a few of them can read, but very few. My wife was playing the hymn, and one of the robbers was sitting close by her side, and two more just at my feet when I was standing speaking. They came as out-patients.

As to the effect on missionary work of the anti-Babi riots in Yezd, noted in our last number (p. 690), the Rev. Napier Malcolm wrote on July 11th that Christian converts from Babiism have been in the same danger as Babis. He continues:—

The danger for converts from orthodox Islam has been comparatively small. God seems to have wonderfully protected the little Church. In the town no Christian has been killed. I do not know of all who have been killed in the villages. There is one villager for whom I am very anxious, Before the riots we had a terrible disappointment with regard to two of the Christians who had gone very farastray. One of these men has been in great danger during the riots, and has made his peace with the Mullahs as to the charge of Babiism. But during the riots I have not heard of any lapse on the part of any one. God seems to have taken care of us both spiritually and otherwise. Still, we do not yet know all that God has permitted to be.

There was one inquirer who was killed as a Christian. I certainly never regarded him as a Christian myself, but as a Babi. But God knows better than we do.

Another man, who was a convinced Christian, though he had never felt strong enough to accept baptism, was killed as a Babi. This story is one of the most terrible of the whole massacre, but I cannot mention details.

The school-work and the services went on as usual during the whole of the time, and though the attendance sometimes fell considerably there were always some present.

There, is, of course, no doubt that the horrors of the past three weeks will make Behaiism a much greater force in Yezd than it has hitherto been. In the course of the next few years it is probable that it will become the religion of half the population of the town. As it is more difficult to move a Behai than it is to move an orthodox Shiah, this is in some ways a result to be regretted, although it may lead to the extension of our work. You must pray that we may be enabled not only to go forward, but to go forward soon.

India (General).

An Indian Christian journal, the *Sitthiavarthamani*, has the following on the progress of the Indian Church during the last decade:—

Look at the figures given by the recent Census and those by the Decennial Missionary Conference and they are full of encouragement. While Hindus should have naturally increased by many millions during the last ten years, they have actually decreased by 698,703. But during the same time Christianity has added to its adherents 600,000 in the land. All Native Christians have increased thirty-one per cent. and Protestant Christians have multiplied to the extent of fifty-one per cent. during this decade. The growth of Protestant communicants has been more marked still, for their number has grown

from 183,000 to 358,000—a growth of ninety-five per cent. in these ten years.

Or would you look at that earnest band of Protestant Native Christian mission agents in India? They are, and must be, the mainstay of Christianity in the land during the future. They number now 23,732 men and women, and have increased to the extent of sixty per cent. during the decade. Of these, at least 150 are university graduates. There are also among them 893 ordained men—a number almost as large as that of all ordained Protestant missionaries in the land. Most of these native clergymen are men of thorough equip-

ment and growing power in the development of the Church. Consider also the significant fact that, of the above number of agents, 6,555 are women, than whom there is a no more devoted class of workers in the country—a class, moreover, which has been all but created during the last quarter of a century.

Or would you consider the immense educational work conducted by our Protestant Missions in India? Behold the 113 theological and training schools with their 2,335 students. Look also upon their thirty colleges with which are connected 8,887 students; also the 8,045 lower schools with their 319,292 scholars. All of these figures represent a Christian influence which is more persuasive and universal in India than we are aware. At present one-tenth of the students of all recognized schools in India, and one-fourth of all the girls, are found in our Protestant mission schools. One-fourth of all the university

graduates pass from our Protestant mission colleges.

And what shall we say of the sixteen societies which give themselves to the creation and dissemination of a Christian literature for India? And what of the forty-one mission printing establishments, in which 2,000 men are employed to publish the many millions of pages of a healthy literature for the furtherance of the cause of Christian truth and life in the land? Consider also the 147 newspapers and magazines which these Missions conduct, mainly for the Christian community. Turn again and you will see 125 hospitals and 212 dispensaries connected with our Protestant Missions; and these are in the hands of 212 qualified doctors and 547 subordinates.

All these figures mean a wonderful progress and a mighty force for the regeneration of India. To God be all praise for all these results. And may He still more abundantly bless His great cause in the present decade.

Bengal.

The following note is from the North India localized *C.M. Gleaner* :—

A party of C.M.S. evangelists while preaching in the Burdwan district came across an interesting relic of the past. It was a Bible which contained the following inscription:—"To Annada Proshad Dutt from the Rev. J. J. Weitbrecht. May God bless this book

to your soul, and may you find in it the knowledge and value of the pearl of great price, 13th December, 1849." Annada Proshad Dutt has passed away, but the Bible is still kept with reverence, and we trust read, by his brother, the Zemindar of Bhedia.

United Provinces.

The Report of St. John's College, Agra, tells of varied and successful work. In the "Arts" classes in 1902-03 there were 19 Christians, 6 Mohammedans, and 71 Hindus. Of these one passed in the M.A., eight in the B.A., and fifteen in the F.A. Examinations of the University of Allahabad. In the "School" department there are 75 Christians, 73 Mohammedans, and 260 Hindus. Of these six passed the Entrance and nine the School Final Examinations. There are 355 boys in the Branch schools, so that the total under instruction is 753. There are two Hostels containing residential quarters for about 100 Indian Christians and forty Hindus. In view of the Education Commission's pronouncement that residential qualifications are a necessity for colleges, there is pressing need for a Hindu hostel accommodating 150 students. The Christian Hostel was established more than twenty-five years ago and is situated in the compound in which the College buildings stand. Every care is taken to advance the intellectual and physical interest of the boys. A little chapel, simply furnished, has recently been fitted up in the compound, and attendance at morning and evening services is one of the conditions of admittance to the hostel. There is a flourishing branch of the Y.M.C.A. managed by some students, in connexion with which there is a weekly prayer-meeting, preaching in the bazaar, and large Sunday-schools for non-Christian boys. The students thus have opportunities of gaining experience in Christian work, and one result of this is shown in the fact that in the past three years, four of the elder students have come forward to offer for the special course of training for graduates who wish to take Holy Orders.

Punjab and Sindh.

Two Christian students of St. John's Hostel, Lahore, passed the final examination of the Lahore Medical College in June, viz., Khushhal Khan and Nathaniel William. The *Punjab Mission News* gives some interesting particulars of these students:—

Mr. Khushhal Khan is the son of Munshi Sayyad Shah, a C.M.S. catechist, formerly of Peshawar, now of Amritsar, who many years ago penetrated into Kafiristan before that interesting country had been made over by our Government to the tender mercies of the late Amir of Kabul. After a sojourn of some months, during which he was favourably received by the still heathen Kafirs, Munshi Sayyad Shah brought back, if we remember rightly, two boys, one of whom was for some time at the Baring High School. His own son, Khushhal Khan, was for more than a year the leading cricketer of the same school, and his performances are immortalized in the Urdu version of "Baxter's Second Innings," by Prof. Henry Drummond, which bears the vernacular (?) title of "*Khushhal ka Dusra Iningz*." Now he has come out first on the list in his own college and third in the whole province. Though Kafiristan, alas! is now shut to the Christian missionary and the

people given over to the gentle suasion of the Afghan mullah, yet we trust that Mr. Khushhal Khan may yet be permitted, as our first Afghan medical missionary, to carry the Gospel of peace into the blood-stained regions beyond our frontiers.

Mr. Nathaniel Williams is the eldest son of another frontier worthy connected with the C.M.S., the late Rev. John Williams, of Tank. He was a Bengali by extraction, but none the less did he identify himself, as an ordained medical missionary, with the wild people to whose bodily and spiritual needs he ministered, and when the Waziris swooped down upon Tank the mission dispensary was one of the few buildings that were spared. We believe that, after gaining some experience, Mr. N. Williams (also an old Baringian) hopes to take up his father's work. May God prosper him in it even more than his revered parent! "Instead of the fathers thou shalt have children."

Through the overflowing of the River Jhelum on July 24th, great distress has been caused in and around Srinagar, in the valley of Kashmir. Fortunately very few lives were lost. The *Punjab Mission News* says:—

The roof of the English Church was just showing above the surface of the water at the time when the flood reached its height. The little two-storied bungalow of the Rev. J. H. Knowles, hard by, was entirely submerged, and the occupants escaped only with their clothes and bedding. Mr. Knowles had to abandon not only his household effects and cash, but, worst of all, his materials for a Kashmiri Dictionary, representing the labour of half a lifetime. At the C.E.Z. Mission the ladies took refuge in the upper storey of their house; and as the water rose to the ceiling of this too, they were only rescued by the exertions of the Rev. C. E. Tyndale-Biscoe and a Christian servant, whom Miss Hull describes as working heroically. "But for their exertions," Miss Hull writes, "we must have been carried away by the tremendous force of the waters." "By the kindness of the Resident," she adds, "the ladies have got the use of a tiny house at the top of the Nishat Bagh, on

the Dal Lake, for the scholars in the Christian Girls' School." The ladies were hoping to camp near them for the next three weeks, and after that the housing of the Srinagar Mission will be no small difficulty, for even when the flood has run off, the houses that have not fallen in will be unfit to dwell in for weeks or months to come. Dr. A. Neve describes his hospital (on the 27th) as "a perfect Noah's ark, packed full with missionaries, lodgers, orphans, patients, &c." The day previous, as there were still ten feet of water in the English Church, the services were held in St. Luke's Mission Church, close by the hospital, which is on high ground.

Our heartiest sympathy is with the Srinagar missionaries in the great losses which they have sustained and the interruption to their work. Despite all this we learn, from an outside correspondent, that they are starting a relief fund for the Kashmiris who are now in dire distress. There was already great tightness in the price of grain,

which the people hoped would be removed by a good harvest. Now, however, this is destroyed, as a third of the area of the valley was under water. Writing from Gulmarg, a friend says that the valley presented the aspect of

a vast inland sea, the *tonga* road from Srinagar to Baramula being barely indicated by the tops of the poplar-trees. Even at Gulmarg, she says, they were needing n't goloshes, but fishing-boats to get about dry.

In a letter to a friend at home Mr. Tyndale-Biscoe wrote on August 11th:—

We have just had a great deluge in the valley and city. Two thousand houses bowled over in the city and thousands in the villages. The water stood nine feet in our house, but which, however, did not fall. It was a great sight seeing it come in a great cataract as the embankments gave in different places. My masters and boys made use of the school boats, and saved lives and pro-

perty, regardless of caste, friends, or enemies. It is a great joy to me that many of them have imbibed the manly Christian spirit and make good use of it continually. We really live here in days of activity. Why will no young man come and help me? There must be some in England who could be spared. Sixty masters are a handful enough without the thousand-odd boys.

Throughout the country between Baluchistan and Persia typhus and cholera have been raging during the summer. English and native doctors have fought bravely with both diseases in Government fever hospital and cholera camp. The Christian native doctor at the C.M.S. Hospital at Quetta, after heroically ministering both temporal and spiritual relief, has succumbed to the fever, and his loss is mourned by a band of inquirers whom he had gathered round him. It is stated that touching instances of confession of faith in Christ and of subsequent baptisms of inquirers have cheered the hearts of the workers during a time of unprecedented strain.

Western India.

In Girgaum church on August 4th, the Bishop of Bombay confirmed three ex-Mohammedans who had been baptized for about ten, six, and three months respectively, and who had been under preparation for confirmation for some months.

The Rev. L. B. Butcher, of Poona, wrote to us on July 10th an account of three memorable Sundays:—

The first was June 7th, when I had to perform the saddest task which has as yet fallen to my lot in India. One of our Native Christians had just openly and deliberately married his little twelve-year-old daughter to a Hindu husband with Hindu rites, in spite of all the protests and entreaties of our two native pastors. The marriage took place while I was away at Coonoor, and the only thing to do was to report it to the Bishop, who directed me to formally excommunicate both the man and his wife, a consenting party. So on the first Sunday after my return, immediately after the Nicene Creed in the Communion Service, I had to publicly read the sentence of excommunication against them both; oh! such a hard task, as you may imagine.

The next Sunday made memorable for me was June 21st, when the Bishop held an ordination in our church, ad-

mitting the Rev. G. Clark, C.M.S., to Priests' Orders, and I was one of those to take part in the laying-on of hands, the first time I have done so. The church was well filled with a mixed English, Marathi, and Tamil congregation, and our regular organist at the Marathi service played the hymns, while two native clergymen—the Rev. G. Yesudian, our Tamil pastor, and the Rev. S. B. Lotlikar, a converted Brahman (Marathi)—also took part in the actual ordination, so that in every respect it was a missionary service; and at the Communion it was such a joy to see Europeans and Natives kneeling side by side at the rails, "all one in Christ Jesus."

The third memorable Sunday was last Sunday, July 5th, when I had the great joy of baptizing two adults by immersion in our new baptistery, the first time it has been used. One was an old Parsi, aged sixty-three, and an

inquirer for over two years, the other a Beni-Israelite woman of about thirty-five. She has been prepared by Mrs. Sorabji. Both were dressed in white, and with their sponsors were in readiness near the baptistery, to which we clergy proceeded at the close of the second lesson at the afternoon service. While they stood quietly in the water after the plunge I signed them with the sign of the Cross, "in token that hereafter they would not be ashamed to confess the faith of Christ crucified";

and then, while they withdrew to change their wet things in two little tents which I had pitched just outside on the opposite side of the drive, we sang a hymn. On their return the service proceeded to its close, and in the sermon which followed, Mr. Jones brought out very clearly how the descent into the water typified the death and burial to sin and the old life, and the coming forth out of the water typified the resurrection to a new life.

Travancore and Cochín.

The Bishop of Travancore presided at the opening of the Baker Memorial School, which took place at Cottayam on June 19th. The school was started in 1848 under the late Mrs. Henry Baker (junior), and at her death was taken charge of by her daughter, the late Miss Mary Baker. Miss Baker collected about Rs. 8,000 for the new building. His Highness the Maharajah of Travancore gave a donation of Rs. 500. These amounts were supplemented by a grant of Rs. 2,000 from the C.M.S.

The annual prize-giving at the Cottayam College was held on June 26th. The Bishop took the chair, and was supported by the Right Rev. Mar Titus Thoma, Suffragan Metropolitan of Malabar. The scholars number 643, viz., College Department, 57; High School, 291; Lower Secondary Department, 204; Primary Department, 91. Of these 459 are Christians and 184 non-Christians.

Ceylon.

The Right Rev. Ernest Arthur Copleston, late Vicar of Kandy, was consecrated, at the Cathedral Church of Calcutta, on Sunday, August 30th, Bishop of Colombo, by his brother and predecessor in the see, the present Metropolitan of India and Ceylon, assisted by the Bishops of Lucknow, Nagpur, and Lahore. This was the first consecration of a prelate to the see since its disestablishment, and in the absence of a Royal mandate requiring the consecration to be made a document was read stating that the elected Synod of the Diocese of Colombo had requested the Archbishops of Canterbury and York and three other English Bishops to choose for the diocese a suitable clergyman. After deliberation the choice fell on the Rev. E. A. Copleston, and the nomination was approved by the Diocesan Synod and confirmed by the Metropolitan.

At an ordination at Tuticorin, South India, on July 5th, the Bishop of Tinnevely, acting on Letters Dimissory from the Bishop of Calcutta (the Diocese of Colombo being vacant), admitted to Priests' Orders the Revs. W. G. Shorten and T. S. Johnson, of the Ceylon Mission. The sermon was preached by the Rev. T. Kember, of Palamcottah.

During the second week of July the half-yearly Conference of Ceylon C.M.S. Missionaries met at Colombo. The Rev. J. Ilsley preached at the Communion Service with which the Conference commenced, and at the subsequent morning meetings gave very valuable and instructive addresses on "Service—its motives, its objects, and its encouragements." (The first of these was printed in our last month's issue, p. 651.) Various important matters concerning the welfare of the Mission were discussed, and arrangements made for the conduct of the work. It was thought desirable that a Training Class for Catechists should be commenced without delay, and the Rev. J. Ireland Jones was requested to undertake its management.

South China.

At an ordination in St. Stephen's, Hong Kong, on Trinity Sunday (June 7th), the Bishop of Victoria admitted Mr. Fok Ts'ing Shan to Deacons' Orders, and the Rev. Mok Shan-Tsang to Priests' Orders. The whole service was in Chinese. Archdeacon Banister preached the sermon. Mr. Mok has been a C.M.S. agent since 1888, and has worked in Hong Kong. He has now gone to the pastorate of the country congregations on the mainland. Mr. Fok has been in the Mission since 1880, and has been licensed to assist the Rev. A. Iliff at Shiu-hing.

Dr. L. G. Hill wrote from Pakhoi on July 13th:—

Pakhoi has been free from plague this year, and also from cholera so far, for which we thank God. Patients with more general diseases are coming in increased numbers to the hospital, and to-day we had a rather rare disease—famine fever—proved by micro-

scopical examination of the blood. The famine in Kwang-Si is now over, and we shall hope soon to have Mr. Norman Mackenzie back at his post, which he unfortunately had to abandon for famine relief.

The first conference of missionaries working in the province of Hu-Nan was held in June (19th to 21st), at Chang-sha, the capital. Less than five years ago a foreigner was not allowed to rent a house in the province, and the people were in an attitude of aggressive hostility to the Christian religion. Now there are thirteen Missions peacefully working in Hu-Nan, having a force of rather more than fifty missionaries, of whom over thirty were present at the conference. The Missions are so distributed that each has a defined area which takes up most of the ground. To C.M.S. has been allotted part of the Yung-chow prefecture, in the south. "This," the Rev. L. Byrde writes, "with the north-east of the Ku i-lin prefecture, will provide a sphere which is somewhat smaller than that part of the Fuh-Kien province occupied by the C.M.S." As a permanent result of the conference, it is hoped that an advisory board will be organized to represent all the Missions. A committee was appointed to draw up a version of the Lord's Prayer; also to report on a Union Hymn-book.

The Rev. John Hind, of Fuh-ning, writes:—

The catechist and two of the inquirers of O-Su, about nine miles away, came early, having walked during the night after the evening service at their village. They told us of what seemed an almost incredible opportunity at this place called Sung-dang, and required us to go and see them. They said they would call chairs for us, and load-men, and we could sleep there. However, they could not get load-men, so we had to wait to go round by boat. This meant waiting till 9 p.m. for the tide, so we went again into Fuh-ning city, and sold a good many books, and at 9 p.m. set sail for Deng-tau, which is the stopping place for Sung-dang, but it did not take us long to get to Sung-dang, and there there was every sign of genuine eagerness to learn the doctrine. Two of the chief men of the village had lent quite a big house for the use of the church, and had it properly ornamented with the Creed, Lord's Prayer, and Ten Commandments behind the Communion-table.

The evening service was a sight I shall not easily forget. There were crowded into that little church one hundred and fifty men, all evidently very eager to learn, but as yet very ignorant of the truths of Christianity, but to the catechist's credit be it said he had got them on wonderfully considering the short time he had been working there. Most of those present had had their heads shaved and their hair plaited especially for the service, and looked beautifully clean. And their eager faces while Mr. Studdert and the catechists were speaking made a picture which it would be very hard to forget.

We came away after a most interesting visit at about ten, and sailed that evening at about 10.45 p.m., intending to go straight home.

Sailed past O-Su and spent a whole day in trying to get down south against wind and tide; abandoned the effort at about 4 p.m. and returned to O-Su to spend Sunday.

Having seen the catechist at Sung-dang, we knew who were the proper candidates for baptism, and out of the four one was considered sufficiently instructed and was baptized.

Now the two things I want to ask you to pray about especially are, first, that little place, Sung-dang, where

the opportunity was so good; and, secondly, that man who was baptized at O-Su. Mr. Studdert is thinking of making a schoolmaster of him, and he will need many special gifts for this work, as it means very often looking after the church in his village as well as teaching a school.

The Rev. C. Shaw, writing on June 2nd, sends home an interesting account of confirmations held in May by Bishop Hoare at three centres in the Hing-hwa district, namely, Dang-seng, Ng-san, and Hing-hwa. The service at Dang-seng was very well attended, and the Bishop was pleased with the order and reverence manifested. Twenty-six men and fifteen women and girls were confirmed. At Ng-san, some ten miles distant from Dang-seng, a large number of people came to meet the Bishop and greet him in the usual Chinese style. Crackers were let off, and a red banner was carried in front of his chair. A good many Heathen were present at the service, and were very orderly and quiet. Here again twenty of the people were confirmed. One of these was an interesting old man (seventy years of age), living in a village near by, and who only eighteen months previously was a worshipper of idols. He seems to be a thoroughly changed character. One of the Christians who had accompanied Mr. Shaw to the village some months before, on the occasion when he baptized the old man and heard his answers to the questions put to him before the service said, "Truly if the opening of the church in this village had been the means of saving only this one man, it was well worth while to open it." The Bishop was also welcomed very warmly by a band of Christians when he approached Hing-hwa city, and the confirmation service, which took place on Ascension Day, was very largely attended. In speaking of this "heartily reverent service," Mr. Shaw remarks: "I wish that some of those who do not believe in missionary work could have been present." On this occasion fifty-seven men and twelve women were confirmed, eleven of whom were mission-school boys. The new college which Mr. Shaw has recently built for Christian students was dedicated during May. The Chinese have helped largely in building it, and it is probable that it will not cost the C.M.S. anything. Referring to the Church services in Hing-hwa, Mr. Shaw adds, "We are still rejoicing in large congregations on Sunday. Please pray for us."

MID CHINA.

Archdeacon Moule wrote to us from Shanghai on August 8th:—

I write this brief line while the subject is on my mind; having just looked at one of the special subjects for prayer suggested in the July *Intelligencer*, which has arrived.

The subject is "Village Schools in China," and in connexion, I presume, with my son Walter's interesting account of his visit with his wife to several of these schools. They are not, by-the-bye, all village schools, some being in cities or large towns; but they are branch schools, affiliated to the Training College.

Just before I read the *Intelligencer* I had been reading a Chinese letter from

the Rev. Song Vi-sing, the pastor of the large and interesting San-poh district. He reports to me, as, at the Bishop's request, all the pastors do in the Ningpo and T'ai-chow pastorates, applicants for baptism and proposed baptisms. He sends me a list of four lads, applicants for baptism, from one of these district schools at Ming-ngoh-dziang. They are the sons of non-Christian parents, but in each case he adds, "the parents consent." If I remember rightly, two of these lads, of nearly the same age, are uncle and nephew. God be praised for this encouragement.

At an ordination at Hang-chow on April 13th, Bishop Moule admitted to Priests' Orders the Rev. W. Browne, of Chu-ki.

On Whit Sunday, Mr. Li, the Chinese classical master and one of the scholars in the West Lake School, Hang-chow, were baptized. Both hold Chinese literary degrees. Mr. Li was formerly a Mohammedan. Another scholar was baptized recently at Shanghai. The school was commenced by Mr. T. Gaunt in March, 1902. During last year the number of boys varied from thirteen to twenty-seven. Referring to the baptisms Mr. Gaunt wrote on July 7th:—"I trust this is an indication that God will graciously work through the school to the salvation of many of China's boys and young men."

We hear with much regret that there has been a severe outbreak of dengue fever at Hang-chow; Dr. and Mrs. Main and all the workers in the hospital but one were down with it, and several of the other missionaries, also "the whole of Hang-chow and his wife," Dr. Main says.

West China.

Bishop Cassels wrote from Pao-ning on July 10th, after visiting the C.M.S. stations in the west of his diocese:—

At Wei-cheng I spent a Sunday and confirmed three persons (two others had to be kept back). . . . The young catechist supported by my Native Diocesan Fund is doing well.

I was some days at Mien-cheo, presiding at the Committee meetings. One

candidate for confirmation was presented to me there.

At Mien-chuh-hsien I was a couple of days, and confirmed five persons.

I also visited the new station of Teh-yang.

Of his station of Chong-pa, the Rev. D. A. Callum wrote on June 2nd:—

Chong-pa (pronounced Jong-ba) is one of the earliest opened of our stations, and is the least fruitful. It has got the name of being the "hardest" place in the Mission, where the people are rather more than usually indifferent, and bent on money-making. There has been much sowing done during these past nine years, and so far only one Christian baptized. There must be much "seed growing secretly" which will show in due season. Much prayer has been offered, there must yet be much answering to come. The first missionary of our band to enter glory, Miss Entwistle, is buried here. Chong-pa is a hard place to work, and you who read or hear this letter must help by prayer. Pray, and let your prayers be filled with fervent longing for the souls of these people.

Chong-pa is on an island caused by the dividing and joining again of the river. The name Chong-pa means "Middle Plain," this being in the middle of the river. Last year the river rose very high on account of heavy rains and overflowed the island. In some places the water flowing through the streets was seven feet deep. Much damage was done both to life and property. This year there is an epidemic of malaria, consequent on the floods of

last year and the deposit of mud; many people are sick, and many have died. Mrs. Callum had a week of malaria when we reached here, but is better now.

We have been getting nice attentive congregations at our Sunday services, and there are several hopeful people. Yesterday one man said to me, "To hear this doctrine is like the sun breaking through clouds, so does it lighten one." To-day I have had many in our guest-hall, and have had talk with six men at different times who seemed really anxious to know, and appeared hopeful. They ought to be prayed for. Then quite a number of schoolboys are beginning to come about, and learn texts, hymns, and simple tracts in order to get the magnificent reward of an old Christmas card from England, with some pretty bird, flower, or scene on it. Then there are little girls coming about, and sick people wanting medicine, and we in various ways seek to reach all who come. Mr. and Mrs. Knipe are our fellow-missionaries here, and Miss Knight is helping *pro tem*. I hope later on, if I can get funds, to open preaching-shops, and perhaps schools, in the villages and towns around. Keep on praying for Chong-pa.

The country premises occupied by the missionaries at Suen-lang-keo (see letter of Miss Digby on page 757) were attacked by a band of robbers on the night of

April 8th, and while the ladies took refuge on a hill at the back, the robbers smashed open the doors and collected all the spoil they could find before the neighbours came to the rescue. During the tour above mentioned Bishop Cassels visited Tsen-tao-kwan (seven miles from Mien-chuh), where a house had been got for Miss Digby, to replace that at Suen-lang-keo, which had to be given up.

Japan.

From May 17th to 31st there was a special fortnight's mission work at the two Mission Halls in Tokyo, the Whidborne Mission Hall in the Ginza, and the small hall in Fukugawa. Each day there was a morning meeting for workers and other Christians and catechumens, and preaching in the afternoon and evening. "At the Whidborne Hall," the Rev. W. P. Buncombe says, "the work seemed to be real and deep, and the names of 120 people were taken who professed the desire to become Christians. Many of these have asked to be prepared for baptism." During the first six months of this year nineteen have been baptized in St. Paul's Church who were converted at the Mission Hall, and were prepared for baptism by the workers there. Mr. Buncombe asks for prayer for a special mission to be held in this month of October at Yokaichiba. He says:—"God has given so much blessing there in the past, without any special effort, and so many Christians are praying for a great revival, that we believe the way for the Lord to bestow a great blessing on the place will be really open."

Of the work in connexion with Immanuel Church, in the main street of the business part of the Kojimachi district of Tokyo, the Rev. V. H. Patrick writes:—

It is called a church by courtesy, though strictly speaking it does not yet possess the formal licence of the Bishop, and is really only a fair-sized house, lying some distance back from the road, with a very pretty garden. It is, however, the centre of a good deal of quiet work, and there are meetings or services on five days of the week, except when the weather proves unpropitious. To attract the ordinary passer-by we have felt constrained to hold open-air meetings in the plot of ground forming our forecourt, and on a fine evening there is no difficulty in getting a quiet and attentive audience, many of whom are not too shy to pass into the church afterwards for a talk at closer quarters. These meetings have already borne definite fruit; two students who casually came

in to the first of these meetings are now waiting for baptism. The predominating element in our regular congregation is, as in perhaps most churches in Tokyo, the student class of both sexes. The gentler sex prevails—the fruit of the work that centres round the ladies' hostel in Hirakawacho. There is a prayer-meeting on Wednesday, a Bible-reading on Friday evening, and a women's meeting on Thursday afternoon. In May eleven candidates were confirmed by the Bishop, and in June I had the joy of administering baptism to four women, only one of whom was a student. The Sunday-school work is also very encouraging. It is under the superintence of Miss Worthington, assisted by zealous helpers.

Mr. Patrick also asks for sympathy and prayer in behalf of the two out-stations of Misaki and Bô-hû, very different from busy Kojimachi. He says:—

The former is a small fishing town at the extreme end of Sagami peninsula, forty or fifty miles from Tokyo, at the south-western end of Tokyo Bay. The work there is but in embryo, in fact our Japanese worker there is unable to do very much active work—but in a quiet way is loyally witnessing for Christ. There are but few Christians, and our brother, who has grown old in Christ's service in a more active field, finds his

lonely station trying at times. Gladly would we extend the work in this neighbourhood, had we the men and means to do it. As far as I know, Takahashi San and some four or five Christians are the only witnesses for Christ anywhere in this peninsula except in Yokosuka (the Portsmouth of Japan).

The work in Bôshû (on the opposite, south-eastern, side of the Bay) is in a more

advanced state, but it is a much larger area, and save in one village, Onuki, and surrounding hamlets, where there is a congregation of some thirty to forty members, the Christians are very few and far between. Our three workers—two catechists and a Bible-woman—are practically the only workers in the whole Bōshū district. The Presbyterians have not of late been in a position to develop their former work. There are two or three Roman Catholics who are visited

The Rev. A. B. Hutchinson, of Fukuoka, in the Diocese of Kiu-shiu, sends us the following interesting notes:—

Whit Sunday, 1903.—Death has been very busy lately in our little congregation. First, just as we were preparing to leave England, my old friend Yamashita San, catechist at Kurume, and one of the oldest Christians of the C.M.S., died suddenly, it is said through a mistake made in taking a dose of medicine. For many years he has been an active pioneer catechist, and much I shall miss him from our small staff of workers. His widow is being prepared for the work of a Bible-woman, for which she is very suitable.

Next, whilst we were on the way to Japan, Mrs. Nagaoka, an old disciple, eighty-six years of age, passed quietly to her rest, full of joyful hope in the resurrection to eternal life, her only regret, as several have told me, being "that she was not spared to see the missionary once again, and to be buried by him." Her daughter, a Christian for many years, nearly seventy years of age, is one of the neatest of neat old ladies, and, although very poor, always looks bright and contented.

Then, just after our arrival, Mrs. Hayashi, aged sixty-eight, the sister of our catechist, Yamamoto San, had a paralytic stroke and, after lingering for ten days in an unconscious state, passed away. A bright and cheerful Christian, a succourer of many, taking great enjoyment in Christian song, so that we used to speak of her as "the nightingale," she will be greatly missed in the prayer-meetings and Sunday services. She made a practice of reading the daily lessons every morning; her prayers were founded on Scripture, and her life was an endeavour to put the Divine Word into practice.

Such deaths as these come very vividly to mind as in the Communion Service we thank God and bless His Holy Name for all His servants

occasionally by a priest from Tokyo. Lately a rather dangerous element has been added to the position in the advent of two Mormons. Our catechist in the principal town, Hōjō, is carrying on an aggressive work and everywhere is listened to with attention and respect. In the village of Nago a real spirit of inquiry seems to have been stirred up by a series of open-air meetings which we held there and in the neighbouring village of Funakata a few weeks ago.

departed this life in His faith and fear; and they bid us remember, too, that "the time is short."

I had the very great happiness this morning of admitting a young widow lady as a catechumen. She has been a believer for eight or nine years. Why not baptized? First, her husband, a man of good position and education, and acquainted with the main truths of Christianity, absolutely refused to let her be baptized, to the great grief of his own aged mother, a most earnest believer. Then about five years ago he died suddenly, and the widow refused to worship his spirit and to perform other heathen rites. Her friends said, "Of course you had better join the Christians," and it was her purpose to do so. Then the legal guardian of the family intervened, and threatened to withdraw all help from them, so that the children would be beggars as well as deprived of education. The mother's heart was sorely torn, and she decided to be a Christian privately, without attending service or receiving baptism. Alas! her faith seemed to wither, and very sad and joyless was the expression of her face. The guardian, once wealthy, worldly, and godless, has met with heavy losses, and now by God's grace, and in merciful response to the grandmother's prayers, faith has been restored to her daughter-in-law, and the great step of publicly renouncing idolatry has been taken.

At Hakata on Whit Sunday the Rev. John Ko baptized Mrs. Miwa, and three other catechumens are nearly ready for baptism. At Fukuoka two admitted since my return, and one shortly before, are quite ready to be baptized, and at Hiramatsu ten catechumens are reported almost as forward. This is distinctly encouraging. Need I add, "Pray for us"?

On June 7th two women and three men were baptized at the Alpha Church, Fukuoka, and on May 17th, at Hiramatsu, fifteen miles from the nearest station, Mr. Hutchinson baptized an aged man and a hospital nurse.

During a tour round the island of Yezo, in the Diocese of Hokkaido, in May, the Rev. D. M. Lang came to a place called Abashiri, where for some time there had not been much fruit. Under date of May 9th he wrote in his diary:—

Got here just about noon. Some Christians and the catechist came in soon after, and we were talking over plans for this place. Seven miles from here is a new match factory, of which the two headmen are earnest, light-bearing Christians; so wherever they go a Church is sure to spring up sooner or later. Such was the origin of the work here (Abashiri) years ago, the chief men in the factory then being two brothers, at that time both earnest Christians. One, alas! now in Hakodate, can no longer be so termed; but the elder still is, and when he went to start the Mom-betsu factory he let his light shine there, and many were brought in. Then last

year he went to start this new one at Tobutsu, and there too (in company with his son-in-law, another earnest member of the Abashiri congregation) he has been spreading the light. The result is that several came forward for baptism, and his hope is that all will do so soon. God grant it! One helpful feature is that, being so far away from the town, they have not the usual counter-attractions, so can more easily be persuaded to come to meetings—on the other hand, I can also see a danger of coming to meeting only to please their chief. But the prospect here is decidedly good, and we may well pray for more baptisms in the autumn.

At Piratori, in Hokkaido, the missionaries have lately met with much encouragement. Of some recent converts, Miss E. M. Bryant writes:—

There are very few Japanese families living in Piratori, and those few have for the most part only lately come. Among those who came last year was a young schoolmaster, who had learned English and read the Japanese Bible with Miss Tapson in Hakodate some five or six years ago. From that time until he came to Piratori I do not think he was under direct Christian influence. But here, his loneliness threw him much into the companionship of Mr. Yamada, our catechist. He grew more and more earnest, became a regular attendant at the prayer-meetings and church services; and it was not very long before we knew that he wished for baptism. He at once began to bring his friend, the village policeman, to Christ, and they were both baptized on the same day.

He is now serving his three years as a soldier, and is in barracks; but great as his difficulties there must be, we do believe he will be kept faithful. His friend is still here, very bright and earnest, and giving a helping hand whenever he can in church, Sunday-school, or Y.M.C.A.

The Sunday-school is a great joy to us all and there, too, is very apparent growth. Two children, by their own and their parents' wish, have been baptized. The father of one, until now a strong Buddhist, was present at his little son's baptism, and afterwards, when the Y.M.C.A. was being formed, asked leave to join, clearly understanding that only those who were already Christians or meant to become so could be members.

North-West Canada.

In June the Bishop of Saskatchewan and Calgary (Dr. Pinkham), accompanied by the Rev. J. R. Matheson, visited the mission stations eastwards from Strathcona, near Edmonton. An account of the tour is given in the *Canadian Churchman* for July 16th, from which we extract the following:—

On Sunday, June 28th, the Bishop held an ordination in the Battleford Indian Industrial School, when Maurice Bowen Edwards, formerly on the staff of the school, who has more recently been a teacher and lay missionary at Thunderchild's Reserve, was ordained deacon. In the afternoon the Bishop

administered the rite of confirmation to twenty-four persons, of whom twenty were pupils of the school, one from St. George's congregation, and three from Red Pheasant Reserve. In the evening the Bishop preached to a large congregation in St. George's Church.

NOTICES OF BOOKS.

FIRE and Sword in Shan-Si, by E. H. Edwards, M.B., C.M. (Edin.) (London: Oliphant, Anderson, and Ferrier; price 6s.) The Author of this book is a missionary of twenty years' experience in China. He was on furlough at the time of the massacres of 1900, but he hastened back as soon as the news reached England, and was one of the first to re-enter Shan-Si and communicate with the scattered survivors of the Chinese Christians. He gives an affecting account in Chapter IV. of the persecutions endured by those Christians, and, as Dr. Alexander MacLaren, who contributes an Introductory Note to the book, says, the man is not to be envied who can read these stories without a lump in his throat. A family of four—a woman, her son and daughter, and the son's wife—after their house and belongings had been burnt before their eyes, were carried off bound, singing the hymn, "He leadeth me." "Arrived at a vacant spot outside their own village, they were taken down from the cart, and the man was first beheaded with the huge knife generally used for cutting straw. Still the women would not recant, and the old mother said, 'You have killed my son, you can now kill me,' and she too was beheaded." All four were killed. Numerous similar examples of devotion are given. Still more terrible are some of the stories of torture suffered by Roman Catholics, both foreign and Natives. Dr. Edwards gives the total number of victims as 4,500. One hundred and seven Boxer leaders were subsequently executed. The Author was one of the party of eight missionaries, representing the China Inland Mission, the Baptist Mission, and the American Board, who went to T'ai Yüan Fu in the summer of 1901, arriving on July 9th, the first anniversary of the massacre in that city, for the purpose of taking part in a public funeral attended by the Chinese officials and gentry. The terms of compensation to be given to Native Christians were arranged at the same time, and Dr. Timothy Richards' proposal that the province should contribute a sum of Tls. 500,000 in ten yearly instalments towards the establishment of a University of Western learning at T'ai Yüan Fu was agreed to. Pending the erection of the new building the use of the Hwang Hwa Kuan, the residence of the Imperial Examiner for the Chinese M.A. degree, was lent, and Dr. Richard appointed the Rev. Moir Duncan as Principal. Dr. Edwards made no application for compensation for the loss of his own hospital building at Shou-yang, but the Governor headed a subscription list and it seemed likely that the building would be restored by the voluntary gifts of the Chinese.

Steadfast unto Death, by C. A. Piggott. (London: Religious Tract Society; price 2s. 6d.) This touching record of Thomas Wellesley and Jessie Piggott, who were among the missionary martyrs in North China in the massacre of 1900, has for its aim, not to honour the sainted dead, but to draw young Christians into the ranks of Christ's army. Mr. Piggott's mother, Lucy French, was a niece of the first Lord Ashdown. Though his family belonged to the Church of Ireland, his views regarding baptism led him to join the Society of Friends. The call to the foreign field came to him through "one of the missionary family bearing the honoured name of Moule and through Mr. Hudson Taylor's writings." He went to China as an honorary missionary of the C.I.M. Mrs. Piggott, as Miss Kemp, went first to North India as a missionary of the Baptist Zenana Mission, but five years later, in 1883, she and her sister joined their cousin, Dr. Harold Schofield, of the China Inland Mission, at T'ai Yüan Fu, and there they met their future husbands, Mr. J. W. Piggott and Dr. E. H. Edwards (the author of the book noticed in the preceding paragraph). Mr. and Mrs. Piggott and their son were beheaded in the Yamen of the Governor of Shan-Si, the notorious Yü Hsien, on July 9th, 1900, together with forty-two other foreigners and a number of Chinese Christians.

Two Heroes of Cathay. (Fleming H. Revell Company; price 3s. 6d. net.) The two heroes are young Chinese students, Mr. Fay and Mr. K'ung by name. The history of the former is given in the form of an autobiography, translated by Miss Miner, an American missionary, who also writes a sketch of the life of Mr. K'ung. Mr. Fay is the son of Christian parents, and at an early age was sent to a mission school of the American Board at T'ung-chou. After passing through the Academy and the College, he took up scholastic work under the Mission, first at Tai-ku and then at Fen-chou, both in the Province of Shan-Si. He gives a graphic description of the Boxer superstitions and outrages, culminating in the

massacre of the missionaries at both the stations named, and of his own escape after starting with the missionaries on the journey in the course of which they were put to death. He was several times urged to recant, but remained steadfast, and eventually made his way to his home, only to find that both his parents were dead, having committed suicide under Boxer orders as an alternative to being mutilated and murdered. The story of Mr. K'ung, who claims to be a direct descendant of Confucius, is given more briefly. When the trouble came, he, like Mr. Fay, refused to desert his friends, but his relatives seized him and kept him prisoner for a time until the way opened for his escape. Both the young men eventually made their way to America with a view to further mental and spiritual training, but experienced great difficulty in taking up their abode in that country in consequence of some irregularity in their passports. Although those have been overcome they are not allowed by the American laws to undertake remunerative labour, and a preliminary note states that the author's royalty on the book will be devoted to defraying the college expenses of the young men. The book incidentally throws a good deal of light on the manner of life of the middle-class Chinese, and depicts vividly the heroism of the American missionaries and of many of the Chinese Christians.

Sketches from the Dark Continent, by Willis R. Hotchkiss. (The Friends' Bible Institute Press, Cleveland, Ohio.) Mr. Hotchkiss went to Eastern Equatorial Africa in 1895, and commenced work among the Wakamba, a Bantu tribe, about seventy miles to the south of Mount Kenia. He gives a vivid picture of the difficulties, discomforts, and dangers of caravan travel, and when he comes to deal with the people among whom his lot was cast we notice that graphic power which is usually displayed in greater measure by young missionaries to whom everything is new than by their seniors whose powers of observation have perhaps been blunted by familiarity. Speaking of the customs of the Wakamba, he mentions that the *pombe*-drinking is not indulged in by the young men: it is only after they are married that they partake of the drink, and it is usually the old men who become intoxicated. Among the incidents of his work which are recorded are the attempt of the people to starve him out; his peril, unarmed, among a mob of painted savages, armed with bows and poisoned arrows, spears, &c.; the removal of the antagonism of the people of one village by successful medical work; the conversion of his "boy"; adventures with lions and other wild beasts; and the like. All are told with a simplicity and picturesqueness which at times remind the reader of the *Life of Paton*. After four years of work in Africa, Mr. Hotchkiss returned to America, apparently with the object of organizing an Industrial Mission in Kavirondo.

West Africa and Christianity, by the Rev. Dr. M. C. Hayford (Baptist Tract Society; price 2s. 6d. net), is a lecture, delivered at the Rochester Theological Seminary, New York, three years ago, and since somewhat expanded. Dr. Hayford, who is the General Superintendent of the Baptist Mission on the Gold Coast, commences with a slight description of the circumstances attending the introduction of Christianity into West Africa, quoting at length from the late Bishop Hill's address (published by the C.M.S.); gives a brief description of missionary enterprise in that portion of the mission-field; and closes with a few illustrations of the triumphs of the Gospel. A great part of his lecture is taken up with a thoughtful discussion as to whether the African marriage institution on the Gold Coast should be recognized as a civil marriage; whether polygamists should be baptized; and whether Africans should be trained in Europe or America for mission or pastoral work. He answers the first and last questions in the affirmative and the second in the negative.

The Bible in the New Hebrides and *The Bible in Madagascar* are Nos. III. and VI. of the Bible Society's Centenary Pamphlets. Both are by well-known missionary veterans, the former by the Rev. John G. Paton, D.D., and the latter by the Rev. W. E. Cousins, M.A. Dr. Paton mentions that the Aneityumese raised £1,200 by the sale of arrowroot towards meeting the expense of printing the Bible. Mr. Cousins tells the story of the Bibles buried for safety, fragments of which were brought to this country and bear witness by their worn, rent, fragile, and soiled condition to the holy function they discharged as fuel keeping the sacred fire burning during a quarter of a century of the persecutions in Madagascar.

From an Indian Zenana, by the Rev. W. H. Jackson Pickin. (London: C. H. Kelly.) This small book of some sixty pages contains an account of Lydia Muttulakshmi, a young married woman of the Naidu caste of Hindus. She was led to Christ by the workers of the Wesleyan Mission in Bangalore, and was called upon to endure much persecution. Her baptism, which took place several years ago, made a good deal of sensation at the time and aroused considerable opposition to educational and zenana work.

'Neath Palm and Pine, by A. G. Penny (London: The Religious Tract Society; price 6d.), is a short account of life and work in the Gorakhpur district of the United Provinces.

LETTERS TO THE EDITOR.

THE OPENINGS AROUND UGANDA.

DEAR SIR,—In reading the June *Intelligencer* I noticed a statement in the letter of my old fellow-student at St. Bartholomew's, Dr. W. R. Miller, that I feel bound to take exception to. In an appeal printed on p. 453 he writes, "The possibilities, the scope, the area here are infinitely greater than in Uganda." No one rejoices more than we at the wonderful openings in and round Gierku, and one can only fervently pray and trust that Spirit-filled men and women may press forward and take full advantage of such opportunities; but it is a mere truism to say the more one travels in Uganda the more the limitless nature of the expansion possible here grows on one. Why, Sir, I consider it no exaggeration to say that within a few years, if God continues to prosper this Mission as He has done, agents from Uganda will have spread down the Nile and be knocking hard for admission into Hausaland, or at any rate into the Soudan, with their wonderful message of redeeming love.

A few weeks ago, Bishop Tucker, with my wife and myself, left Mengo for an itineration in Kavirondo, and we have been much struck with the open doors on every hand. Two days ago we were standing in one of the picturesque gorges of Mount Elgon, and the mid-day silence, broken only by the twittering of the birds and the melodious thunder of the cataracts as they hurled themselves down the precipitous rocks on the mountain-side, gave us leisure to pause and take in the object-lesson written large on every hand. Village after village of the Wa-Kavirondo studded the plain, all open to the preacher of the Glad Tidings. Last Sunday we saw the little church at Masaba, the most eastern outpost of the Uganda Mission, filled by nearly a hundred naked, savage, and almost bestial Wa-Kavirondo, but already we could trace the beginnings of that wonderful transformation by which the Spirit of God changes the savage into the son of God, and the brutish into the lowly learner at the feet of Christ. Mr. Crabtree has completed most important translation work, and the people have in their own hands portions of the Word of God and of the Prayer-book and a hymn-book printed at the mission station. To what extent this work among the Wa-Kavirondo (who alone number a million, as the Government official at Kisumu assured me) will grow, depends, humanly speaking, on the supply of men.

A few days earlier we camped at the temporarily unoccupied station of Budaka, where Messrs. Buckley and Chadwick have commenced a most important work, unhappily interrupted by the invaliding home of the latter. From here a whole new tribe, the Bagwiri, can be reached. Looking north again, the large country of the Teso people lies open and untouched, and time literally fails to write of the Elgon tribes proper, the Lango and Elgoni, and beyond them again Lur and Turkana; and all this on only the eastern frontier of the Uganda Mission. I fancy our friends in Bunyoro, Toro, and Nkole could give equal or longer lists of accessible peoples.

Not only is there much work to be done in Uganda proper, but it is becoming a training ground, an arsenal where weapons forged, we trust, in the atmosphere of prayer will go forth, nay, are going forth, to evangelize the unreached millions.

Need I say how we thank God and take fresh courage as we note how, in spite

of the deficit, no mention is made in the Committee at Salisbury Square of any drawing back or retrenchment?

The insistence of present claims cannot be overlooked. Doors now open may soon be closed. May the Lord of the harvest Himself thrust forth labourers in to the harvest!

ALBERT R. COOK.

Mount Elgon, Kavirondo, July 5th, 1903.

"NEW MISSIONARIES AND THE STUDY OF VERNACULAR LITERATURE."

DEAR SIR,—Permit a missionary of more than double nineteen years' experience to endorse most heartily Dr. St. Clair Tisdall's proposal in your August number, that missionaries, wherever possible, should spend six months after their location has been fixed in learning the rudiments of the vernacular of the part they are bound for. There is, however, one condition which I consider absolutely essential to the success of such an arrangement, and which, no doubt, Dr. Tisdall had in his mind while writing that article but has not clearly expressed. It is that thoroughly competent teachers are available at home for the vernaculars in question. It is unhappily, but notoriously, true that a large proportion of missionaries and others, who have spent a long life in the use of an Indian vernacular, have never learnt to pronounce it properly, and a wrong pronunciation acquired at the outset is very difficult to correct afterwards. The other matter which would have to be looked to is idiom; but this is not so important, for the first six months, as pronunciation. This last, however, I believe to be so important that I would much rather leave a young missionary to begin his study of the language out in the field (notwithstanding the disadvantages which Dr. Tisdall has mentioned) than at home with one who was not careful in pronunciation.

Another matter which Dr. Tisdall has not mentioned seems worthy of consideration. There can be no objection to, but every reason for, missionaries commencing at home the study of the *classical* languages (if any) of the countries they are going to. Perhaps this would not be wise if they are going to Arabic-speaking countries, unless they get a teacher who pronounces modern Arabic correctly; but for other Mohammedan lands a previous knowledge of Arabic, and for the whole of India and Ceylon a previous knowledge of Sanskrit, would undoubtedly be of great value and a wrong pronunciation of them would matter little, as those languages are so little spoken in the countries now mentioned.

W. HOOPER.

Mussoorie, India, Aug. 27th, 1903.

NOTES ON OTHER MISSIONS.

A SEASON of the year which may be regarded as a suitable time for the examination of the annual reports of other Missions has now approached. In drawing attention to an organization which many look upon as one of our own C.M.S. daughters, the CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY, we rejoice much to see that as regards finance the Committee are able to make the cheering announcement that the position has materially improved. Last year the situation was described as a grave one. To-day it may be viewed hopefully. The income has amounted to £42,549, the expenditure to £41,459; and the Society may be said to be better off by about £3,000 than at the beginning of the financial year. The state of the mission-field abroad is not quite so good. There is a strain, a lack of workers, which is beginning to tell on all those engaged. While the work increases, the workers decrease. This is to be regretted especially when from one station after another encouraging accounts are reported. Medical work is carried on at thirty centres; at eight stations the hospitals are under the charge of ladies with full qualifications. Again and again have these Medical Missions approved themselves invaluable as evangelistic agencies. From Ceylon comes an urgent call for a reinforcement of the teaching staff, together with news of a development of native agency in the Gampola Village Mission. In this place teachers are being trained, and a Christian Endeavour Society has been started,

At Singapore there is decided progress. Deep thankfulness is also expressed for a blessing at Hwa-sang, the scene of the massacre in 1895. Over that hardened village quite a change has come, and its inhabitants are now asking for, and rejoicing in, the Gospel message. To the staff of missionaries in home connexion nine new ladies have been added during the past year. Four of them were fully qualified lady doctors. The net total of missionaries in home connexion is now 210, as against 214 last year. It should be remembered that the Society has also upon its staff fourteen missionaries in local connexion, as well as about 100 assistant missionaries, and nearly 800 Natives employed as Bible-women, school-teachers, nurses, and pioneers. During the past year 422,622 books, magazines, and leaflets were circulated.

The yearly statistics of the SOUTH AMERICAN MISSIONARY SOCIETY show that there are 19 stations, 35 out-stations, 12 clergy, 61 laymen, and 58 female workers. The most important event in the past year has been the appointment of the Rev. E. F. Every to the Bishopric of the Falkland Islands. This diocese has the largest sphere of ecclesiastical supervision in the world. The Bishop has sent home an encouraging report of his recent visitation. In the Chaco the first baptisms of female converts and the first confirmations have taken place. For the first time Indian communicants have knelt with their European brethren at the Table of the Lord. At Buenos Aires a handsome new Sailors' Home has been opened. The Araucanian Mission shows steady growth. Evangelistic work is spreading at Alberdi, Rosario; and increased financial help has been given to Bishop Ormsby, of Honduras, for his mission work, especially in the Isthmus of Panama. It may be remembered that we spoke in our July number of the Society's proposed new house. The location was then fixed at 22, Red Lion Square. It has now become clear that a larger expenditure than is thought wise would have been involved by replacing the old building with a new erection on that purchased site. An offer to buy this ground having since been made, the authorities decided to sell again, which has accordingly been done without loss.

The LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, to whose work we frequently refer, was founded in 1808, so that it, in turn, will now very soon be celebrating its centenary. Almost the first note to which importance is attached in the new Report is the school work among the children. No less than 1,365 little ones have been educated, and taught about the Saviour Who died for them. Grateful mention is also given of the Society's income, which this year has amounted to £40,699, an increase of nearly £2,150 over that of last year. The expenditure has been kept within the income, and the deficit has been reduced by £275. The London Medical Mission has been attended by 6,130 patients, of whom 3,582 were new cases; and about 1,850 received surgical treatment. The following are the figures of the missionary staff employed by the Society for the year 1902:—29 ordained missionaries, 18 on the Medical Mission staff; 35 lady workers; 19 lay missionaries; 35 Scripture-readers, &c., 71 school-teachers, and 7 dispensers. Total number of agents (including 34 missionaries' wives), 248. There are 51 mission stations.

The BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS celebrated its Diamond Jubilee at its last May meeting. The report of its work is cheering, but it is to be regretted that the income has not been so encouraging as could be wished. An adverse balance of £256 has risen to £169, and an additional £1,000 per annum is necessary to free the Committee from anxiety. The London East End evening classes are attended by numbers of Jews from twenty to sixty years of age, who invariably remain for the Gospel addresses. An effort has been made to erect a mission-hall in the west of the metropolis, which shall be a centre of missionary operations. At each of the mission stations in Great Britain, Ireland, Germany, Austria, Russia, Italy, and Africa, it is hoped to establish at least one medical mission. New Testaments, portions of Scripture, and tracts, in various languages, are being distributed freely. Copies of the New Testament are accepted with great readiness. The

letters from the mission-fields at home and in foreign lands all testify that much good has been accomplished during the past year.

The short paragraph in the September *Intelligencer* concerning the CHINA INLAND MISSION may now be supplemented by some additional particulars from its Annual Report. This really takes the form of a double number of *China's Millions*. It has not been found possible to include the full statistics, but according to the latest figures, on December 31st, 1902, there were in connexion with the C.I.M. 6 Associate Missions and 763 missionaries (including wives), of whom 716 were appointed to stations in China, 24 were still engaged in study, and 23 were on the home staff or undesignated. There were 190 stations, several of which, however, it had not been possible to re-occupy since the crisis, owing to lack of workers. During the year 1026 persons were baptized. It is pleasing to read that the income of the Mission received in London during the year was £51,446, which shows an increase of £5,058 on the amount received during the preceding year 1901. Good news also comes from America and Australasia. From the American branch, since its commencement, more than 100 missionaries have gone forth to China. A good indication of development may be taken from the fact that in 1888 \$3,389.55 were received, and in 1902 \$61,437.14. The total sum received from 1888 to 1902 inclusive equals in English money £91,972. In 1901 the income from Australia had considerably fallen off. But it should be chronicled as an encouragement to definite prayer, and believing faith that it will be answered, that during 1902 the receipts were almost £1,000 above those of the preceding year. Fifteen new stations have been opened up in previously unworked districts of China. Notwithstanding all opposition, the country is steadily being brought under Western influences. But its spiritual destitution and need are still appalling.

Not long ago it was thought that the RELIGIOUS TRACT SOCIETY would have to remove from its well-known premises in St. Paul's Churchyard. It is interesting to recall the fact that the business of the Society was first transacted at Stationers' Court. Thence it migrated to No. 60, Paternoster Row. These new premises, in turn, becoming inadequate, the Society removed in 1820 to No. 14, Newgate Street, and almost immediately afterwards to 56, Paternoster Row. The house there was rebuilt in 1843-1844. The many friends who are familiar with these premises will be glad to know that a fresh lease of them has lately been granted by the Ecclesiastical Commissioners. But it has become necessary to find new offices for the Society's publication work, and these have now been placed at No. 4, Bouverie Street. During the year the Society has issued in all 724 new publications, of which 168 were tracts. The total circulation amounted to 29,481,210, of which 14,034,350 were tracts. The whole circulation may be taken at 49,481,210. This raises the total since the Society first began its work to 3,540,196,440. The foreign missionary efforts of the Society take the form of grants of money, printing-paper, and publications. Such grants are, as a rule, to auxiliary tract and book societies. In other cases help in the shape of publications, free or otherwise, is extended to individual missionary workers.

THE BIBLE LANDS' MISSIONS AID SOCIETY is a useful little association, though not distinctly for the Heathen. It does not initiate Missions, and no agents are employed. Its object is to simply aid Gospel workers in Bible lands by money grants. Support is given, for instance, to Greece, where, in that small kingdom, an Evangelical Greek Church has been planted which has now some five or six communities and four or five out-stations. In Macedonia and Bulgaria strong mission centres exist. There are also a Bulgarian Evangelical Society and an Armenian Mission. Asia Minor is a great field of the American Board, and many grants-in-aid have been made, likewise to Missions in Western and Eastern Persia. To Syria and Palestine also has help been given, likewise to Egypt, "now becoming the most open and hopeful of all Moslem lands." In Arabia, that neglected peninsula, the very opposite of Egypt, and described as the hardest section of the hardest mission-field in the world, the American Arabian Mission is doing stronger work every year. The Bible Lands' Missions Aid Society enters upon its jubilee in July next.

J. A. P.

EDITORIAL NOTES.

IT will not be an unwelcome reminder, we trust, to our readers, clerical and lay, if we mention again that there is a call for very special effort in behalf of the Society during the autumn and winter months. Returning as many of them are to their churches and homes, to find some inevitable arrears of work after their holidays, and with the prospect in view of all the multiplied engagements and manifold labours which the long nights bring in every well-worked parish, they might indeed be expected to resent such a reminder, and we should experience some trepidation in urging it if we were not assured of their sympathy and conscious of the real urgency of our plea. We have spoken of "special effort." But let us not be misunderstood. It is not merely and not chiefly to raise money that the Committee's Call seeks to rally our friends. The real need lies far deeper than the purse. Our people, our Evangelical communicants and parish workers, want a missionary awakening. The emphasis laid by the Saviour on the missionary duty is not realized, and that accounts for the apathy which characterizes so many among them. The effort required, therefore, is to remove this ignorance, to bring forth into their due prominence from Moses and the Psalms and the Prophets, from Calvary and the upper room, from Galilee and Olivet, the vivid and startling testimonies to the catholicity of redemption and to the obligation of Christians to be the world-wide heralds of salvation. Ought we to apologize for suggesting that such an effort deserves the first place in the winter's campaign? No other has been so much neglected, and no other can give promise of greater blessing to our people themselves. And such an effort does not necessarily involve additions to the number of services or meetings or classes. Better, indeed, in our judgment, that the grand opportunities afforded by the regular engagements be availed of. Let Scripture-readers, Bible-class leaders, Sunday-school teachers, be all invited to bend their instructions that way and shown how to do it, and let the clergy set the example.

BUT the Committee ask for more than effort. They specially invite prayer. The lessons of penitential sorrow for past neglect and of obligation to present and future zeal in the missionary behalf will be learned soonest on our knees. The joy of this service, the confidence of its triumphant issue, and the readiness to accept thankfully a share in its sacrifices are begotten chiefly in the secret of the Lord's Presence. When we see Him as the propitiation for our sins, and not for ours only but also for the sins of the whole world, we realize that vast as is the world's awful need, it is less vast than was Christ's victory. While we are ready to sink, as has been said, under what has to be done for the world, when we realize that it is all less than what has been done, and less than what has been put into the charge of our faith, we can say, "Thanks be unto God which causeth us to triumph in Christ." If our financial needs do not bring us as a Society closer to God they will fail of their merciful design. If they do and we get a new inspiration, we shall go forward with eager and buoyant tread. We venture to hope that there will be much united prayer these winter months for a revival of love and devotion to Christ.

OUR President, the Right Hon. Sir John H. Kennaway, C.B., has sent to the C.M.S. parochial secretaries in Devon and Cornwall, together with a copy of the Committee's "Call," a letter in which he says:—

"Many burning questions distract and divide the Church at home. Is not the

solution of these to be found in obedience to the great command, 'Go teach all nations'? What has been done is as nothing, for half the world is ignorant to-day of Christ and His salvation.

"Of Christians generally there are but very few who realize their obligation to think, work, and pray for Missions. Lord, what wilt Thou have me to do to-day?"

We are thankful, indeed, for Sir John's merciful preservation, and also for that of Dean Barlow, from more serious consequences of the accidents that befell them the other day, at Escot and Peterborough respectively. Dean Barlow as also Bishop Ingham and the Dean of St. David's and a number of other clergy have responded to the Committee's invitation by placing their services for several days during the month of November at the Society's disposal to promote the special effort, and their help will, we are sure, be gratefully welcomed in the towns and districts to which they will be sent. Their function, however, be it remembered, is not to relieve, but to encourage local friends. For any widespread and lasting advance in missionary interest we must look mainly to our parochial clergy and their co-workers.

We have said above that we are assured of the sympathy of our readers. By that we mean that we are convinced that the Society's position and how it has been reached are well known to them, and that they approve the policy which the Society has openly and unswervingly followed for the past well-nigh twenty years. Many proofs of this unity of sentiment have been afforded, and indeed it is self-evident that such a policy could not have been maintained by the Committee without the full and hearty concurrence of the Society at large. But that, of course, does not signify that every individual supporter of the C.M.S. is convinced that it did well in 1887 to decide to accept and send out to the mission-field all who offered, and who to the best of the Committee's judgment had the marks of a Divine call, in faith that the Lord of the Harvest, Who in answer to His servants' prayers inclined them to go, would move the hearts of His people to supply the means. Such perfect unanimity practically never occurs in this world of limitations on any matter of serious moment, whether in the sphere of secular or religious life. We have known all along that here and there, and that among our most honoured and trusted friends, there were dissentients, some objecting chiefly to the terms employed, others entertaining misgivings about the line of action pursued. These brethren have rejoiced unfeignedly at the unparalleled progress of recent years, and possibly some of them have accepted the accession of men and means as a sign of the Divine favour on a course which they once thought wrong. But it is not so with all. Their silence is not due to a change of conviction, but to a sense of responsibility, to a loyal and jealous fear lest an expression of their doubts should weaken the Society at a critical time.

CERTAINLY the present moment does not seem to us opportune for discussing principles, or for raising issues of controversy on points whereon there is not complete and universal harmony of view among our friends. On this ground only we notice with regret the occasional—but of late somewhat frequent—letters in the correspondence columns of one or two of our Evangelical Church papers. Most of them are anonymous, and the writers take different grounds, but they generally agree in asserting or implying that the Society's financial position is due to its having done something or having left something undone which has grieved or failed to honour our Heavenly Father. Sometimes it is impossible to derive a notion from the letters as to what the writer judges the Society's offence to

be. More often, as in occasional letters in the *Record*, and in almost every number of the *English Churchman*, the Society's Evangelical character is called in question because, it is alleged, of a "decided tendency to fraternize" with another society. Even an undenominational missionary contemporary—*All Nations*—has had two conspicuous and lengthy editorial articles on the subject. The sole extent of the fraternization complained of, so far as we have discovered, is that there have been held occasionally local joint meetings or missionary exhibitions at which the claims of the C.M.S. have been pressed by its friends, and the Committee have not uttered a rebuke. An editorial note in one of the August issues of the *English Churchman* says, "The responsibility for these 'united meetings' may technically lie with those who locally organize them, but if their being held injures the Society and its great work, and aggrieves the consciences of a large number of subscribers, the Committee in London must be held finally chargeable." And *All Nations* asks, "Has not the time arrived for the great number of distinctly Protestant supporters of the C.M.S. to have the unfaltering adherence of the governing body of the Society to Evangelical principles and methods publicly and officially affirmed?"

WE are satisfied that the number of C.M.S. supporters who need such a declaration as that just referred to is not great, though we are aware that it may be growing in consequence of such unfounded assertions. It so happens, however, that the public and official affirmation has been given, and that quite recently. Not only so, but at the same time the Society's answer to the complaints which underlie the above demand has been expressed. Only last year the closing paragraph of the "General Review of the Year," which was read at Exeter Hall at the Annual Meetings morning and evening, and also at St. James's Hall, and which, as our readers know, is one of the most official utterances the Society puts forth, contained the following words:—

"The Church Missionary Society has its own distinctive principles—the principles of the Apostolic Age, of the English Reformation, of the Evangelical Revival; and on those principles it stands, and intends by the grace of God to stand. It maintains, and will maintain, its just independence—not independence of the Church or of its constituted authorities, but the reasonable independence of a body of loyal Churchmen banded together for the preaching of Christ in the world. At the same time, it declines to be turned aside, by groundless and unworthy suspicions, from its ancient practice of friendly intercourse with other Societies, whether within the Church of England or within the wider range of Protestant Christendom; and it rejoices to see, what its founders would have rejoiced to see—'but died without the sight'—the Church of England as a body, and its Episcopate in particular, fostering the missionary enterprise. Let the words of the great Bishop of Minnesota, at the C.M.S. Centenary Meeting in this Hall, be recalled. 'I have tried,' he said, 'to see the image of my Master upon the faces of those from whom I differ, and God has overpaid me a thousand-fold.'"

It is doubtless within the memory of many who will read these lines that the above words elicited a more marked and unanimous approbation from the audience than any other section of the General Review of which it formed a part. We could not feel more certain of anything than we are that the Society as a whole is heartily at one with the Committee in their resolution to cleave to the honoured traditions of the past hundred years, not only in steadfastness to Evangelical principles, but also in breadth of sympathies. If those few friends who would have a different course adopted will persist in casting doubts upon the Committee's fidelity to Evangelical truth, nothing remains for us but sorrowfully to bear their reproach; and if the

suspensions spread which they engender, and the Society's cause is hurt thereby, we must ask our friends who trust us to be all the more forward to express and manifest their confidence.

THE late Marquis of Salisbury, earnest Churchman though he was, never qualified, we believe, for membership of the C.M.S. by becoming an annual subscriber to its funds. Nevertheless, the occasions were not infrequent when, in one or other of his official capacities, his actions had a special interest for the Society. His episcopal patronage, as head of the Government on several occasions, affected Foreign Missions only indirectly, but that which he exercised as Secretary of State for India, when Lord Cranborne, had considerable importance in its bearing on the Society's work. By him were appointed Bishops Mylne and Johnson to Bombay and Calcutta respectively, and in 1877 he appointed, at the suggestion of Archbishop Tait, whom he consulted, Thomas Valpy French to be first Bishop of Lahore. As Secretary of State for Foreign Affairs there were a few times when the Society's agents and their work were brought pointedly under his notice. In April, 1899, for example, he received a telegram from the Consul-General at Zanzibar, Colonel (now Sir) C. B. Euan Smith, asking for permission to exchange a prisoner who had committed murder for a missionary of the C.M.S. who had fallen into the hands of an Arab chief. The man in question had killed Captain Brownrigg while engaged in suppressing the East Coast slave-trade; the missionary was Mr. Douglas Hooper, who had been seized by a party of Arabs in revolt against the German *régime* while on his way from Nassa to the coast. Permission was, of course, promptly given. Then in May of the following year, when the boundaries of the British and German spheres of influence in the neighbourhood of the Victoria Lake were under negotiation, Lord Salisbury accorded a private interview to the President and four other members of the C.M.S. to hear their views on the question. They had no difficulty in expressing a preference for one of the two alternatives which were pointed out to them, and they had the satisfaction of observing, when the final arrangement with Germany was published three weeks later, that it was on the lines for which they had expressed a preference. After the Hwa-sang massacre of 1895 Lord Salisbury inquired of the C.M.S. and the C.E.Z.M.S. what compensation they desired should be pressed for from the Chinese Government. Both Societies returned answer that they would accept none, and in due course the Prime Minister had the satisfaction of writing to the C.M.S. that the Chinese authorities were much impressed by "the high-minded attitude" of the Societies. (See *C.M. History*, vol. iii. pp. 435, 587.)

It was a matter of regret that Lord Salisbury could not be present at our Centenary celebration. He—as well as Lord Halsbury and Sir Richard Webster—was invited to speak at the Exeter Hall meeting on the Society's Centenary Day, but he wrote to Sir John Kennaway:—

"The Centenary of the C.M.S. is undoubtedly an occasion to excite the enthusiasm of those who know the value of the great work which it has effected and is pushing forward still. I earnestly hope that the results of the efforts which are now being made will be to furnish it with fresh resources for its beneficent action. I fear that I shall not be in England at the time of the meeting, and therefore cannot accept your kind invitation."

Sir Richard Webster did accept the invitation, but was prevented by public business from keeping his engagement, and Lord Cranborne, the present Marquis of Salisbury, took his place at short notice. It was in the

course of his brief and telling speech that he gave expression to a memorable dictum, just when the Society was experiencing its disappointment at Khartoum. He said :—

“I ask you to pledge this meeting to the Christianity of the British Empire. I do not care in what quarter of the globe it may be, I do not care what may be the political exigencies of the moment, I do not care what colleges of secular instruction you may establish; but unless, sooner or later, in due and proper time, you carry with those institutions the definite teaching of Christianity, you have done nothing at all.”

THE speech which Lord Salisbury uttered at the Bicentenary Meeting of the S.P.G. on June 19th, 1900, was made the text by a portion of the press for attributing to missionaries the responsibility for the troubles in China. This was certainly not warranted by the speaker's words, and, however natural it was to be disappointed that at a moment of such sorrow and anxiety, just after the news of the murder of three S.P.G. missionaries had been received, the Prime Minister should have made his topic the possible consequences of indiscretion on the part of missionaries, yet we think that he would, on a re-perusal of the speech now, remembering the grave responsibilities under which he rested at the moment, be acquitted of any but the kindest and most sympathetic intentions in what he said.

WE regret to have to point to a very recent instance of the use of language on the same subject which seems likely to lead to similar misunderstanding. The first article by the *Times* Shanghai Correspondent on “The Missionary Question and Treaty Revision” in the issue of that paper of September 21st falls under our notice as these pages are going to press. A second is promised and will doubtless appear before this number sees the light. It will be remembered that the thirteenth Article of the recent Commercial Treaty between Great Britain and China runs as follows :—

“The missionary question in China being, in the opinion of the Chinese Government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a commission to investigate the question, and, if possible, to find means for securing permanent peace between converts and non-converts, should such a commission be formed by China and the Powers interested.”

And it will also be remembered that the C.M.S. Committee hastened, as soon as the treaty was published, to intimate the “interest and thankfulness” with which they would welcome such an investigation as seemed to be promised, and sent out instructions to the Society's missionaries “to hold themselves in readiness to furnish evidence should their services be required.” The commission, however, has not yet been held, and the Shanghai Correspondent of the *Times* appears to fear that the proposal will prove a “pious aspiration” and nothing more. His reasons for deprecating such an issue have yet, at the time we write, to be expressed, and they will doubtless attract attention. We regret the more that his first article contains expressions which lend themselves, like the speech of the late Marquis, to the hasty misconceptions that are so readily taken up by opponents of Missions. After quoting the thirteenth Article of the Treaty he says, for example, “Herein we have a sufficiently explicit declaration that the Gospel has fulfilled itself and brought not peace but a sword.” Then again, in the same paragraph, he says the fact is undeniable “that the Chinese officials and people regard the missionary as the chief cause of the calamities that have overtaken the empire since the seizure of Kiao-chau, and that the opinion is justifiable.” We can only on the present occasion point out

that the reader of the whole article will find reasons for hesitating to accept the above statements either as correct in themselves or as the reasoned conclusions of the writer. Lower down, he attributes the Chinaman's dislike of missionaries "more particularly to the fact that Christianity represents to the Chinese race the results of foreign aggression and the menace of its continuance"—that is, the missionaries are reminders of unwelcome facts which a Chinaman naturally regards as calamities, but that is very different from being considered, and that *justifiably*, as the *chief causes* of those calamities. Again, the writer says that the Viceroy Chang-chih-tung explains the anti-missionary risings as due to the armed coercion that lies behind the missionary, and to the fear of foreign aggression. That, again, is intelligible and reasonable, and Kiao-chau gives it a too tangible foundation. But surely it is only common fairness to discriminate between the Missions and the Powers which have given a handle for these fears and those which have scrupulously refrained from so doing. What could be more contrary to each other than the policy which appealed for intervention after the one or two Roman Catholics had been murdered in Shan-Tung, and the policy of all the Protestant Missions after the martyrdom of 135 of their missionaries and their families in 1900, or the policy of the C.M.S. after Hwa-sang?

We need only add that in our judgment the terms of the American draft treaty which the *Times* article quotes, and which embodies in the main the ideas of the Viceroy Chang, appear to us to be excellent, and we entertain no doubt whatever that they would be acceptable to all Protestant Missions.

ANOTHER English visitor to India last winter has given his impressions to the home public. Professor E. Armitage devoted his time in India largely to a study of Christian Missions there, and after his return one of the first things he read was Dr. Oldfield's article in the *Hibbert Journal*. He himself contributes an article to the *Contemporary Review* for September on "The Indian Missionary," in which he takes up some of Dr. Oldfield's points. He does not think Indian missionaries are widely chargeable with want of sympathy in their treatment of Hindus and their religion. He was, on the other hand, disappointed to find how prevalently young Hindus themselves neglect the Vedas and Sanskrit studies. He says: "I found this winter that Brahmans are saying, 'Do not argue with the missionary about the Vedas. He knows more about them than you do, and he can trip you up. But if we leave him to himself he will bring out for us the transcendent value of our books above all others.'" As to the missionaries' personal and social habits Professor Armitage thinks it unfortunate that Dr. Oldfield did not put the question to a test by visiting their homes as frankly as he did those of their Hindu friends:—

"If Dr. Oldfield had turned out of the noisome Indian streets and from the bare and dirty homes of the people into the compound and bungalow of the missionary, he might have felt, as I did, that he was passing out of shadows cast by inward discouragement and despair into the order and brightness of those whose faith had taught them confidence and hope. I do not believe that those missionary homes are misunderstood in the towns where for a great part of this century they have stood. The order and the beauty which fill them are not mistaken for ostentation, and the note of gaiety which is so often heard in them is not mistaken for worldliness. The asceticism which Dr. Oldfield calls for could speak no word of help to a people whose whole character has already been crushed by it, and it is not thus that our missionaries understand their calling."

A REMARKABLE article appeared lately in a Bengali magazine. The writer was a Brahman, well known, of extensive reputation as a scholar and a

writer. The subject of the article is "Jesus Christ of Judea," and from a translation of it which appeared in the August number of the *Missionary Herald*, organ of the Baptist Missionary Society, the following quotations are made:—

"The adorable Jesus Christ was born in the hamlet of Bethlehem, situated in the well-known province of Palestine. The religion He preached is what is now called the Christian religion, and those who believe in and obey Jesus are called Christians. As we contemplate His unique moral beauty, incomparable wisdom and learning, His marvellous and mighty words, His spotless character, meek and loving spirit, His deeds of mercy and words of love, His mighty miracles wrought by Divine power, the heart refuses to admit that this Jesus is a mere man, but feels that He is Divine. By His wonderful works of love wrought for the help and the relief of the poor and needy, by His exquisitely tender sympathy with the afflicted, by the light, moral and spiritual, which He shed, by setting men free from the torment of sin and also from the thralldom of sin, by giving knowledge to the ignorant, both women and men, in simple terms that all could understand, Jesus had won for Himself a unique place (may we not say it?) in human hearts.

"He is a sea of beauty, a bottomless mine of moral and spiritual wealth, a store of mercy, an ocean of knowledge. If you will cast off all the fetters of superstition, and look upon Jesus with holy and earnest intentness, you cannot but be fully persuaded to believe in His deity. His whole life was actively employed in doing good to others, in bettering the condition of the world, in making earth as heaven."

A notable Brahman scholar, of Dacca, is quoted as having expressed himself regarding this article in the following terms:—"We did not expect all this from a Brahman high priest who is a bigoted Hindu and a recognized preacher of our religion. The writer seems to me to be a great lover of Jesus Christ, although he is not a Christian. The article is the first of its kind in this country. I do not know if any Bengali Christian could write a better."

THE arrangements for the Valedictory Meetings on October 7th and 8th and the list of the outgoing missionaries will be found on another page. On Thursday, September 17th, the following lady missionaries who were to sail for Persia on the 18th were solemnly commended to God at a women's prayer-meeting which took place at the C.M. House from 3 to 4 p.m., namely:—Dr. Emmeline M. Stuart, Miss G. E. Stuart, Miss A. M. Macklin, and Dr. Lucy S. Molony. The Honorary Clerical Secretary, who presided at the usual weekly prayer-meeting which commenced at four, addressed to them a few words from Rev. iii. 14, "These things saith the Amen." (1) Their message to man must be Christ, the Amen. They might have to argue with Mohammedans, but let them never forget that the Gospel is a great affirmation. (2) God's message to them was Christ, the Amen. If ever doubts about the Old Testament came into their minds, let them remember that Jesus Christ had set His "verily" to it. (3) Their message to God must be Christ, the Amen. God's promises are all Amen in Christ, and they, or rather He, must be the measure of our prayers. For the mind of Christ, His purity, His simplicity, His courage, His faith, His meekness, His victories, they would ask; and they must not ask nor expect to be exempted from pain and sorrow and disappointment and heart-hunger and soul-thirst and mental and bodily weariness which Christ bore, nor to be provided with indulgences which He never knew. It is often hard to put our prayers into words, but if we can say Amen to God's promises it is enough.

MR. HENRY MORRIS, a member of the C.M.S. Committee, having noticed a statement in *The Christian* of August 13th, quoting from *The Quiver* of last July, to the effect that in 1793 the East India Company passed a

resolution which characterized the sending of missionaries to our Eastern possessions as the "maddest, most extravagant, most unwarrantable project that was ever proposed by an enthusiastic lunatic," set himself the task of verifying or disproving the allegation. He traced its presence in several directions, and in an American work of 1889, edited by Dr. A. T. Pierson, he found this further implication, that the Directors of the Company used the language quoted above "in a formal memorial to the British Parliament"; in no instance, however, was any authority for the statements adduced. He finds that on May 23rd, 1793, at a meeting of the General Court of Proprietors of East India Stock, when certain resolutions of William Wilberforce which had passed in Committee of the House of Commons (but which were not included in the Act renewing the Company's Charter) were before the Court, one of the Company's Directors, Mr. Bensley, used the following phrase:—

"So far from approving the clause, or listening to it with patience, from the first moment I heard of it, I considered it the most wild, extravagant, expensive, and unjustifiable project that ever was suggested by the most visionary speculator."

This is doubtless the origin of the allegation, and it is well to have it cleared up that it was the utterance of an individual speaker and not of either the Court of Proprietors or the Court of Directors of the Company.

A REGRETTABLE error has occurred on two of the maps in the Annual Report just issued. In the maps of North and South India the note at the foot states that the stations marked with a blue line are S.P.G. stations. The error arose, of course, from the fact that the same stones had been used by the printer of the maps, Mr. Stanford, for the S.P.G. Report, and through an oversight which escaped detection the foot-notes were not altered, though the blue underlines were attached to the right stations.

THE parish of Hatherleigh, in Devon, is able to record a complete century, without a break, of annual contributions to the C.M.S., and the Vicar, the Rev. J. W. Banks, is proposing to commemorate the fact by a tablet or window in the Parish Church. The amount sent up in the hundred years since 1803-04 has been £2,622 4s. 9d. For the first six years the contribution consisted of the Vicar's personal subscription, and since then the annual amount has fluctuated between £11 and £48. This must, we think, be the first parish to complete its hundred years. The Rev. C. Hole's *Early History of the C.M.S.* gives February, 1813, as the time when a Missionary Association was formed at Hatherleigh, under the Rev. Cradock Glascott, and that was for the C.M.S. and Jews' Society jointly.

THE missionary sermon preached at St. Paul's Cathedral on May 19th by the Bishop of Rochester has been published by the S.P.C.K. The text was 2 Cor. iv. 6, *R.V.* We need not say that it is a thoughtful and spiritual exposition.

THE C.M.S. Circulating Library presents a report which, we regret to notice, shows an increasing balance due to the Treasurer. The roll of subscribers, each, or nearly so, representing large reading-circles, was increased during the past year by 110 additions, and the list of books placed in circulation was enlarged to the extent of 129 new works, many of them in duplicate, triplicate, and higher multiples; 142 other books were presented. A total of 1,400 different works are here at the disposal of all who wish to acquaint themselves with missionary work. For five shillings C.M.S.

Unions and Bands may have six volumes exchanged four times in the year, paying carriage one way. Communications should be addressed to the Librarian, C.M.S. Library, Bracken Lodge, Hampstead, N.W.

THE AUTUMN VALEDICTORY MEETINGS.

A PUBLIC farewell to missionaries will be held at Exeter Hall on Wednesday and Thursday, October 7th and 8th, at 7 p.m. At the meeting on Wednesday, the Right Hon. Sir John H. Kennaway, Bart., C.B., M.P., will preside, and the Rev. E. Grose Hodge, M.A., Rector of Holy Trinity, St. Marylebone, will address the missionaries proceeding to Egypt, Palestine, Turkish Arabia, India, and Mauritius. On Thursday Col. Robert Williams, M.P., will take the chair, and the Rev. E. N. Sharpe, M.A., Vicar of Emmanuel Church, West Hampstead, will address the missionaries proceeding to Africa, Ceylon, China, and Japan. A limited number of seats, reserved and numbered, tickets 1s. each, Body of Hall and Platform tickets free, can be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C.

Holy Communion will be administered at St. Bride's Church, Fleet Street, on Thursday, October 8th, at 11 a.m., to the outgoing missionaries and friends. Address by the Rev. T. W. Drury, B.D., Principal of Ridley Hall, Cambridge.

LIST OF MISSIONARIES TO BE TAKEN LEAVE OF.

Those marked thus () are going out for the first time. Those marked (+) have proceeded from the Colonies to their Missions direct.*

THIS LIST IS LIABLE TO ALTERATION.

Sierra Leone.

*Mr. J. W. Spreckley.

Yoruba.

Ven. Archdeacon N. T. Hamlyn.

Niger.

Rev. and Mrs. H. Proctor.

Rev. J. D. Aitken.

Rev. G. P. Bargery.

*Rev. F. H. Lacy.

*Rev. W. P. Low.

East Africa.

*†Miss S. Dixon (Victoria Association).

*Miss M. R. MacDougall.

Usagara.

Rev. and Mrs. D. J. Rees.

Miss E. R. Spriggs.

*Miss B. V. Attlee.

*Miss M. Fendt.

*Miss E. Forsythe.

Uganda.

Mr. K. E. Borup.

*Rev. J. E. M. Hannington.

*Mr. H. Mathers.

*Miss A. A. Jacob.

*Miss L. O. Walton.

Egypt.

Rev. and Mrs. R. MacInnes.

Rev. Ll. H. Gwynne.

Dr. and Mrs. F. J. Harpur.

Miss M. Cay.

Miss H. Adeney.

Miss L. E. D. Braine-Hartnell.

*The Lady Hilda Clements.

*Miss A. E. Rowan.

Palestine.

Rev. and Mrs. C. A. Manley.

Dr. and Mrs. G. R. M. Wright.

Dr. and Mrs. A. H. Griffith.

Miss E. C. Wardlaw-Ramsay.

Miss M. A. Wardlaw-Ramsay.

Miss E. G. Reeve.

Miss K. Patten.

Miss F. E. Neale.

Miss H. M. E. Scott.

Turkish Arabia.

Miss E. G. Butlin.

*Rev. E. E. Lavy.

Bengal.

Rev. Canon and Mrs. F. T. Cole.

Rev. and Mrs. W. V. R. Kamcké.

Mrs. H. J. Jackson.

Mrs. L. K. Morton.

*Mr. R. H. Cooper.

*Mr. W. J. Tillott.

United Provinces.

Rev. and Mrs. J. J. Johnson.

Rev. and Mrs. E. P. Herbert.

Rev. and Mrs. C. G. Mylrea.

Mr. E. Walker.

Miss G. L. West.

Miss A. F. Wright.

Miss E. M. F. Major.

Miss S. Bland.

Miss M. Cadman-Jones.

*Mr. J. Fleming.

*Mr. W. H. Gray.

*†Miss M. M. Crossley (Victoria Association).

*Miss M. S. Lawson.

*Miss S. Willis.

*Miss M. M. Thomas (*fiancée to Rev. W. Hodgkinson*).

Punjab.

Rev. and Mrs. W. F. Cobb.

*Rev. W. P. Hares.

- *Rev. and Mrs. R. H. A. Haslam
(Canadian C.M.S.).
- *Mr. S. Gillespie.
- *Dr. Muriel C. Scott.
- *Miss V. Dewey.

Western India.

- *Rev. C. W. Wootton.
- *Rev. W. Wyatt.

South India.

- Rev. and Mrs. A. H. Lash.
- Mr. E. Keyworth.
- *Rev. and Mrs. N. C. Miller.

Travancore.

- Rev. and Mrs. F. Bower.
- Rev. Dr. and Mrs. W. J. Richards.
- Rev. J. J. B. Palmer.
- Rev. and Mrs. F. N. Askwith.

Mauritius.

- Ven. Archdeacon H. D. Buswell.

Ceylon.

- Miss H. P. Phillips (New South Wales Association).
- Miss A. L. Earp.
- *Miss A. T. Board.

South China.

- Mr. and Mrs. W. E. Hipwell.
- *Rev. P. Jenkins.
- *Mr. J. Parker.
- *Miss W. M. Carden.
- *Miss E. S. Houlder.

Fuh-Kien.

- Rev. and Mrs. Ll. Lloyd.
- Miss E. E. Massey.

- †Miss S. S. Newton (New South Wales Association).
- †Miss I. Suttor (New South Wales Association).
- *Rev. J. J. Butler.
- *Rev. H. B. Ridler.
- *Miss A. M. Heard.

Mid China.

- Miss E. Onyon.
- Miss E. Green.
- Miss M. E. Turnbull.
- Miss H. Wood (*fiancée* to Mr. T. Gaunt).
- *Rev. W. Robbins.
- *Mr. H. Wooldridge.
- *Miss M. E. Gillard.
- *Miss E. Parker.

West China.

- *Mr. W. Munn.
- *Mr. E. B. Williams.
- *†Miss A. J. Pownall (New South Wales).
- *Miss A. Wied.

Japan.

- Rev. and Mrs. W. R. Gray.
- †Rev. and Mrs. J. C. Robinson (Canadian C.M.S.).
- Miss E. Ritson.
- Miss A. P. Carr.
- Miss B. Nottidge.
- *Miss O. M. Crawford.
- *Miss E. M. Walter.
- *Miss L. Boddington (*fiancée* to Rev. G. W. Rawlings).

The following missionaries have left for their stations since June 1st, or will leave before October 7th:—

Sierra Leone.

- Rev. W. H. Hewitt.
- Mr. J. Denton.
- Mr. H. Bowers.
- Miss C. H. Pidsley.
- *Miss B. Wale.

Yoruba.

- Mrs. H. Tugwell.
- *Miss C. L. Rankilor.

Niger.

- Rev. T. J. Dennis.
- Rev. G. T. Hasden.
- *Miss E. M. Robinson.

East Africa.

- Rev. J. E. Hamshire.
- Mr. and Mrs. J. A. Wray.
- Mr. A. W. McGregor.
- Miss E. C. Wilde.

Uganda.

- Rev. and *Mrs. J. B. Purvis.
- Mr. and *Mrs. C. W. Hattersley.

Egypt.

- Miss G. M. Western.
- *Miss P. Jackson.
- *Miss M. W. Welch.

Palestine.

- Miss F. Nuttall.
- Miss G. F. Tindall.

Persia.

- Dr. Emmeline M. Stuart.
- Miss G. E. Stuart.
- *Rev. H. B. Liddell.
- *Dr. and Mrs. G. E. Dodson.
- *Mr. and Mrs. E. J. Clifton.
- *Dr. Lucy S. Molony.
- *Miss A. M. Macklin.

United Provinces.

- Rev. and Mrs. J. N. Carpenter.
- Rev. H. B. Durrant.
- Miss E. A. Luce.
- Miss M. S. Landon.

Punjab.

- Rev. and Mrs. E. Rhodes.

Western India.

- Rev. T. Davis.

Ceylon.

- *†Mr. J. W. Ferrier (Melbourne).

N.-W. Canada.

- Rev. J. Hines.
- Rev. E. J. Peck.

HOME DEPARTMENT.

Notes and Comments.

THE Association Secretary for the diocese of York points out that of the 644 parishes in that diocese, no less than 163 failed in the year 1901-02 to afford any support to the C.M.S. or the S.P.G. or the Universities' Mission. There is hope, however, in the fact that even this sad record is somewhat better than that of the previous year. The most active centre in the diocese for Foreign Missions is Sheffield, where the C.M. Clergy Union and Lay Workers' Union are doing much to stimulate zeal. The members of the latter organize the simultaneous use of the Outline Sunday-school Lessons published by the Society, one of which was recently given in nearly 1,600 classes, and also arrange simultaneous addresses in Sunday-schools, sixty-seven in number. Their work is not without avail, and when followed up by practical organization leads to good results. The Junior Association at St. George's Church contributed £148 during the year 1902, a sum exceeding by more than £41 the total of 1901.

The total amount contributed by the children of the Islington Deanery to the C.M.S. last year was £685. It is a creditable total as things go, but it does not seem much when it is remembered that one Nonconformist Sunday-school in London contributed £554 to Foreign Missions in 1896; £582 in 1897; rather less in the next year; and £659 in 1899. No later figures are available for reference. The comparison suggests that there is a wide difference in the methods respectively adopted, and the impression is confirmed when it is observed that only one Junior Association in the Islington Deanery sends more than £50, three between £40 and £50, three between £30 and £40, and seven between £20 and £30. The chief difference probably is that the children of the Nonconformist Sunday-school are more freely utilized as the collectors of regular small contributions. The plan of entrusting some of the young people with small missionary-boxes has been tried in many places with success, and invariably, so far as can be ascertained, without abuse. Probably this is adopted in some Islington parishes, for great efforts are put forth in connexion with the Juniors by the Central Committee of the Deanery.

Some "Japanese At Homes" were lately held at St. George's, Birmingham, with good success. Although the "At Homes" were described as Japanese, and the workers were attired in corresponding costumes, yet the information which was given referred to many different parts of the mission-field. Curios were shown, and songs and recitations given by members of the Sowers' Band and of the "Penny Traders' Society." The effort is said to have been attended with success, and might profitably be imitated elsewhere. There was a similar gathering at Cork in March last, a number of children not attending ordinary Sunday-schools being invited to a conversazione by the District Secretary of the Hibernian C.M.S. About eight hundred children were present, and were delighted at being addressed by the Bishop of Cork as well as by other friends. A cinematograph exhibition formed part of the proceedings.

The Gleaner carollers of St. Martin's, Birmingham, have been at work for several seasons. In 1898 they raised about £18, in 1900 £25, and last year, when they went out on seventeen different nights, £29. The conductor and his twenty-four helpers have altogether obtained over £121 for the O.M.

fund. It may be thought rather late to notice this special effort, but as a suggestion to others it may prove in good time.

The wonderful difference which work makes, and the importance of influencing the young, are illustrated by the progress made in the gifts of the Junior Association at St. John's, Boscombe. In the year 1900-01 they amounted to £37, private boxes yielding £19, the girls' Sunday-school giving £13, and the boys' Sunday-school £4. In the next year nearly half as much again was raised, and last year the total was £78. Private boxes have increased in the two years by £22, the girls' Sunday-school by £1, the boys' Sunday-school by £7, and collections at children's services now bring in £10. At St. Mark's, Barrow-in-Furness, too, the contributions of the Sunday-school children have advanced, for they are half as much again as five years ago. Since 1900 the parish has increased its remittances to the Society by more than fifty per cent.

C. D. S.

Local Associations and Unions.

THE Bishop of Exeter, Dr. Robertson, presided on Wednesday, August 19th, at the third annual summer meeting of the Barnstaple Archdeaconry Association. The gathering, which was held in a marquee in the grounds of Wembworthy Rectory, by the kind invitation of the Rev. and Mrs. J. D. W. Worden, was well attended, there being present 140 guests. It was also very representative of the Archdeaconry, friends having come from over thirty different towns and villages in North Devon. The Bishop, in an address full of sympathy for the cause he was pleading, adverted to the Society's financial position, and made the suggestion that if the forty counties in England, not including Wales, could each contribute an extra £1,000 a year to the resources of the Society, there would thus be provided an additional £40,000 to meet the demands made on its funds. And to make the suggestion practical he added, "When they remembered there were 513 parishes in the diocese of Exeter, the £1,000 divided up between them only meant that the somewhat trifling amount of £2 would fall on each." Further addresses were given by the Rev. Ll. Lloyd, on his work in China, by Prebendary Dimond-Churchward, and by the Rev. J. W. Hall, Association Secretary.

The seventy-second annual meeting of the Scarborough and District Auxiliary was held on Monday evening, August 10th, in the Mechanics' Institute, the Bishop of Hull presiding. The Rev. A. J. Shields presented the report of the Auxiliary, from which it appeared that in the matter of contributions, while they had not lost ground they had made no progress, and he urged the necessity of going forward and of bringing new subscribers and boxholders. The Bishop of Hull said that he had taken the chair at their annual meeting for thirty-eight years, and in the course of his address, quoting Bishop Lightfoot, said "there was no need to be downhearted about Foreign Missions. As compared with early Christian Missions their progress was satisfactory. By the inventions of science and their application, the opening out of commerce had done much, and God was using these as instruments to open the way up and carry on Christ's work." The Rev. A. R. Blackett addressed the audience on his work in Persia, and was listened to with deep interest. In the afternoon a meeting had been held in Christ Church Room, when the Bishop of Hull presided, and addresses were given by the Rev. A. R. Blackett and the Ven. Archdeacon Mackarness.

The annual garden party kindly given by Lady Augusta Mostyn, at Gloddaeth, Llandudno, had to be abandoned on account of unfavourable weather, and instead a meeting was held in the Jubilee Hall on Tuesday, September 8th. The Vicar of Llanrhos presided, and addresses were given by the Right Rev. Bishop Oluwole and the Rev. A. R. Blackett. The former gave an account of the progress towards self-support and self-extension made in the Yoruba Country, and urged his listeners to greater efforts on behalf of the Society. "Why," the Bishop

asked in conclusion, "had God entrusted England with so much dominion in Africa and elsewhere? Not," he held, "for material progress, for the sake of trade; but that through Britain's instrumentality the dark places of the earth might come into the Light of the Lord." Mr. Blackett, in a most interesting speech, spoke of his work in Persia.

THE BRISTOL CHURCH CONGRESS.

During the forthcoming Church Congress in Bristol, the Bristol and Clifton Branch of the C.M.S. Clergy Union has arranged for a Missionary Breakfast, to be held in the large Victoria Room, Clifton, on Wednesday, October 14th, at 8.45 a.m. It is hoped that all C.M.S. friends who purpose attending the Congress will make a point of being present. Tickets (1s. 6d. each) can be obtained of the Rev. A. Graftey Smith, 24, Downfield Road, Clifton, or at the C.M. House, 33, Park Street, Bristol.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for a development of Industrial Mission work in India. (Pp. 722—729.)

Thanksgiving for the various ways in which women are helping in the evangelization of China; prayer for more labourers and for an outpouring of the Holy Spirit on missionaries and converts. (Pp. 744—758.)

Prayer for missionaries in lonely parts of North-West Canada, and for the Eskimo and Indians amongst whom they work. (Pp. 763-4.)

Thanksgiving for the openings in countries around Uganda. (Pp. 766, 781.)

Thanksgiving for recent converts in various parts of the field; prayer that those who have so lately confessed Christ in baptism may have grace and power to walk worthily. (Pp. 765—778.)

Thanksgiving for the prospects of mission work in Hu-Nan; prayer that men may be forthcoming to take advantage of present opportunities. (P. 773.)

Thanksgiving for the autumn reinforcements; prayer for the Valedictory Meetings, and for those who are sailing for the field this month. (Pp. 791, 793, 798.)

Prayer that the special needs of the Society may be put impressively, and in the power of the Spirit, before the Lord's people. (P. 785.)

NOTES OF THE MONTH.

ORDINATIONS.

Sierra Leone.—On Aug. 24, 1903, St. Bartholomew's Day, by the Right Rev. Bishop of Sierra Leone, in his Cathedral, the Revs. William Depiver Jones and Robert Rowland Reffell (Natives) to Priests' Orders.

Western Equatorial Africa.—On Aug. 24, at St. Saviour's Church, Jebu Ode, by the Right Rev. Bishop Tugwell, Mr. Daniel Olubi (Native) to Deacons' Orders.

DEPARTURES.

Egypt.—Miss Perryn Jackson left Marseilles for Port Said on Sept. 4.

Palestine.—Miss G. F. Tindall left Liverpool for Port Said on Aug. 29.—Miss F. Nuttall left Liverpool for Port Said on Sept. 17.

Persia.—Dr. Emmeline Stuart, Miss G. E. Stuart, Miss A. M. Macklin, and Dr. Lucy S. Molony left London for Enzelli, *en route* to Julfa, Sept. 18.

United Provinces.—Miss E. A. Luce left Trieste for Azimgarh on Sept. 3.

ARRIVALS.

Sierra Leone.—Miss H. Bisset left Sierra Leone on Aug. 25, and arrived at Liverpool on Sept. 8.

Western Equatorial Africa.—Mrs. J. B. Wood left Lagos on Aug. 26, and arrived at Plymouth on Sept. 12.

Japan.—Miss E. B. Boulton left Kobe on July 12, and arrived at Southampton on Aug. 31.

BIRTHS.

Bengal.—On Aug. 22, at Lichfield, Staffs., to the Rev. and Mrs. W. V. R. Kamcké, a daughter.—On Aug. 28, at Bollobhpur, to the Rev. and Mrs. E. T. Butler, a daughter.

United Provinces.—On July 30, at Murree, to Mr. and Mrs. W. Holloway, a daughter.—On Aug. 20, at Allahabad, to the Rev. and Mrs. P. B. Davis, a daughter.

Ceylon.—On Sept. 12, at Worthing, to the Rev. and Mrs. R. W. Ryde, a son.

MISSIONARY DEPARTURES DURING OCTOBER.

Per s.s. *Burutu*, October 3rd, from Liverpool:—Miss B. Wale, for Sierra Leone; and Miss C. L. Rankilor, for the Yoruba Mission.

Per s.s. *Britannia*, October 9th, from Marseilles:—Miss A. F. Wright and Miss S. Bland, for the United Provinces.

Per s.s. *Syria*, October 10th, from London:—Mr. W. J. Tillott and Mr. R. H. Cooper, for Bengal; Mr. W. H. Gray, for the United Provinces; and on October 17th, from Marseilles, Miss G. L. West, for the United Provinces.

Per s.s. *Sikondi*, October 10th, from Liverpool:—Mr. J. W. Spreckley, for Sierra Leone.

Per s.s. *Prinz Heinrich*, October 14th, from Genoa:—Miss A. Wied, to Colombo, thence by s.s. *König Albert*, for West China.

Per s.s. *Congo*, October 15th, from Marseilles:—Miss E. C. Wardlaw-Ramsay, Miss M. A. Wardlaw-Ramsay, Miss H. M. E. Scott, Miss F. E. Neale, and Miss K. Patten, for Palestine.

Per s.s. *Niger*, October 15th, from Marseilles:—Dr. and Mrs. F. J. Harpur, Miss H. Adeney, and Miss M. Cay, for the Egypt Mission.

Per s.s. *China*, October 16th, from London:—The Rev. E. E. Lavy, for Turkish Arabia; the Rev. and Mrs. E. P. Herbert, Miss S. Willis, and Miss M. M. Thomas (*fiancée* to the Rev. W. Hodgkinson), for the United Provinces; the Rev. W. Wyatt and the Rev. C. W. Wootton, for Western India; Miss A. Board, for Ceylon; Miss W. M. Carden and Miss E. S. Houlder, for South China; Miss E. E. Massey and Miss A. M. Heard, for Fuh-Kien; the Rev. W. Robbins, Miss E. Green, and Miss M. E. Gillard, for Mid China; and on October 23rd, from Marseilles, Mr. E. Walker, for the United Provinces, and Mr. E. R. Williams, for West China.

Per s.s. *Ortona*, October 16th, from Marseilles:—The Rev. and Mrs. F. N. Askwith, for the Travancore and Cochin Mission.

Per s.s. *Balduno*, October 19th, from Naples:—Miss M. Cadman-Jones, for the United Provinces.

Per s.s. *König Albert*, October 20th, from Southampton:—The Rev. P. Jenkins and Mr. J. Parker, for South China; the Rev. H. B. Ridler, for Fuh-Kien; Mr. H. Woolbridge, for Mid China; Mr. W. Munn, for West China; Miss L. Boddington (*fiancée* to the Rev. C. W. Rawlings), for Japan; and on October 28th, from Genoa, the Rev. and Mrs. Ll. Lloyd, and the Rev. J. J. Butler, for Fuh-Kien.

Per s.s. *General*, October 20th, from Marseilles:—Miss M. R. MacDougall, for East Africa; the Rev. and Mrs. D. J. Rees, Miss E. R. Spriggs, Miss M. Fendt, Miss E. Forsythe, and Miss B. V. Attlee, for Usagara; Mr. K. Borup (for Port Said, thence per s.s. *Kaiser*), Miss L. O. Walton, and Miss A. A. Jacob, for the Uganda Mission.

Per s.s. *Arabia*, October 23rd, from London:—The Rev. and Mrs. C. G. Mylrea and Miss M. S. Lawson, for the United Provinces; the Rev. and Mrs. R. H. A. Haslam, the Rev. W. P. Hares, and Mr. S. Gillespie, for the Punjab and Sindh; the Rev. and Mrs. N. C. Miller, for South India; and on October 30th, from Marseilles, Miss E. M. F. Major, for the United Provinces.

Per s.s. *Orizaba*, October 23rd, from London:—Archdeacon and Miss Buswell, for Mauritius; and on October 30th, from Marseilles, Mr. E. Keyworth, for South India.

Per s.s. *Portugal*, October 29th, from Marseilles:—The Rev. and Mrs. R. MacInnes, Lady Hilda Clements, Miss A. E. Rowan, and Miss L. E. D. Braine-Hartnell, for the Egypt Mission.

GLEANERS' UNION ANNIVERSARY.

THE following is the draft programme of the arrangements for the Seventeenth Anniversary of the Gleaners' Union, to be held in London:—

Monday, Nov. 2nd—

Afternoon. Conference of Secretaries

Evening. Conference of Secretaries resumed.

Tuesday, Nov. 3rd—

Morning. Communion Service and Sermon at St. Bride's.

Afternoon. Meeting at Exeter (Lower) Hall. Lady Speakers.

Evening. Anniversary Meeting at Exeter Hall.

Among those who have promised to take part in the Anniversary are Bishop Oluwole, of Western Equatorial Africa; the Rev. Ll. H. Gwynne, of Khartoum; Sir Lewis T. Dibdin, the Dean of Arches; Archdeacon Latham, of Wexford; the Rev. H. L. de Candole, Cambridge; the Rev. D. J. Stather Hunt, Tunbridge Wells; Mr. Eugene Stock; and the Misses Irene H. Barnes and S. M. Etches.

FINANCIAL NOTES.

Help from Missionaries.

DURING the past month some of the Missions have again been conspicuous in their efforts to help the Society in its financial difficulties. The following extract from a letter from the Secretary of one of the C.M.S. Missions shows a very gratifying example of this help:—"I have great pleasure in sending you a draft for £54 8s. 7d. towards paying off the C.M.S. adverse balance. This has been raised by means of a *voluntary income-tax* paid by members of this Mission. With only one exception, all have joined in the scheme gladly and thankfully. One lady missionary, who is honorary, and therefore had no C.M.S. income to tax, expressed her wish to give about the same amount as that given by others.

Another missionary writes:—"The big deficit is disappointing, though probably better for the Church than a balance. I enclose a cheque (£20) from my wife and self, and trust it will be only one of a shower. I was most thankful to see there was no hint at the May meetings of the reversal of the policy God has so greatly honoured in the past."

A Yoruba missionary at home writes:—"I have been wishing ever since I heard of the deficit that I could send something towards it. Now my opportunity has come. I sold my bicycle on Saturday. It has been quite a white elephant to me, for I seldom have an opportunity of riding and making good use of it; so I made up my mind to part with it if I met with a purchaser. I got £5 10s. for it. The £5 I am sending you towards the deficit, and the 10s. I am keeping to buy materials for scroll-text painting, the proceeds of which I have always given to C.M.S."

Towards the £100,000.

A military officer in South Africa writes:—"I beg to enclose a cheque for £5 towards the extra expenses the Society is prepared to encounter. Your Committee are splendid fellows and ought to be generals, as they decided to advance trusting in God, and not to retreat before a difficult situation."

Answered Prayer.

From N. M. D. we have the following:—"Please find P.O. for 5s., that being my subscription as a Gleaner towards the deficit. You will be interested, doubtless, to know that it is a distinct answer to prayer. One-tenth of my income was already given to God, and my circumstances were such that it did not seem right at present for me to give more; but I longed to do something *more* this year for the Lord's work amongst the Heathen, and I had been asking to be shown how I might be enabled to do so. The answer came in an unexpected increase of salary, and the tenth of that increase for the quarter was just 5s., the amount asked for from every Gleaner. It is sent with thankfulness and joy, and the longing hope that the Lord will grant me even greater privileges of helping in the future."

A very old friend writes:—"I thankfully send you another cheque (£50) for Deficiency Fund. I asked God for help two days ago, and here it comes from a most unexpected quarter. To Him be praise and thanks."

A Gleaner writing to the Treasurer of a C.M. Association says:—"I enclose 2s. 6d. towards the C.M.S. deficit. I should like to add this was given to me some years ago by a dear one who has passed away, and I have never felt I could spend it. But I have been asking the Lord to show me what I could do for His cause, and He has asked me for this, and I cannot withhold it from Him, Who with Jesus freely gives me all things."

Referring to the offer of "Onwards" in the September *Intelligencer*, the time allowed for meeting that offer has been extended to the date of going to press with the November number. Friends willing to take part in the scheme should therefore communicate with the Lay Secretary, C.M. House, not later than October 10th.

Foreign Postage Stamps.

Good stamps, both foreign and Colonial, are much needed and will be gratefully accepted. They should be addressed to the Lay Secretary, C.M. House. Common English ones are of no value. All communications respecting the *purchase* of stamps should be addressed to the Rev. A. W. Robinson, St. James' Vicarage, West Derby, Liverpool.

PUBLICATION NOTICES.

Church Missionary Almanack for 1904. In sheet form, $32\frac{1}{2} \times 23$ ins. The Almanack is now ready for issue. Full particulars are given in the leaflet inserted in this number of the *Intelligencer*, which will also explain the scheme for localizing. It is hoped that all friends of the Society will help in making known the Almanack, and in increasing its circulation.

Snapshots from the North Pacific. A book for adults, consisting of letters from Bishop Ridley of Caledonia, edited by Miss Alice J. Janvrin, and published in book form. A photograph of the Bishop appears as a frontispiece, and the book is well illustrated throughout. Crown 8vo, 200 pp., cloth boards, price 1s. 6d. net (1s. 9d. post free).

Strange Faces from many Places. This is a new book for children, by Edith M. E. Baring-Gould, which will be ready early in October. It is intended for young children, being a new Missionary Alphabet Book. It is quite distinct from the previous "Missionary Alphabet" published by the Society. Crown quarto, 36 pp., in coloured cloth cover, price 9d., post free.

N.B. Another new book for children, by Archdeacon Moule, is in the press; particulars will be announced in our next issue.

Extracts from the Annual Letters of Missionaries for 1902. The following additional Parts are now ready:—

Part XIII., N.-W. Canada, 48 pp., price 3d., post free.

Part XIV., China:—The Fuh-Kien Mission, 56 pp., price 3d., post free.

The C.M. Pocket Book with Diary for 1904, and C.M. Kalendar for 1904. These will be ready early in October, and it is hoped with the earlier issue to secure a larger circulation. Prices:—Pocket Book, roan, 1s. 4d., post free; Kalendar, paper covers, 3d. (4d. post free).

In response to requests for it, a large double demy illustrated Poster, with blank space for printing, has been prepared, and can be supplied at the rate of 6s. per hundred to C.M.S. friends. A specimen Poster will be sent on application.

Literature issued in connexion with the New "Forward" Movement and the Special Effort to be made in November.

Letter to Honorary District Secretaries and other Friends of the Society, signed by the President, Sir John Kennaway, and the Hon. Sec., Preb. H. E. Fox, stating the four "immediate measures" being taken by the Society to promote a forward movement, and the steps which have led up to their adoption.

To this letter is appended a **Prayer** for use at this time, which may be also had in separate form.

A Call for 500 more Missionaries; £400,000 a year now; £500,000 a year in five years. A four-page leaflet in plain type on tinted paper (B. 1), and in coloured ink on thicker paper (B. 2). This "Call" is suitable for placing in Churches and distributing at Meetings, and can be supplied freely. It emphasizes the watchword, "Half as many again," and is indispensable as a "tool" for workers.

Christus Mundi Salvator. This is an eight-page booklet in red and black (8 ins. by $2\frac{1}{2}$ ins.), which is an attempt to demonstrate the position, work, and needs of the Society in a popular manner, under the heading "C.M.S. Arithmetic." It is specially adapted for use in introducing the Society to strangers, and to those ignorant of the magnitude of its responsibilities, and for giving to communicants.

Suggestions. This leaflet contains five practical suggestions for the observance of the November movement, and is specially suitable for placing in the hands of the Clergy, Churchwardens, Sidesmen, and leading laity of a congregation.

O.O.M. Leaflet. An appeal for the extension of "Our Own Missionary" scheme. A leaflet for pews and for general distribution.

Paper of Questions. For distribution at the close of services and meetings with spaces for answers and signature.

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M.S., Salisbury Square, London, E.C.



1. The Nursery Home. 2. A General View of the Home. 3. The Dining-Hall. 4. A Front View, from the Common. 5. Exterior of the Chapel and Dining-Hall.

THE C.M. CHILDREN'S HOME, LIMPSFIELD.

THE
CHURCH MISSIONARY INTELLIGENCER

THE SACRAMENT OF UNITY

An Address at a Service of Holy Communion for Outgoing Missions, at St. Andrew's Church, Fleet Street, on October 5th, 1884.

By the Rev. T. W. DRURY, B.D.,

Professor of English Literature.

"Seeing that we who are many are one bread, one body, by reason of the many who are of the one loaf" (1 Cor. x. 17).

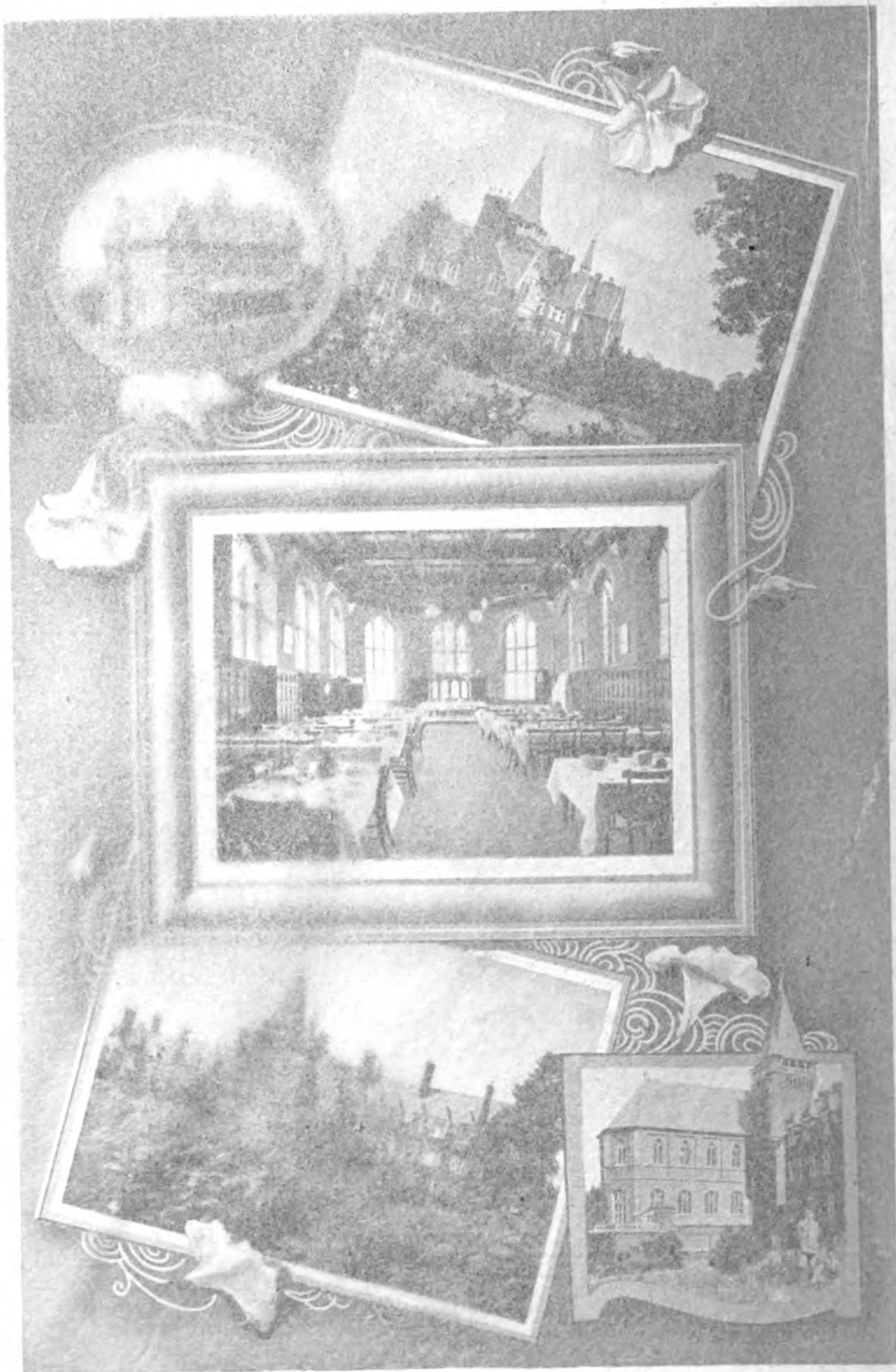
WE have met this morning to express our sympathy one with another in the great effort to win humanity to Christ. Our service this morning is a wonderful expression of the Communion of Saints—of the fellowship of those who are Christ. We who stay reach forth the hands of fellowship to those who are going forth to witness for God and for the Church in distant lands. And you who thus go forth take last pledges of us that we will be for you in your labours. The thought of unity in diversity is a prominent thought in our text, and it is eminently characteristic of Christian life. The Master's work is so varied, its fields of action so distinct and so distant from one another, and its workers so unequal in gifts and temperament and rank,—yet all works together to one end under the guidance of one Spirit.

"One the object of our journey,
One the hope that guides our steps."

So it is with us to-day. We are bound together, with all our differences by the power of a common interest, and by a common purpose to devote our talents, our lives, to our Redeemer's glory. "One bread, one body, we, the many, are."

St. Paul is not here speaking *directly* of the Holy Communion, but is dealing with idol feasts, and the reference to Holy Communion is quite incidental, and therefore all the more forcible. The reality of the *Christian's* participation in the Lord's Supper, or participation in the Feast after the Peace Offerings, by being a partaker of an idol feast is to be a partaker with all inference real or imaginary? From the reality of one the reality of the other. "The bread which we break is the communion of the Body of Christ?" And then he goes on to say—"one body, we, the many, are."

The Body of Christ is represented to us in this in different aspects. First, there is that sacred Body of Christ on the cross—that Body in which, as God and Man, He has paid the price of our salvation: that natural body which



1. The Nursery Home. 2. A General View of the Home. 3. The Dining-Hall. 4. A Front View, from the Common. 5. Exterior of the Chapel and Dining-Hall.

THE C.M. CHILDREN'S HOME, UMPSTEAD

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(See p. 862.)

THE
CHURCH MISSIONARY INTELLIGENCER

THE SACRAMENT OF UNITY.

An Address at a Service of Holy Communion for Outgoing Missionaries, at St. Bride's Church, Fleet Street, on October 8th, 1903.

By the Rev. T. W. DRURY, B.D.,
Principal of Ridley Hall, Cambridge.

"Seeing that we who are many are one bread, one body, for we all partake of the one bread."—1 Cor. x. 17.

WE have met this morning to express our sympathy one with another in the great effort to win back the world for Christ. Our service this morning is a world-wide expression of the Communion of Saints—of the fellowship we have in Jesus Christ. We who stay reach forth the hands of fellowship to you who are going forth to witness for God and for the Church in distant lands. And you who thus go forth take last pledges of us that we will not forget you in your labours. The thought of unity in diversity is the prominent thought in our text, and it is eminently characteristic of the Christian life. The Master's work is so varied, its fields of enterprise so distinct and so distant from one another, and its workers so different in gifts and temperament and rank,—yet all works together to one end under the guidance of one Spirit.

"One the object of our journey,
One the hope that never tires."

So it is with us to-day. We are bound together, with all our differences, by the power of a common interest, and by a common purpose to devote our talents, our lives, to our Redeemer's glory. "One bread—one body, we, the many, are."

St. Paul is not here speaking *directly* of the Holy Communion. He is dealing with idol feasts, and the reference to Holy Communion is quite incidental, and therefore all the more forcible. By the analogy of the *Christian's* participation in the Lord's Supper, and of the *Jew's* participation in the Feast after the Peace Offerings, he argues that to be a partaker of an idol feast is to be a partaker with devils. Is such inference real or imaginary? From the reality of the one he argues the reality of the other. "The bread which we break, is it not the communion of the Body of Christ?" And then he goes on to say, "One bread—one body, we, the many, are."

The Body of Christ is represented to us in this Holy Service in two quite different aspects. First, there is that sacred Body that hung upon the cross—that Body in which, as God and Man, the Lord Jesus paid the price of our salvation: that natural body which we remember in this

solemn hour as broken for us. That is the Body of Christ. But our text reminds us of another body, a body which we, the many, ourselves are. There is the mystical Body of Christ, the Body of which He is the Head, and we are the members. There is, therefore, this twofold aspect of the Body of Christ.

And the Bread of Holy Communion is an emblem to remind us of *both*. It bids us remember, it helps us to commemorate the sacrifice of the death of Christ, and as often as we eat this bread and drink this cup we do proclaim the Lord's death till He come. But to St. Paul the Bread of Holy Communion had yet another meaning. Just as the thought of unity among the many is represented by the many grains kneaded together in one loaf, so this unity among the many must be seen among all who partake of this one bread. The bread which, when broken, reminds us of the Crucified Redeemer is *in its wholeness* an emblem of His unbroken Church. "One bread—one body, we, the many, are."

I do not think that this aspect of Holy Communion has ever been duly represented either in Christian writers or in our public Liturgies—this unity of the many, as represented by the oneness of the Bread.

One of the few places where it occurs is in a passage peculiarly fitting for quotation to-day. It is in that very early Christianity, the teaching of the Apostles, and it is expressed there in a most beautiful missionary prayer used in Holy Communion, in which the oneness of the sacramental bread is made a *type and prophecy* of the final "accomplishment of the number of God's elect." "As this broken bread was scattered upon the mountains, and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy Kingdom: for Thine is the glory, and the power, through Jesus Christ, for ever and ever."

"One bread—one body, we, the many, are." Let this thought follow you to your distant homes, and nerve you for your arduous toil. You are not alone, for you are one with Christ; you are not alone, for we who are many, we in all our diversities of character, place, and work, are one bread, one body. Hand in hand we stand together in His presence to-day, and hand in hand we still shall stand when severed from one another by wide tracts of land and sea, for we shall still partake of the one bread.

Briefly let us think how this will work out in daily experience.

(1) It will bind you in closer relations to your fellow-missionaries. Each Holy Communion of which you partake will remind you of your duties to one another as members of the same body.

The late Bishop Westcott in one of his letters speaks of the absence of this as "the great fault of our Church." "We are all unconnected," he says, "all very disconnected. There is no unity among the parts in themselves, no concord in their action on others. But why," he asks, "should this be so?" He lays it down to the little care of family worship, and if of family, much more of social worship. My brothers and my sisters, let us *worship* now as members one of another, and then we shall *work* more as members one of another.

We do not think of each other as we ought in *work*, because we fail to think of each other as we ought in *worship*. The reason why we do not realize more fully the unity which may co-exist with the utmost diversity is because we are *selfish*, or at best self-centred. Self-centred in our *prayers*, as well as in our personal claims, and in our work.

I set before you this morning the Lord's Supper as the sacrament of unselfishness and of unity. Let its lesson follow you in *all* your worship, in every prayer-meeting, in every service. Seek in *all* your approaches to God, in all your work for God, to remember this lesson of His Holy Table. You are not your own, for you were bought—that is one, the first, the great lesson. But there is another. You are not your own, for you are all partakers of the one bread—all members one of another.

"One bread—one body, we, the many, are." It is easy to make such a resolve at a stirring, thrilling time like this. I know how hard it is to keep that resolve when we have to face the cold, hard facts of life. When a weakened body affects the mind, and when sickness or disappointment casts a dark shadow over life and work, and dear ones are suffering, or are far away, and personal claims loom large, and we forget the one bread—one body.

But if when you are strong and hardy, and when things go well with you, you will then tutor yourselves to bear about in your body the dying—the Necrosis—of the Lord Jesus, and by thought for one another be made conformable to His death, then the fire of His love will surely burn up the dross of self-love, and you will live, and not only talk, as members one of another. It will be your joy, even though you give up much to do it, to bear another's burden, to work another's gain.

" Fearless, calm, and strong in love,
Wouldst thou ply the Gospel net?
Then remember God above,
And thy self forget.

" Spend then, and be spent, in love:
Take the task before thee set;
Souls to win for heaven above,
And thy self forget." *

(2) This thought will bind you in closer relations to those at home.

The history of our Communion Service is one of the great witnesses of our Prayer-book to the duty of mutual intercession. One of the most marked features of the earliest Communion Services is their Litanies, their great and noble intercessions.

I do not mean that prayer is more effectual at a Communion Service than at any other time. But there is no service that by its own proper nature binds us more closely as Christians to the duty of praying for others than that of the Lord's Supper. And why? "One bread—one body, we, the many, are." During the twenty-one years that have flown since I first came to work at Islington and in the old Committee Room at Salisbury Square, no development of missionary interest has been more marked, and no development is fuller of encouragement to us all, than that of systematic intercession. Many of you will not remember the old

* T. Davis, 1862 (p. 486), Selborne.

Cycle of Prayer. Some of us felt its loss, but the voices of regret were drowned in the voices of joy that a new and greater era of intercession had dawned.

At our College in Islington, nothing bound us more dearly to our brethren abroad than the daily morning prayers, brief but pointed, in which we realized our power to help them on our knees: and the Saturday evening when we read the letters from abroad, and then knelt down and turned them into prayer. And in our work at Ridley Hall, the force of our union in Christ is never more intensely felt than when on Saturdays we plead together in our chapel the special petitions which each week-end suggests, and bind ourselves afresh in those chains of gold which bind the great missionary work of the world to the very throne of God.

So it will be for you, my brethren, my sisters. Let each Communion, with its own special pleadings, remind you that you have the prayers and sympathy of your friends at home, for "One bread—one body, we, the many, are."

(3) And yet again, let this thought bind you more closely to those dear fellow-workers who have entered into rest. No feature of missionary labours is more pathetic, and yet more difficult to understand, than this.

It is hard for us at home, it is tenfold harder for you abroad, to see the wisdom and to grasp the love which takes from us those whose places are so difficult to fill. And yet the wisdom is all there, and also the love. But if we remember that now we cannot know but in part, and that the love of God is larger than our power to measure it, we shall rest assured that with them it is well, and with us it is well, and with the work it is well, for each Communion as it comes and goes will remind us that our union is not dissevered, and that our fellowship with them has not ceased, for "One bread—one body, we, the many, are."

(4) Lastly, this thought will cheer you in relation to the ultimate issue of your work. You may be fighting in a part of the field where Satan seems to be terribly holding his own; but you are part of a great army. *Your* discouragements are *theirs*, aye, and *their* successes are *yours*. You may be reaping in what seems a very barren part of the harvest-field, but the harvest is being reaped for all that. The nations of the earth *are* walking in the light of the City of God, and the kings of the earth do bring their honour and glory into it. And this bread, which to-day we break in remembrance of Christ's death, and which we receive as the covenant pledge of our salvation, is also a pledge that the Lord's great harvest *is* being reaped, and that the Lord will yet see of the travail of His soul and be satisfied. "*The many*" shall yet be gathered in. The scattered grains shall yet be brought into the one bread.

For, as this broken bread was once scattered upon the mountains, and being gathered together became one, so shall God shortly accomplish the number of His elect, so shall His Church be gathered together from the ends of the earth into His Kingdom," for His is the glory and the power, through one Bread—one Body—Jesus Christ, for ever and ever.

A NEW WEAPON FOR THE MOHAMMEDAN CONTROVERSY.

"We are sure that the day will come, however little we may as yet discern its signs, when the fiery sword of Mohammed will grow pale before the ever-brightening lustre of the Cross of the Son of Man, when the Scriptures will show themselves, over all the dark places of the earth, mightier than the Koran. We are sure of this because those Scriptures maintain all which is there of truth,—are as jealous and more jealous of the incommunicable name of God,—say, and say far more clearly, 'Our God is one God'; and, in addition to this, affirm that which is there denied, but which the spirit of man will never rest till it has found and known, a Son of God, and Him also the Son of Man."—*Trench's Hulsean Lectures for 1845* (quoted in "*The Missionary*" for August, 1853.)

I.

THE late Rev. Imad-ud-Din, D.D., in a memorable article in the *Intelligencer* for September, 1875, sums up "The Results of the Controversy in North India with Mohammedans" carried on during the previous quarter of a century, describes the condition of the controversy at the close of that period, and explains the duty of Christians in view of the facts stated. Among other things he tells us that "during this period of twenty-five years many books have been written by both parties," and mentions the chief of them, including three works written by himself. He further gives it as his opinion that "the controversy has virtually been completed, and that, too, successfully," and "through God's grace the Christians have obtained a complete victory, while our opponents have been signally defeated, and the vanity and emptiness of their arguments have been clearly demonstrated." Towards the close of his article he uses these suggestive words :—

"There is little use now in spending our time in preparing other books for the controversy with Islam. Why tread on the body of a fallen enemy? Let us now go on and work with all our heart and mind. Yet, if any of our brethren would still turn back to controversy, let him make a digest of all the books that have been already written, and put objections and their answers side by side in a short and concise volume, which would prove a handbook to the Mohammedan controversy, and be of use to all who have to do with Mohammedans. In this way the Christian arsenal may yet be furnished with a weapon which would be more accurate in its aim than any we have at present. If such a book were compiled wisely it might be translated into Pushtu, Persian, Arabic, and Turkish, and used in the conflict with Kabul, Persia, Arabia, and Turkey. Let us not in India sit idle whilst the battle is raging in other Mohammedan countries, but let us try in this way to help others."

The present writer believes that no such digest of the literature of the Mohammedan controversy as is described above has ever been made, or translated into other languages. It is his earnest conviction (which had been gradually growing upon him for a good while before he read the article here alluded to) that some such work should be undertaken, only with a larger scope; that the whole literature of the subject on both sides, as far as possible, should be examined, and the results made available, once for all, for future missionaries entering upon their high and holy and difficult calling in Moslem lands. When this had been done, it would then be time enough to consider whether the whole or portions of the work embodying the results of the investigation were

suitable for translation into other languages, in accordance with the suggestion in the article above quoted.

This, then, is the subject of the following pages—the duty of the Church and the obligation of the missionary body to prepare such an up-to-date handbook of the Mohammedan controversy; which, if accomplished with the help, and put forth with the blessing, of God, might be a powerful aid to some who will hereafter go forth to Mohammedan lands as soldiers of the Cross, and, if God will (should the further suggestion of translation into other languages also be carried out), be a means of comprehensively presenting the truths of the Christian religion in a way calculated to disarm prejudice to Mohammedan minds and hearts.

If at first sight it appears surprising that the work has not been done already, it must be remembered that an adequate knowledge of two, if not three, languages (Urdu, Arabic, and Persian) is indispensable, and the honourable task would be both long and laborious, so large has the literature of the subject now become. If the work would be a long one, comfort may be drawn from the reflection that Dr. Pfander was forty years perfecting his controversial works.* When, on the other hand, we remember that events move quickly nowadays, we feel that there should be no unnecessary delay in taking up and accomplishing the work, if it is to be done at all.

II.

There are certain reasons why this work should be undertaken now.

1. We stand in a very different position to-day towards the followers of Mohammed from what was the case fifty years ago.

a. Christian and Mohammedan are in closer contact with one another now than then, and better acquainted with one another. The political status of many millions of Mohammedans has changed. A large portion of the Mohammedan world has passed under Christian rule or protection, so that in the countries in which this is the case religious bigotry and fanaticism can no longer excitedly appeal for prejudiced support and intolerant vengeance to the fleshly arm of the secular power. In 1898 it was calculated that of the 200 millions of Mohammedans more than half are under the rule or protection of Christian powers.†

b. This closer contact of Christian and Mohammedan is not merely one of political relationship and subordination. After so many centuries of neglect to evangelize the Moslems, signalized here and there by the splendid efforts of noble pioneers and skirmishers, the attempt is at last being made—however unworthy of the vast resources of Christendom—to set the battle in array against Mohammedanism in

* The remark is made, I believe, by Dr. George Smith in his *Henry Martyn*. Dr. Pfander's missionary career lasted from 1825 to 1865 A.D. (*C.M.S. History*, ii. 151, 155.)

† *The Student Missionary Appeal* (Report of 3rd Convention S.V.M.U., 1898) p. 89, "The Problem of Mohammedanism," with a Chart, by the Rev. S. M. Zwemer, F.R.G.S.

the loving spirit of the Master. A large band of missionaries are at work in nearly all Moslem lands, in daily personal touch with Mohammedans of all classes, teaching in schools, paying and receiving friendly visits, instructing inquirers, preaching, itinerating in country districts, and last, but by no means least, healing the sick in hospitals and dispensaries, and proclaiming the good news of the Physician and Healer of the soul. In these and other ways a great deal of experience has been gained, prejudices removed, closed doors opened, and friendly relations established.

c. The literature dealing with Islam has largely increased during the last fifty years; so much so, that any fresh work on the subject seems to require some justification for its appearance (cp. Koelle, Preface to *Mohammed and Mohammedanism*, 1889). The life of the founder, the sources and composition of the Qur'an, the history of Islam in different countries and at different epochs, as well as the nature of the system itself, have all been the subject of accurate research; and the mutual relations of Islam and Christianity are now well known and understood.* Islam and Christianity have more than once or twice joined issue in the arena of public controversy.

During the same period the literature of the Mohammedan controversy on both sides has increased to a large extent. Not to mention in detail Dr. Pfander's works and the replies they called forth, the latest catalogue of the Punjab Religious Book Society contains among its "publications for non-Christians" nine pages of books and tracts especially for Mohammedans. One of the missionaries of "The American Mission in Egypt," writing from Cairo on January 20th, gives a list of Arabic works on the controversy, which does not pretend to be complete, but which contains no less than eleven publications on the Mohammedan side, and sixteen on the Christian. In addition to these should be mentioned the large crop of Indian vernacular literature on the Mohammedan side, and a much smaller number in Persian. From this brief and imperfect survey it will be seen that not only are the means available for the thorough study of the Mohammedan religion in general, but also that abundant material is ready for the study of the controversy between it and Christianity, *prepared and set forth by native minds*, from which it would be possible to compile a book thoroughly oriental in matter and spirit, for the guidance and assistance of future missionaries, and the enlightenment of native inquirers.

This material, though doubtless not all of it in an equal degree, deserves careful study. The results of the latest and most fruitful period of the long controversy between Mohammedan and Christian are recorded in its pages. As the military officer studies the history of battles, sieges, and campaigns, or the naval captain draws lessons for

* We may, for instance, contrast the uncertain tone of the following, written fifty years ago, with the accurate knowledge of the present day. A writer in *The Missionary* for May, 1853, says: "If the position here assumed be correct [viz. the high testimony of the Qur'an to the Old and New Testaments, and the absence of all allegation that they are abrogated, or 'so much altered as to be devoid of authority'], the whole dispute with the Mohammedans must assume a different aspect from what it has hitherto done."

the present from the sea-fights and tactics of the past, in the same way there is no room to doubt that valuable information and instruction may be derived from the attentive perusal of these works, comprising histories of controversies, attacks, and rejoinders, apologies for, and defences of the Faith.

If the results of such an investigation were embodied in a handy, comprehensive volume, it should make easier for missionaries of the future the duty of so equipping themselves as to be able to make full and effective use of the opportunities afforded by closer contact and freer intercourse for direct dealing with inquiring spirits among Moslems. For the aim and object of our work is not merely the prosecution of various forms of philanthropic effort; nor can we rest content to let Mohammedans know, as they will often readily admit, that there *is* something to be said on the Christian side, and that our holy faith is *not* a flimsy, blasphemous perversion of revealed truth—but we must also be prepared to give them an appropriate and conclusive answer to every objection or difficulty they may raise, besides showing them the glorious and unique power of the Gospel to meet the deepest needs of sin-stained hearts.

2. A new century has dawned. If the last was one of unparalleled progress and development, we may not unreasonably expect that this has yet greater things in store, and that the chariot-wheels of the world's progress will roll on with ever-accelerated speed. Like everything else, the conditions of missionary work will be affected by the changed and changing course of events. The retrospect of the past invites us to look forward to a time when the means of communication and intercommunication throughout the world will be greatly multiplied, resulting in freer and wider intercourse between different nations and peoples; when the power and influence of the leading Christian nations will be continually increasing, and that of the majority of the remaining Mohammedan kingdoms as steadily and surely declining; when widespread education and freedom of thought will give wider scope to the growing spirit of inquiry; when traditionary beliefs will no longer be accepted simply because they are old and hoary; when dissatisfaction with that which fails to satisfy and bears on its face the stamp of inferiority or falsehood will no longer fear to express its doubts and yearnings; and when the inalienable right of every man to liberty of conscience will be recognized, and religious freedom gradually secured and extended to all. And may we not also hope to see an ever-increasing number of Christ's faithful soldiers and servants buckling on their armour and preparing to go forth to fight the Lord's battle in distant parts of the earth?

Such considerations may well stir the heart and rouse the spirit to a greater enthusiasm in the holy cause of Missions to Mohammedans, and stimulate an earnest longing and purpose to make suitable preparation beforehand for the coming conflict. If the above remarks have any truth and force, the present would seem to be the right time to attempt to review the past course and history of the controversy, and to glean wisdom from the experience and records of the past, to gather together, especially from native sources, every well tried and approved

argument and convincing evidence which has been found acceptable and forcible to oriental minds and instincts, and thus render the fullest assistance both to the demands and cravings of awakened intellect and free inquiry, and also to those to whom will belong the privilege and duty of guiding these aspirations to find their only adequate satisfaction in the knowledge of the "truth . . . in Jesus" (Eph. iv. 21).

III.

Apart from these general considerations, there are other particular reasons for the attempt to forge a new weapon for the Mohammedan controversy.

1. It may be taken for granted that argument and discussion with Mohammedans cannot be wholly avoided by the missionary. He will often have occasion to explain the truth he holds, and maintain it against Mohammedan error. This holds true, although the Bible itself is the "Great Missionary,"—the great silent witness to truth and antidote for error; although public controversies may in future, perhaps, better be left to Native Christian champions;* and although mere argument will never effect a soul's conversion.† But until there are strong and vigorous Native Christian Churches, that is to say, until the presence of the European missionary is no longer needed, so long will it be his bounden duty to master the great controversy between the followers of Christ and Mohammed.

2. To attain this end, a general course of reading, of anything that taste and inclination may suggest, or that comes in the way, about Islam, is not enough. We do not entrust our own lives, nor the health and lives of those we love, to unqualified practitioners, in their hour of weakness and need. Nor should we think of employing an untrained hand to unravel for us the intricacies of the law. No matter what the natural ability and intellectual powers of the individual may be, he is not, therefore, excused from the obligation of special training and study. If such mental endowment is required in the case of the learned professions, it is at least equally important for the missionary to Mohammedans. He is brought face to face with a gigantic, carefully-elaborated system of error, against deep-rooted prejudices, instilled and imbibed from childhood, not to mention the natural depravity and enmity to God of the unregenerate soul. His work has to be mainly carried on in a foreign language. The methods of thought and argument are different from what he has been used to.‡ His opponents

* "For the future, French thought, the English missionaries would, as a rule, leave such battlings [as those of "the Aga days"] to Native Christian mullahs, who, when supplied with the materials, would be more qualified to meet the marked peculiarities of oriental minds." (Birke's *Life of Bishop French*, i. 204.)

† "I lay not much stress upon *clear arguments*; the work of God is seldom wrought in this way." "Frigid reasoning with men of perverse minds seldom brings men to Christ." (Geo. Smith's *Henry Martyn*, pp. 233, 364.)

‡ Henry Martyn, writing to the Rev. C. Simeon from Tabreez on July 12th, 1812, says: "Let not the book written against Mohammedanism be published till approved in India. A European who has not lived amongst them cannot imagine how differently they see, imagine, reason, object, from what we do. This I had full opportunity of observing during my eleven months' residence at Shiraz." (Geo. Smith's *Henry Martyn*, pp. 474, 475.)

are often deeply read in their own religious books,—an advantage which the European worker cannot hope to possess, at least for years; having usually, perhaps, to content himself with a general view of the whole subject. He will often be surprised at the shrewdness and subtlety of his opponents, not to say their unscrupulousness, in argument; for what is to him a serious combat for the Truth he loves is frequently to them only a wordy contest for an argumentative victory, which they will certainly not be slow either to claim or to boast of. The best and most talented advocate of the Truth will be all the more effective for careful previous preparation, and in the case of all it is a necessary and indeed a sacred duty. A holy cause is committed to us. We may well be zealous for our Master's honour, and righteously indignant against every false and erroneous system which robs Him of the loyal devotion of human hearts, which is His right, and His alone.

Nor, again, can zeal and enthusiasm, however earnest and elevated, or personal piety and holiness, in any way justify the absence of thorough preparedness and the best equipment. What reason have we to suppose that the best and most convincing lines of argument will suggest themselves on the spur of the moment, in the midst of discussion in which there may be many elements present to distract and disturb mind and heart? We do truly rely on the Holy Spirit, and on His grace alone, to guide ourselves, and soften and enlighten the hearts of those we meet. His sanctifying influence will be sought at all times, both in the stress of conflict, and beforehand with earnest supplication in quiet retirement. The Master will clothe His unworthy servant with a portion of His own Spirit. He will make him wise to speak "a good word" for Him. He will make him more patient, more sympathetic, more loving, and give him a stronger but not overwhelming sense of the responsibility of the humblest ambassador for Christ, and renewed confidence in the Truth which must prevail. But how brave soever, and cheerful and obedient the soldiers of an earthly army may be, they stand no chance of winning the victory against their foes, unless they are provided with the latest and best weapons of their warfare. And similarly, whatever the devotion and enthusiasm of the Christian warrior may be, it is quite certain that he will wield the weapons of argument and controversy with untold greater effect if they have been carefully tested and selected beforehand.

Once more, the missionary must not only be fully persuaded in his own mind of the well-founded stability of the truths he holds, but also fully informed of the positions already won, and well acquainted with the peculiar difficulties likely to perplex the Mohammedan when Christian truth is first presented to him, and the argument and objections he will probably bring forward, with the most suitable replies. For, as every missionary to Mohammedans well knows, the same points are brought forward over and over again. If, when war was declared, the arsenal was found empty, or filled only with useless weapons, we should feel that somebody was guilty of treason or unpardonable negligence. Let our Christian armoury be well filled and stored with

the latest and most approved weapons—ready for immediate adoption and use by the latest recruits.

3. If we would secure this end, the attempt should be made to gather together and systematize the records of experience which have for many years been accumulating, but which are not generally available in a compact form. It is scarcely necessary to remark that the preparation of such an aid to immediate effectiveness would not be intended to supersede on the missionary's part the necessity for independent thought and application, which would always be necessary for the development of individual power and for the thorough grasp and mastery of the subject. But it would assuredly save an immense amount of labour to new missionaries who went forth with the high and proper ideal of mastering the controversy. It would save each one the necessity of having to traverse again for himself all the ground already gone over. It would also save many painful lessons, and dearly, sadly bought experiences, and prevent much loss and damage to the Cause of our Blessed Master through feeble advocacy and ignorance of the best methods.* What culpable waste of time and force, what reckless disregard of advantages already gained, would be implied if every fresh corps that marched to the front had to recapture positions already taken! The arguments that have proved persuasive and unanswerable in former encounters should be available for appropriation by the new missionary. He should be able to begin where others have left off, to occupy from the first the most advanced positions, and adopt from the outset of his career the best and most successful tactics.

IV.

1. Some of the *material available* has already been indicated. The indigenous literature of the controversy in Urdu, Arabic, and Persian, together with the history of particular controversies, and the books which have been the outcome of them, appear to be the most important.† The Qur'an is, of course, of first importance, and hardly less so the Traditions. Valuable assistance might be derived from Native Christians, or friendly non-Christian Natives, either by discussing various points with them, or submitting questions to them for written answers. In intercourse with non-Christian Natives their objections and criticisms and acceptable answers to them will be carefully noted, and every fresh opportunity taken to test again the conclusions arrived at. It is hardly

* Bishop Kidder's third rule for the conversion of Jews, applicable *mutatis mutandis* to the conversion of Mohammedans, is, "*To avoid weak arguments,*" which only harden opponents and cause loss of ground. (Sale's Preface to his Translation of the Qur'an, Wherry's Edn., pp. 4, 5.) Cp. too, French advocating the employment of small bands of specially trained evangelists for the large towns of Northern India—"not having all to begin afresh and make many blunders from inexperience and ignorance, but able to maintain the antagonistic position from the very commencement." (Life, by Birks, i. 65.)

† For the history of the controversy previous to Henry Martyn's time, see the Preface to "*Controversial Tracts on Christianity and Mohammedanism,*" by the Rev. Henry Martyn and eminent Persian writers, translated by Professor Lee; and George Smith's *Henry Martyn*, pp. 399, 400.

necessary to speak of the value of the experience and publications of veteran missionaries. Biographies, missionary reports, reports of conferences, magazines, and annual letters, &c., will repay perusal. Quotations from native poetry are also useful and sometimes better than any other argument.

2. As these different sources of information are explored, it would become necessary to formulate a scheme for the *tabulation of results*. The following tentative one drawn up some time ago is here subjoined:—

a. Object. From an oriental point of view to (i.) answer Mohammedan objections to, and errors and misconceptions concerning, the Christian religion; (ii.) to refute the false claims of Mohammed and Mohammedanism; and (iii.) to set forth Christian truth.

b. The main headings are the following:—(i.) The Christian Scriptures considered by Mohammedans to be (a) unnecessary to read, or (b) abrogated, or (c) corrupted, or (d) worthless substitutes. (ii.) The Trinity. (iii.) God the Father. (iv.) The Lord Jesus Christ; (a) Truths concerning His life, death, and second Coming for the most part denied, misrepresented, or misunderstood; His Incarnation, Crucifixion, Death, Resurrection, Ascension, and Second Coming; (b) His Person and Work: regarded as a prophet; His Sonship, Divinity, Atonement, and Intercession; Judgment. (v.) The Holy Spirit. (vi.) The Christian religion, regarded as (1) containing grave omissions, i.e., no Law, Prayers, &c., (2) being unfaithful to previous revelation both in doctrine and practice, (3) and local and temporary. (vii.) Mohammed: (1) Person, (a) supposed pre-existence, and (b) sinlessness, (c) seal of the prophets; (2) Prophetic claim, supposed to be attested by (a) Moses, the prophets, and Christ, (b) miracles, in general and in particular, the Night Journey, the Splitting of the Moon, and the Qur'an; and (c) the gift of prophecy (Qur'an, Sur. 30, 1-5), and the "Seal of Prophecy." The material gathered under each heading might be arranged, where it admitted of it, in the following manner:—

- (i.) Concise statement of Mohammedan belief;
- (ii.) Christian belief proved from the Scriptures;
- (iii.) Testimony of Qur'an and Traditions;
- (iv.) Other arguments and considerations specially adapted to Mohammedans.

It only remains to add that the writer earnestly asks for, and will most gratefully welcome, any suggestions or criticisms of the views expressed above and the scheme appended thereto, from those interested in the subject.

W. A. RICE.

[A book is in the press, written by the Rev. Dr. W. St. Clair Tisdall at the request of the C.M.S. Committee, which appears in some respects to have anticipated Mr. Rice's wishes. It is entitled, *A Manual of the Leading Mohammedan Objections to Christianity*. Mr. Rice, however, after seeing the circular of Dr. Tisdall's book, is of opinion that its standpoint and that of the "New Weapon" which he desiderates differ enough to warrant him in desiring to make his own plan known. The importance of the subject, and the interest of his article, will, we trust, be our sufficient justification for complying with his request.—Ed.]

ESSENTIAL ONENESS UNDER ALL RACIAL DIFFERENCES.

A Paper read at the Bristol Church Congress, October, 1903.

By EUGENE STOCK.

JUST eleven years ago I was in India. In a remote provincial town I visited a great temple of Siva, standing in its own grounds dotted with groves, shrines, and fountains, round which I was conducted, preceded by the sacred elephant. That temple has a revenue of £70,000 a year, and, besides its own army of priests and "temple women," supports five-and-twenty "daughter churches," i.e. branch establishments in surrounding villages. Its accounts are kept by a band of clerks sitting in an office with desks, and cupboards, and ledgers, very like a merchant's office in London or Bristol. In an inner room of the temple is a great chest, with twenty-four locks, the keys of which, all different, are kept by twenty-four different men, and those twenty-four men were summoned from their various villages to come at nine o'clock on a certain morning to open the chest for my inspection. The magnificent jewels it contained I will not attempt to describe.

But why was I, a stranger and a Christian, honoured with the sight? Because a leading Indian gentleman of the town, a member of the managing committee of that temple and its funds, was a great admirer of the British rule, and of the English education which had given him and many others, even in that remote province, a knowledge of Shakespeare and Milton equal to our own, and that gentleman regarded me as a representative of a society (the Church Missionary Society) which had done much for the education of the district. He presented me with an address signed by many of his friends, which not only thanked the Society, but complimented me on having left my "lovely home" in England "to propagate the religion of Her Majesty"—to which praise I was in no way entitled, being not a missionary but only a visitor.

Now you will observe that this Indian gentleman was not a Christian, not even a man convinced but afraid of baptism, not even one of those ideal Hindus of whom we in England hear so much, who are supposed to have cut all connexion with the superstitions and immoralities of popular Hinduism, and to have so pure and primitive a Vedic faith that it is needless, if not indeed somewhat insulting, to tell them of Christ. On the contrary, he was by his position entirely identified with a system pronounced by the French writer, De Tocqueville, to be the only religious system that is worse than having no religion at all. How, then, could he welcome a Christian visitor and commend the work of a missionary society? He could do so on the very principle underlying much that is frequently said about Comparative Religion and the importance of recognizing the good and the true in heathen religions. If it really does not much matter what creed a man professes so long as he leads a good life, then my Indian friend's position is a reasonable one, and he can even view the tens of thousands of Christian converts in his province with equanimity if not with approval, for they would at least get no harm by adopting the religion of the British Sovereign, and while the devotees of Siva still out-number them ten to one, the sacred revenues he administers will not greatly suffer.

But it so happened that I had, in that town, a striking opportunity of setting forth the opposite principle. I was invited by the educated English-speaking men, of whom my friend of the temple was one, to give them a lecture—a religious lecture, and about one hundred of them assembled to

hear me. What was my subject? I announced it by this title: "One Race, one Revelation, one Redeemer." I acknowledged frankly the great racial differences to be seen among the nations of the world; but, after all, mankind is one race. I urged that Christianity is either for the whole race, or it is a lie; for either Jesus Christ is a Redeemer for all, or He is a Redeemer for none. And if He is for all, then the sacred books that tell of Him are for all, and they embody, in some sense at the very least, a Divine Revelation for all. I used the old and simple illustration of the three kinds of evidence—historical, internal, experimental. You send a boy to the druggist's shop to buy some phosphorus. In due course he returns and hands you a little packet. He tells you how he went to the shop, how he asked for phosphorus, how the shopman said "Yes," and gave him this packet: that is the historical evidence. You open the packet, the substance within looks and smells like phosphorus: that is the internal evidence. Have you still any doubt what it is? Set it alight! see how it burns! That is the experimental evidence. I assured my Hindu audience that I, for one, considered we had ample historical and internal evidence to the truth and authority of God's One Revelation as contained in the Scriptures; while I acknowledged that this evidence might fairly be debated by reasonable men. But the experimental evidence of Christianity—how obtain that? Try it, every man for himself! Taste and see! And I told how the most diverse branches of the one race had tried it—men of their own highest caste, and men below all caste: Chinamen and South Sea Islanders, Afghans and Hottentots, and Eskimo; how the Japanese statesman, and the Negro slave, and the Melanesian islander, alike find in the 51st Psalm the natural utterance of penitence, and in the 103rd Psalm the natural utterance of thanksgiving—Psalms written thousands of years ago in a small state in a corner of Western Asia, yet now, translated into three hundred languages, the treasured possession of multitudes. To me this astonishing fact is the experimental evidence of their inspiration, but it is also the experimental evidence of something else, namely, that beneath all racial differences the religious instinct and capacity of mankind are essentially the same, and to be supplied with the same Gospel, the "good tidings of great joy" which the herald angels proclaimed as being "for all people."

Not many years ago there was some rather exceptionally virulent attack upon the Bible. I do not remember what it was; but I remember this, that within a few months, about the same time, the Church Missionary Society received three manuscripts from different parts of the world, each in a language never before reduced to writing. One was in the language of the "hairy Ainu" of Northern Japan; the second in that of the Kwa-gutl tribe in Vancouver's Island; the third in the language of Uganda. But all three manuscripts were translations—the first attempts at translation—of one old Greek document, the Gospel according to St. Matthew. You may investigate the sources, the origins, the structure, the date of that Greek document. Quite right; and the more light we get on these deeply interesting problems the better. I see in a leading critical periodical that St. Matthew's Gospel, having been under a cloud for some time, is likely to be "rehabilitated." Rehabilitated! Why, all the while, that Gospel and its fellow-Gospels, translated—perhaps very imperfectly translated—into the vernaculars of the most diverse races, are proving themselves a Divine message to living men, and women, and children of those diverse races, revealing to them the one Divine Saviour, transforming their lives, and enabling them to face death with a living hope. When Bishop Ridley told his Tsimshian converts at Metlakatla of the massacre in China, they

prayed in their own words as follows :—"Say again, dear Jesus, 'Father, forgive them, for they know not what they do.' O Gracious Spirit, Thou art not quenched by blood. Let it make Thy garden soil strong to grow Chinese believers in!"

Does any one retort that those three versions of St. Matthew might suit the uncultivated races I have referred to, but not the subtle Brahman or the Mohammedan moulvie? Well, it was the simple reading of the first seven chapters of that Gospel that the Holy Spirit used, with scarcely any human influence, to the conversion of the learned and accomplished champion of the Koran who became the Rev. Dr. Imad-ud-din, the first Native of India to receive the Lambeth D.D. Yes, I hear some one saying, "it was evidently the Sermon on the Mount that won him, not your worn-out dogmas." True, it was the Sermon on the Mount, but, remember, that same section of the Gospel tells us that He Who preached it was born of a Virgin, is Immanuel, God with us, and is Jesus Who saves His people from their sins. The day came when that once fanatical preacher of Islam himself wrote a commentary on that same Gospel of St. Matthew. It was one of the highest privileges of my life when I grasped the hand of that good man at the door of the church in which he ministered for thirty years. The subject allotted to me to-day is, "Essential Oneness under all Racial Differences." Have I not proved it by experimental evidence?

But racial differences there are, and they ought to be frankly recognized, diligently studied, and wisely dealt with. There is a general agreement that missionaries should be more fully acquainted than they sometimes are with the religions of the people whose conversion they seek. Their ignorance is really not so dense as is often assumed. At least, they generally know more than their critics. Still, without question, there is room for improvement. I would submit, however, that it is possible to lay too much stress on this point. Suppose a band of Buddhist or Mohammedan missionaries came from India to try and convert us to Buddhism or to Islam. Would they take great pains to know by heart Butler and Paley, Hooker and Pearson, Lightfoot and Westcott? Yes, I think they might, if their object was to take our religion and their own and make a scientific and impartial comparison between them, with a view to showing us that, whatever the admitted merits of Christianity, Buddhism or Islam (as the case might be) is better. But if they came, not as scientific students of Comparative Religion, but as men honestly and deeply convinced that they were messengers of the great God, commissioned to tell us some stupendous fact about His dealings with men known to them and not known to us—as, for example, that Buddha or Mohammed had reappeared with a fresh revelation from heaven—would they trouble themselves about the niceties of Christian theology? Their attitude, surely, would be not that of scientific inquirers or lecturers, but of men with a message—a message of infinite importance to us; and the great qualification for their ministry would be an absolute assurance of the truth of their own message, and a determination to make any sacrifice that other men might have the benefit of it. My point is, not that we are to despise or neglect the study of non-Christian religions, but that a full and experimental knowledge of Christianity, and of Christ, is of far more practical importance. There are diversities of gifts in the Church, and diversities of operation. Let us hold in high respect the student missionary who knows the Koran or the Chinese classics by heart. Assuredly there is an important sphere for him to occupy. But after all, a survey of the mission-field will show us that the man whom God honours by using him to bring sinners to the Saviour is the man who goes with a downright and

direct message, and who also can testify out of his own personal experience that his message is true.

"I think," said a Japanese newspaper editor to me, "that as we in Japan have adopted Western ways so largely, we shall have also to adopt the Western religion, and become Christians." Did I express gladness? No, my reply was this: "What is the good of becoming Christians if Christianity is not true?" Scarcely ever have I seen a man so taken aback. The question of truth had never occurred to him. "But," I said, "Christianity alleges certain facts. If they are not facts it is false, and we English should give it up. If they are facts, they concern the Japanese as much as they concern us." I briefly told him what the facts are. Presently I saw his eye resting on a photograph of Da Vinci's "Last Supper," which hung on my study wall. "You know what that is?" I asked. "No," said he. I explained it to him, and added, "That Supper really occurred, and on that night our Divine Lord instituted a solemn rite which has been observed at least every week throughout the centuries that have since elapsed; and if you go into any church in London next Sunday, you will see it observed still; and the Death it commemorates was a death for you Japanese and for all nations and peoples round the whole world."

Yes, be the racial characteristics and distinctions what they may, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

MISSIONARY MEETING AT SIMLA, INDIA.

A VERY interesting Missionary Meeting was held at the Town Hall (Supper Room) on June 23rd, when Major-General Sir Edmond Ellis, K.C.S.I., took the chair and spoke very sympathetically. Sir Andrew Fraser, K.C.S.I., Lieut.-Governor-Elect of Bengal, the Bishop of Lahore, and the Rev. J. P. Haythornthwaite, Principal of St. John's College, Agra, were the speakers, the Chaplain closing the meeting with a short address. The following speeches will be read with interest.

Speech of Sir Andrew Fraser.

I accepted without hesitation the invitation to be present at this missionary meeting because I take a great interest in Missions. It would be strange if I did not do so, because I think it is imperative in a Christian man when he understands the work that missionaries are doing to take an interest in it.

Moreover, I owe a debt of gratitude to missionaries labouring in this country, inasmuch as in some of the small stations in which I have been located, missionaries of my own Church and of other churches have been there to whom I have looked for spiritual help; and the work which missionaries do among our own fellow-countrymen is, I think, one of great importance and one for which we should be grateful. We were praying just now for the Natives of this country. There was also a prayer that we might lead consistent

lives. I think that is surely of the greatest importance in regard to the progress of Christ's Kingdom here in India. It has been a great satisfaction to me to find missionaries ready to take their place as teachers of Europeans in this country, and in holding services for them in those remote stations where they are to a large extent without the public Means of Grace.

I take an interest also in Missions as a Government officer. Shortly after I joined the service I was told a strong thing, viz., that as the principle of religious neutrality existed in India, Government officials must always hide their light under a bushel. This advice was given to me by a high official, but I have a higher authority for repudiating that position, which as a matter of fact has been repudiated again and again. The higher authority to which I refer is that of the Proclamation of the late

Queen issued in 1858. There it is stated that it would be absolutely wrong to favour a man on account of his religion, to allow a man to gain anything because he belongs to a particular religion, or to lose anything because he is a consistent follower of another creed. But on the other hand the Queen declared her own firm belief in the Lord Jesus Christ, and that in her opinion His religion was the best of all. This is the position which I take up when I bear my witness to the same truth which our beloved Queen attested in her Proclamation. I have seen medical work—our own medical work done by Government officers and also by missionary establishments—and I rejoice that missionaries are co-operating with us in the work and for the good work they have done. I think the Government should show some sympathy in all their aims and desires.

I know a good deal about education and the good work done by mission schools and colleges, not only in examinations of the Universities, but in other directions. It has been my practice to find out the school from which boys who are candidates for Government service come, and I find that the best boys we have come from missionary schools and colleges: that, after all, is not wonderful, for our missionary schools and colleges have professors of high character and education. That alone is enough to account for it.

Another very important thing is the touch that our missionaries have with the Natives' wants. Going once from Saturday to Monday to a little village a considerable distance from Nagpur, in the rains, I wished to spend a Sunday with the native congregation. I was accompanied by one of our Presbyterian missionaries named Mr. Douglas. We were to have gone about eight miles in a *tonga*, but owing to the state of the roads we had to walk. It was nightfall when we came to a village, having lost our way. This was, we found, four miles from Dapha, to which we were going. I sent for the head-man of the village, and as I was the Commissioner of the division I had the right to ask the way to the village of Dapha, to which, I said, we were going. He said, "It is four miles off. I will call the *kotwal*, who will show you the way." Just then Mr. Douglas spoke. The head-man said, "Why, this is our *padri*." He immediately set out with us himself,

walked the four miles to the village, talking all the while in a most cheery way. He said he remembered the visit of Mr. Douglas and came sometimes to hear him at Dapha, and mentioned how delighted he was to see him. Then he walked back all the way to his village. I thought to myself, Here we have an agency for reaching the people which is not at our own disposal.

I have had experience of the terrible years which have passed over the country and known the work of missionaries during the famine; so you will understand how a man who has had to bear the brunt during such times comes to have sympathy with missionary work. All through the warfare with famine in the Central Provinces there was no agency more valuable than that of the missionaries.

Not only have I sympathy with missionaries as a Government officer, but as a private individual also, and my sympathy as a private individual is no less strong than it is as a Government officer. I have already said that I owe a debt of gratitude to missionaries. I am a believer in the Lord Jesus Christ; I am glad, not only to be called a Christian, but seek in every fibre of my being to be one. I rejoice in these agencies for enabling us to live a Christian life in this land, where there are so many temptations and difficulties. I have strong sympathy as a private individual with Missions, because of the great value I attach to that which I have received from the Christian religion. I know a good deal of the tenets of Hinduism, which it has been my privilege to study; I know something of the strong points of Mohammedanism, which I have learned from reading and conversation, but I have never found in these anything to equal that of the religion of the Lord Jesus Christ, Who "loved me and gave Himself for me," and "Whom not having seen I love; in Whom, though now I see Him not, yet believing, I rejoice with joy unspeakable and full of glory." And having got this freely, I think we should freely give. It seems to me that it should be an instinct of the Christian Church to support Foreign Missions, to carry throughout the world the light and the glory of God, which we have received freely.

Some people say, "Why should we send people across to India and give money to the Heathen?" If that poor,

miserable parochial policy had prevailed in the first century and later, where should we have been? The Gospel was given that it might be carried into all the world. There is nothing that England can give to India, notwithstanding the many blessings she has given, to compare with the Gospel of Christ. Therefore I have the strongest sympathy with our Indian Missions.

There is another reason for my sympathy, and that is, that they are doing the work which, I believe, from the evidence in the Bible, lies near to the heart of our Lord Himself. I love to think of that promise, "Ask of Me, and I shall give Thee the Heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." "Ye shall be witnesses unto Me both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." That is a splendid commission to give to the Church, and a work that, I think, lies near to the heart of Christ.

Just one word about results. I think there is a great deal of impatience about results. There is a beautiful prayer in the Epistle to the Thessalonians, "And the Lord direct your hearts into the love of God and into the patient waiting for Christ." I consider that is a wonderful phrase, "patient waiting for Christ." I think there are splendid results. I am not going to speak about converts. "The works of the Lord are great, sought out of all them that have pleasure

therein," and if any one looks for converts he will find them. There are, moreover, many of them who would be an honour to any Church. For years I was an elder and district visitor of the Native Church in Nagpur. I have seen the people in their homes, and got to know them better than in other circumstances would have been possible. I learned many a lesson in patience and loyalty from those Christians.

I should like to mention an instance. A man came into Nagpur and asked for baptism; he knew the Scriptures well and expressed his strong faith in Christ as the crucified and risen Saviour. He was a tutor in the family of a doctor, a native gentleman of high position at the head of a hospital. This gentleman had family worship morning and evening, and read and expounded the Scriptures, and it was in his house that this man had learned all he knew about Christianity, and now he came for baptism. This doctor was a professed Hindu and never joined the Church, and yet there he was, the spiritual father of this man who came to claim baptism. I have met many such men throughout the country, men for whose character I have the highest respect.

I believe there will yet be a result that will astound those who have no belief in Missions, and this not before long, when many will turn willingly and loyally to the service of Christ.

Speech of the Bishop of Lahore.

During the last few years a new sense of what the British Empire means has been coming home to us; its splendour, its manifold character, its uniqueness in the world, have been coming to the front, and have been making themselves felt (not only among Englishmen, but among the other races of the world who claim the high privilege of being members of that Empire) as one of the most stimulating, powerful, and fruitful forces of our time.

It was, of course, at the Diamond Jubilee that this thought leaped to the front in a most striking way and, we may say, fired the imagination especially of the people at home: that in itself was a very great achievement, for I think it is very generally recognized that it is no easy thing to kindle and stimulate the imagination of an Englishman pure and simple. Yet there is no doubt that at the time of the

Jubilee that was effected; no doubt that on the people who gathered in the great Metropolis, who saw the magnificent procession passing through the streets, representing all the manifold component parts of the Empire, embracing such an infinite variety of races and peoples and classes of civilization all united under this one Empire and all not only glad to be there but eagerly claiming their right to a place in that procession,—I say upon all who saw it came a sense of what this great Empire really means; in its richness and fulness, and how much that richness and fulness is due to the varied elements which compose the Empire, and how deep would be the loss if one of these varied factors or elements were cut away. It was felt that the very variety and manifoldness which characterizes this Empire was one of its greatest attributes of strength and marked its uniqueness in history,

and therefore that to cut away one of these elements would be to inflict a deep and real loss.

More recently, in the proposals of Mr. Chamberlain which are so much occupying our minds at present, the same thought has come up with fresh force. For what is the basis of the new fiscal policy which is stirring the minds of the thinking people at home so very deeply, and not at home only, but all the world over—what is its motive and aim? Surely this, that we must hold the Empire at any cost, that we feel that we are united as members corporate of one body, so that if one member suffers all the members suffer, or if one member is honoured all the members rejoice with it, and that to maintain this glorious position we must hang together and be true to ourselves, even if necessary against the whole world. I am not, of course, expressing an opinion on the merits of the proposal; I am obviously wholly unable to do that. I am merely reminding you what the underlying thought of those proposals is which has prompted them and as to which there is no question, viz., the manifoldness, the splendour, the dignity of the Empire to which we belong.

I want to transfer that thought now to another Empire, greater, deeper, far, far more permanent because eternal, with the affairs of which we are concerned in this meeting to-day—the Empire of our blessed Lord and Saviour Jesus Christ. I want to suggest that exactly the same thought which has been brought home to our minds in dwelling on the unique character and grandeur of the British Empire applies equally here. If we try and follow up that thought we shall get at a motive for missionary work of the extremest value—different indeed from the old motive which has been so supremely powerful in the past, the desire to save perishing souls, but a very noble motive, and one which, I feel sure, will appeal to every man that is present in this room to-day.

Just in passing let me say I do not for one moment wish to lose sight of or undervalue that grand motive, the desire to save perishing souls. It is true that in some ways it does not take quite the primary place that it did long ago in missionary effort. Perhaps one reason of this is that at times it has been put forward in words that may

imply that we know much more than we really do about the fate of the world outside of Christ when it stands before the judgment throne of God. I know myself very little indeed of what will be the ultimate fate of those who are outside Christ at the last day—but this I do know, that they lose an infinite degree of help and brightness, and are desperately handicapped in their efforts upwards in this world, not being sharers in the risen life of Christ. We therefore most emphatically owe it to them to bring to them that light by which we ourselves live. Let that motive never lose a place of weight and influence in our own minds.

But at present I wish to turn to other thoughts. I want to suggest to you that, not so much for their sakes as for the sake of the Kingdom of Christ, that spiritual Empire to which we belong, we must strive to bring into it all the wealth of endowments, gifts, and qualifications that characterize the nations which God has put in this world in such wonderful variety. The Body of Christ for its true perfection and full development needs that every one of these things should be brought into it. When we turn to the past this thought is familiar to us. We see how one after another of the great nations of antiquity have brought their gifts to the feet of Christ—the Greek, the Roman, the African, the Teuton, the Celt, each contributing its own special endowment and gift to the fulness of the body corporate, and thus developing the life of the Church of Christ in a way that it would not have been developed if one of them had remained outside.

That is a thought that has been dwelt upon at length by two of the greatest masters of our own time in the realm of scholarship and spiritual life in England—the late Dean Church of St. Paul's, and Bishop Westcott of Durham; they have dwelt on the fact how one after another all these nations brought their special endowments or qualifications into the body corporate of Christ, whatever they might be: whether they were gifts of deep thought and of organization, or of fervour and power of action, or the like, they were all contributed to the life of the one Body, to give it its infinite variety and fulness. And now let us carry the thought a step forward and ask, Have we reached the limits of human endowment, have

we reached the limits of those gifts that should be brought to make up the fulness of the Body of Christ? If not, that Body is still imperfect.

Can we for a moment say that we have reached that fulness when there is the extreme wealth and subtlety of Indian thought outside that Body—that power of penetration, that spiritual character which leaves us so far behind, or, again, that marvellous patience and industry which we connect with the mental characteristics of China, or that instinctive sense of beauty which is so marked a characteristic of Japan? As long as these great human endowments, this wealth of power in various directions, is left outside, who shall say that that Body has attained its fulness and that the full purposes of God in regard to His Church have been reached?

In illustration of this thought let me refer to a saying of the late Bishop Westcott, which is probably familiar to some of those in this room. He used to say that he was quite convinced that the Gospel of St. John would never be really and adequately understood until the power of India's thought was laid at the feet of Christ and applied to the interpretation of that book.

Do you see the motive I am referring to? It is not *their* needs, but *our* needs that impel us forward in this work; their gifts are necessary for Christ's Church to arrive at its full perfection.

It is the thought which comes before us in the 21st chapter of the Apocalypse, when St. John says that "the kings of the earth do bring their glory into the city . . . and they shall bring the honour and glory of the nations into it."

That is the thought, that the glory of the nations which still stand outside

the fold of Christ must be brought into it, for the enrichment and for the greater fulness and development of the whole body corporate to which we belong. That is a different motive, and a motive of peculiar strength and value, which appeals, I feel sure, to the minds of many who perhaps did not with quite equal readiness respond to the older motive to which I referred a minute ago; and I ask you to-day to add that as one more to the many, many motives which combine to enforce the appeal of missionary work upon every soul, and I ask you to help on this cause in every way in your power, firstly by trying your best to understand more about it, to get some systematic information, to enlarge the range of your knowledge. There are in Simla two clergymen (Mr. Nicolls and Mr. Papprell) both devoted to missionary work, and they will be glad to furnish you with literature bearing upon this subject in order to extend your information. There cannot be real interest if there is a lack of knowledge; you must know about a thing before you can truly care for it.

And then, secondly, we must pray for Missions. We must take this great cause before the Throne of God and claim those marvellous promises which have been made to humble, faithful, earnest prayer, and we know that what we ask for in real faith will assuredly be granted to us. Let us be earnest, unceasing in the prayer that the Kingdom of Christ may go forward among the peoples of this land (and also in the other great lands to which I have referred), and that in time the nations may bring their glory and honour into the Kingdom of Christ, and that the day may speedily come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Speech of the Rev. J. P. Haythornthwaite.

In the circular which called us together this afternoon, we were informed that one of the chief objects of the meeting was the dissemination of information regarding the great work of Missions which is going on in India at the present time, and so I propose to bring before you, as briefly yet as clearly as possible, the general problem of the evangelization of India, as it presents itself to those who have the direction of the missionary enterprise in this country. The problem may be described

as a two-fold one. There is the problem of how to reach the "higher" classes of India—the cultured, educated, and influential classes—and the appropriate method of reaching them is generally allowed to be that of education. Then there is the problem of how to reach the "lower" classes, the illiterate, downtrodden, labouring classes, who are the great majority of the people of India, and for these the method is the evangelistic.

There is a general opinion in India

that there are only two religions, and that we may divide the 300,000,000 inhabitants into 240,000,000 Hindus and 60,000,000 Mohammedans.

If we are to have an intelligent understanding of the missionary problem, we must grasp the religious situation as it actually is, and this rough-and-ready classification of the people into two religious bodies in no way does this.

There are three religions in India. There are the two orthodox systems of Brahmanism and Islam. Belonging to Brahmanism there are 80,000,000 of people, of whom about 15,000,000 have been privileged to have been actually born into the Brahman priesthood, and the rest belong to the two higher castes of the Brahman system. With these the test of orthodoxy is veneration of the Brahman priesthood and a strict observance of the caste system invented by Brahmans, and which possesses no Vedic authority.

Of orthodox Mohammedans we may say there are about 20,000,000 (some Indian authorities say only about 5,000,000), who for the most part are the descendants of those who came into India during the Moghul period, and are Pathan and Moghul by race. These classes read the Koran and are orthodox in the strict Arabic sense of the word.

The first problem, I say, is how to reach these two orthodox classes, which form an aggregate of about 100,000,000 of the people of India.

But how about the rest of the people? What is their religion? What is the religion of the 200,000,000 of the lower classes, and especially of the agricultural population, which includes the great majority of the inhabitants of the Indian continent, and which Sir John Strachey tells us "bears no resemblance to the more orthodox forms of Hinduism and Mohammedanism, and involves no belief in, or knowledge of, the sacred books of either religion"?

If we analyze the 200,000,000 who form these lower classes, we find that about 80,000,000 are Sudras, or the menial classes of the Hindu system, who for centuries have been down-trodden and despised—serfs who are born to a life of degradation in the estimation of the higher classes. Then there are about 40,000,000 who are Mohammedan merely in name, the descendants of those who for worldly motives professed conversion to the Mohammedan faith during the Moghul period. Mr. Baines,

the Census Commissioner of 1891, says of these, "They observe the feasts of both religions and the fasts of neither." And then there are 80,000,000 of casteless races and forest tribes, who have never come into direct contact with either Hinduism or Mohammedanism. Some are the descendants of non-Aryanized races, who fled to the hills in time of invasion, such as Santals, Gonds, or Bhils. In South India others are called "Pariahs." In Bengal, in the Punjab, and in the United Provinces they are to be found in large numbers under other names.

Now the general characteristic of all these classes is that they are illiterate and superstitious. Their religion finds expression in idolatry, fetichism, and, in Southern India, in devil-worship. It is the natural outcome of ignorance, superstition, and fear. As a general name for this kind of religion, Mr. Baines has suggested "Animism," but no one word can well describe a religion which assumes such a variety of shapes.

The late Sir William Hunter has stated that in all probability these lower classes will attach themselves to one or other of the orthodox systems in the next fifty years, unless Christian missionaries bestir themselves. I do not think there is much fear of these classes becoming either Hindus or Mohammedans. Neither Brahmanism nor Mohammedanism are ready to give a warm welcome to these outcast Pariahs. But with Christianity it is otherwise. "Base things, and things which are despised hath God chosen"—the message of the Gospel is specially suited to the poor and ignorant, "to the poor the Gospel is preached."

The evangelistic missionary takes the simple message of the love of God for them in Christ Jesus, and they readily listen. Their crude ideas of religion easily yield to a sympathetic presentation of the Gospel. The caste system, where it exists, has comparatively slight hold on them, and presents no claim to their gratitude or attachment, since it stamps them as a degraded and unclean people. Their baptism involves little or no persecution or disgrace. On the other hand, by becoming Christians they become members of a progressive community, where education and distinct social advancement generally await them. For example, a baptized member of the lowest Hindu caste has

occupied the position of valet to more than one of the Viceroy's of India. Had he remained a Hindu he would still have been earning Rs. 5 per month. As valet to a Viceroy he received Rs. 60 per month. Missionaries are fully alive to the strength of such motives. But I trust I have said sufficient to show that the evangelization of these lower classes is comparatively easy, that it is full of hopefulness, and that if only there was a sufficiently large army of missionary agents there is no reason why these classes should not be gathered in by the thousand, rather than by the hundred, in the near future.

Let us now turn to the other problem—how to reach the higher classes of India. At once we see that it is a very different question. The orthodox classes are very proud of the antiquity of their systems. There is an impression on the part of Mohammedanism that Christianity has had to yield in the past in Spain and elsewhere. Brahmanism, too, is aware that it has already been able to completely absorb one of the greatest religions of the world, and that although Buddha was born in India, Buddhism is no longer an Indian religion. Brahmanism may think that Christianity in time will be similarly absorbed, but you and I cannot accept these premises.

It is quite true that missionaries have not done much in breaking down the strongholds of these systems, owing to an unreasoning prejudice against Educational Missions which once was prevalent, but every thoughtful man in India knows now that a great disintegrating force is at work in India, and that is the influence of Western civilization and education. In hundreds of ways destructive agencies are at work in all parts of India, which are fatal to the old manner of life, and to the existence of the old faiths.

We no longer speak of the orthodox systems as impregnable, as Lyall and Hunter believed forty years ago. We know now that the alternatives of the religious future are not Christianity or Brahmanism, nor are they Christianity or Mohammedanism, but they are Christianity or Agnosticism. No work, therefore, from the missionary standpoint can be more important than that amongst the higher classes of this land. What a terrible thing it would be if, fifty years hence, the people of India turned upon the British Government

in India and said, "You have done us a great wrong. By conferring upon us Western civilization you have undermined our religions, and now we find ourselves without faith and without God. It is true you always scrupulously observed the principle of religious neutrality, and in introducing Western civilization were undoubtedly actuated by the best of motives, but all the same you have done us a deadly wrong."

That is the prospect unless we, as a missionary Church, come forward and give the people Christianity in place of the religions which are passing away. But how are we going to do this? The evangelistic method does not seem to succeed with this class. They will not listen to bazaar-preaching. We must try other tactics. We try various methods, for example the literary method. We are circulating the Bible and Christian literature amongst the reading public in the various vernaculars and in English. Then we have zenana lady missionaries, who visit the homes of Brahmins and high-class Mohammedans, quietly winning the mothers and children by reading the Bible and by their womanly sympathy.

The chief method, however, is that of the educational missionary. We open mission schools and colleges. Young men from these higher classes flock to our class-rooms, where they receive the best secular education possible, but where, in addition, the Bible is the text-book for daily instruction in morals and religious principles. Work of this kind cannot be in vain. If not immediately productive, it must be so in the long run. Two English proverbs tell us that "the boy is father to the man," and that "what is young learnt is not old forgotten."

We endeavour to present an all-round education. It has been said that "if you only train the mind you produce a prig, if only the spirit a milk-sop, if only the physique a bully, but if you train a boy spiritually, mentally, and physically you produce a Christian gentleman." We endeavour to give our students this all-round education. Missionary colleges are always well to the front in athletic achievements.

But you say, How about baptisms? We acknowledge these are very few. The reason is not difficult to find. It is because baptism to a young man of the higher classes generally involves the loss of home, of wife, and of pro-

perty, as well as incurring active persecution and social ostracism. It is therefore a hard thing for a young man to have the courage of his belief and to confess Christ by baptism. There are many secret disciples, who may eventually be baptized when in positions of greater independence. Some time ago a Mohammedan student applied to me for baptism. During the night previous to the day fixed for his baptism, he was forcibly carried off from the hostel adjacent to my house, and I have never heard of him since. Two years ago a student was baptized, and the persecution to which he was subjected was so violent that he recanted. He had to leave the College altogether. We are very sorry when that happens, but it shows how intense is the feeling against baptism.

On the day of the Queen's Jubilee in 1897, a thrill of horror went through India when we heard that Commissioner Rand and Lieutenant Ayerst had been shot in Poona, when returning from the Levée. A little while before this happened, a Brahman professor in the Wilson College, Bombay, had been baptized. A few days after his baptism he was found lying unconscious in his bedroom, surrounded by blood. The miscreant who treated the Brahman convert in this way, and he who murdered the two Englishmen, was one and the same. When in prison for the murder he confessed to the previous deed.

This is the kind of treatment Christian converts from the higher classes

must expect if they have the courage of their convictions.

Another and most important work of mission colleges is the training of Christian young men who will become pastors and evangelists to their fellow-countrymen. At the present time there is no lack of earnest young men who look forward to this work, and it is one of the greatest sources of encouragement for the future.

I will conclude with an earnest exhortation to all present, that as English people, and as a Christian Church, we should never rest satisfied with giving to the people of India our civilization, our education, our arts and sciences, hospitals, railways, telegraphs, and similar modern conveniences: let us in addition give them our most precious heritage and possession, the faith of Jesus Christ, a religion which was intended for the East as for the West—Christ Himself was an Asiatic—and in which both may alike find rest and salvation. Let us take compassion upon these 200,000,000 who are grovelling in the darkness of idolatry, and give them a religion which will uplift and regenerate them. Then as regards the higher classes, surely we must save them from the inevitable future—from the darkness of agnosticism, or the still greater darkness of atheism. Let us now give to them the faith of Jesus Christ, which we ourselves have received and have proved to be a moral and spiritual power for the present life, and a sure promise of immortality for the life to come.

THE AUTUMN FAREWELL MEETINGS.

I. In the Committee Room.

FOLLOWING the precedent of recent years (except 1901), the General Instructions to the outgoing missionaries were not presented at the public gatherings in Exeter Hall on October 7th and 8th, but were read to the workers by the Hon. Clerical Secretary at three special meetings of the Committee at Salisbury Square. Presided over by Mr. Henry Morris—always a genial and sympathetic chairman—there is something of spontaneity which robs these “adjourned Committees” of much of their conventionality. The missionaries each received his or her individual “instructions” in writing, together with a copy of those addressed to all collectively, which latter Prebendary Fox read aloud and commended for close and prayerful perusal. We subjoin these in full:—

The General Instructions to the Missionaries.

You are going forth in obedience to the Last Command of your Crucified and Risen Lord. His Commission, as

recorded in St. Matthew's Gospel, has often been expounded. The discipling, the baptizing, the teaching,—the “all

power," the "all nations," the "all things" to be taught, the "always" of the Saviour's Presence,—you and we alike have often been guided and cheered by these instructions and assurances. On the present occasion we desire only to take as a text, for a few words of counsel and comfort to you all, one clause, or rather a part of one clause, of the Commission—the words, "Father," and "Son," and "Holy Ghost."

"Baptizing them into the name"—not the names, but the One Divine Name—"of the Father, and of the Son, and of the Holy Ghost." It is remarkable that the plainest words in Holy Scripture that teach the truth of the Trinity should be given us, not as a formulated article of a creed, but incidentally in a direction which involves the teaching of that great truth to every convert, however humble and unlearned. We are sometimes exhorted not to puzzle the Heathen with our dogmas and creeds, but to give them the simple ethical teaching of the Sermon on the Mount. It is forgotten that the whole force of that greatest of all religious discourses depends entirely upon the authority of the Speaker, Who again and again makes His "*But I say unto you*" the ground of His exhortations. The Sermon on the Mount reveals the Son as One having a right to speak; it reveals the Father more fully than any other passage in the New Testament, mentioning Him by that name seventeen times; and though the Holy Ghost is not mentioned in St. Matthew's report, He is mentioned in St. Luke's version of one of the Lord's teachings embodied in it—"How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" And here, in the Commission to evangelize the world, the command to baptize every convert, however simple and humble, into the Name of the Three Blessed Persons, implies that we are to teach what we cannot explain.

But, dear brethren and sisters, it is not our present purpose to enlarge upon this glorious and fundamental truth. Our wish is only to remind you how much guidance and encouragement you may derive from the close relationship of Father, Son, and Holy Ghost to our missionary work. Doubtless the Apostles did not understand these words of the Commission until

after Pentecost. But when they did understand, how animating the words must have been! "We are to speak," they would reflect, "of Father, and Son, and Holy Ghost, to the Jew and to the Gentile: the Father Who is their Father and ours, the Son Who is the propitiation for their sins as well as for ours, the Holy Ghost Who can be their indwelling Comforter and Friend, as we know He is ours. Theirs as well as ours,—yes, and the converse is true, ours as well as theirs—our Father, our Saviour, our Comforter; and in that assurance we go forth, knowing that our labour shall not be in vain in the Lord. This we can imagine the Apostles saying to one another after Pentecost. Shall we not say it likewise?"

Consider, then, what the Father, the Son, and the Holy Ghost, are, and will be, to you as missionaries; looking for the moment at the Three Divine Persons separately, while not for a moment forgetting that there is but one God.

I.—You would find it an interesting study to trace out in Scripture the references to the Fatherhood of God. You would perhaps be surprised to find how few there are in the Old Testament—scarcely more than half a dozen. So true is it that only in Christ is this great truth revealed. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Men talk glibly of the Fatherhood of God and the Brotherhood of Man; but where in the non-Christian world is there a religious system that gives the Supreme Being the attributes of a Father? Buddhism does teach the Brotherhood of Man; but where is its Divine Father? Mohammedanism does acknowledge one God; but where will you find a Moslem who ever dreamed of His Fatherhood? When, however, we turn to the New Testament, all is different. The very first recorded words of the Lord Jesus speak of His Father's business. From the very commencement of His ministry, whether to the Jews in the Temple at the First Passover (John ii. 16), or to the poor ignorant woman of Samaria (iv. 21), it is of the Father that He speaks; as already observed, the Sermon on the Mount is full of God's Fatherhood; and so it is throughout—emphatically in the very last to be written (as many believe) of the books of the Bible—the Epistles of St. John.

But take the Sermon on the Mount

only, on this occasion, and see how it applies to your missionary life and work.

(a) "Your Father in heaven" "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). So the God of Creation is "your Father"; and when you admire, especially on your voyages and journeys, the sky and the sea, the mountains and the rivers, and all animal, vegetable, and mineral nature—when you use the wondrous electric force to send some important message round the world, or the waves of sunlight to produce the photographs of men and things to delight your home friends—when you watch the sun rising out of the Pacific in the Land of the Rising Sun, or rejoice in the rain as it falls on the fields and dusty roads of India,—you will joyfully exclaim, "My Father made them all." And you will remember that this reference to the Creator as the Father of mankind is brought in by the Divine Teacher to enforce His command that you be generous like your Father, loving the man whom you are tempted to regard as an enemy, and praying for the persecutor (ver. 44)—not merely the Musliman opponent or the Boxer in China, but, it may even be, the fellow-missionary who tries your patience—so that you "may be the children of your Father which is in heaven" (ver. 45), bearing with others as He has borne with you.

(b) Again and again does the Lord teach similar lessons in other words. It is when you are "peacemakers"—precious functionaries in the mission-field!—that you may especially claim the title of "children of God" (chap. v. 9). It is when you forgive those who have trespassed against you that your Heavenly Father will also forgive you (vi. 14). If you do not, Jesus Christ emphatically forbids you to reckon yourselves forgiven men (ver. 15); and elsewhere He defines the forgiving spirit as that which would not fail under provocation repeated even four hundred and ninety times (Matt. xviii. 22).

(c) Then He sets forth the Fatherhood of God as the cure for anxiety and unbelief. "Your Heavenly Father feedeth" "the birds of the heaven" (vi. 26, *R.V.*); He "knoweth that ye have need of all these things," the things of daily life (ver. 32); He

"knoweth what things ye have need of before ye ask Him" (ver. 8). Therefore, "be not anxious" (ver. 25, 34, *R.V.*). You are in peril on the sea: He knows. You are prostrate with fever: He knows. You are troubled about sick parents, or sick children, at home: He knows. You are weary with hope deferred, in the case of those who seemed promising inquirers: He knows. You are crushed in the spirit by the sin and misery of Heathendom: He knows. You are in bitter sorrow at the apostasy of a convert, or the backsliding of a trusted native worker: He knows. You are disappointed at the application to your case of an unwelcome rule of the Society: He knows. And because your Father knows, "be not anxious," but let the peace of God rule in your heart.

(d) Yet though your Father does know what things you have need of before you ask Him, He nevertheless expects you to ask. In asking, begin, as the Lord Jesus enjoins, "Our Father" (vi. 9), not "My Father" but "Our Father," remembering the needs of others as well as your own; and go on, thinking *first* of God's Name, God's Kingdom, God's Will, and *then* of your own needs—daily bread, forgiveness, deliverance from evil. Let it be secret prayer, alone with God; and "thy Father which seeth in secret shall recompense thee" (vi. 6),—for consider! "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask Him?" (vii. 11).

(e) God's tender longsuffering as a Father is no excuse for indolence or carelessness in your life and work. You are warned not to come with your "Lord! Lord!" and expect to enter the Kingdom of Heaven: he alone is admitted that doeth the will of the Father which is in heaven (vii. 21). Nay, you are to aim at perfection, "even as your Father which is in heaven is perfect" (v. 48). And your goodness is to be seen; "let your light shine." Think not "good works" valueless; they cannot procure your salvation, of course; but they can do this—they can bring honour to God, for those who see them will "glorify your Father which is in heaven" (v. 16). When native teachers and native servants can find no fault with you; when fellow-missionaries see in you a pattern

of loyalty and obedience to rule, for example, regarding such matters as account-keeping, writing reports, holidays, watchful saving of the Society's money, furloughs, engagement, marriage, or arrangements for children; when "the world," represented among the English folk at your station, or on board your ship, fails even with its sharp eyes to detect inconsistencies; when it is manifest to all that your work, and not yourself or your family, is uppermost in your mind; when your motto is plainly seen to be "This one thing I do"; when you will spare no labour or trouble to win a soul for Christ;—then your Heavenly Father is glorified, and life is indeed worth living.

II.—The relation of God the Son to our missionary work is perhaps more familiar to us. To preach the Gospel of Christ, to proclaim salvation by Christ, is universally understood to be the purpose of Missions. And yet the real meaning of these phrases is too often not realized. Missionary letters and reports constantly speak of the disposition of this or that town or district, this or that class of men, this or that individual, towards "Christianity," as if "Christianity" were a religious system which could be compared with other systems, weighed in the balances against them, and, if honestly so studied, found to be the best. Inquiry on the subject seems to lead to the conviction that this is a line of teaching especially common among native preachers; and we may well ask ourselves whether it may not be in part responsible for the little effect produced, and also for the contentment with the paucity of results that seems so general.

Now, first, it is not so much Christianity as Christ that you have to proclaim. It is not a system of ethics or of worship; it is a historical fact—a fact of overwhelming moment if it be a fact at all. Put this fact in the very simplest form. Is it really true that a Person appeared some 1,900 years ago in a small corner of Asia, Who had really come in some sense from heaven, and Whose coming was really designed to bring blessing to all mankind? If so, it is a fact of the deepest interest and importance to every man; and we who know it have a right, and are bound, to assume an attitude very different from that of mere expounders

of a new system. Do not be content with arguing and reasoning. Affirm a fact!

And secondly, while it is a historical fact, it is more than that. It is also a present experience. Jesus Christ lived, died, rose again—that is a fact. Jesus Christ is my Saviour, my King, my Pattern—that is an experience. Let Testimony, therefore, have a larger place in our teaching. Let the native preachers be taught to say, not "Here is a religion which is better than yours, and I recommend you to adopt it," but, "Jesus Christ lived and died in Palestine to save you and me: I have come to Him to be saved, and I invite you to come too." No doubt testimony is hindered by an honest desire not to seem to take credit to oneself; but Mr. Moody, the American evangelist, had common sense with him when he said, "I am not afraid to call myself a converted man: *it's no credit to me!*"

Jesus Christ my Saviour, my King, my Pattern. This is not only the subject of my testimony; it is the secret of my own life as a Christian and a missionary.

(1) My Saviour: if He has not saved me, in one of the three Scriptural senses of the word salvation,—that is, salvation from the penalty of sin—I am not fit to be a missionary at all. But is He also my Saviour in the other two senses of the word? Can I say, not only "He has saved me," but also, "He is saving me, day by day, from the power of sin," and "I believe His promise to save me, hereafter, from the presence of sin"? Dear brethren, be sure that your efficiency as missionaries hangs not a little on how far you can truly give this as your personal testimony.

(2) My King: then my chief thoughts, desires, efforts, are for His honour and His Kingdom. I am loyal in little things—to the rules and customs, for instance, of the particular regiment of His army or branch of His civil service in which He has placed me. I am loyal also in a larger sense: all I have and am are really and truly laid at His feet. I sacrifice everything—especially my own will and way—to the interests of His Kingdom; and I count it as no sacrifice at all, but as the highest privilege.

(3) My Pattern. I study the records of His life. I mark His methods of teaching, His answers to opponents, His patience with the slow hearts of His disciples, His never-failing com-

passion, His zeal for the Father's glory: and I pray for grace to imitate Him. I note His tender care of His blessed Mother, combined with His refusal to let her interfere for one moment with the work He had undertaken to do. I trace His dealings with Peter, with John, with Thomas, with Martha and Mary, and I set His example continually before my eyes. I see His grief over the sin that surrounded Him, and as I mourn over the sin that surrounds myself I enter into the fellowship of His sufferings, and rejoice that even in this I am a "joint-heir" with Him. Above all, I keep ever in mind that "even Christ pleased not Himself," but "for the joy that was set before Him endured the cross, despising the shame."

Thus, brethren, we see how the contemplation of the Divine Son, incarnate as the Man Christ Jesus, may influence your missionary work. We all trust that your service is to be a long one, if His Second Coming is delayed; but whether long or short, may you be able as it closes to take His words and say, "I have finished the work"—not perhaps that which I wished to do, but—"which Thou gavest me to do."

III.—The Holy Ghost has been called the Executive of the Godhead. So, may it be said with reverence, there is an Administrator of Christ's Mission in the world—One Who prepares men to receive Him, Who introduces Him to them, Who directs everything that concerns His gradual yet triumphal progress. The Acts of the Apostles is the Book of Evangelization, the Manual of Missions, and it is full of the Holy Ghost. If you would understand, brethren, the special relation of the Holy Ghost to your work, study the Acts of the Apostles.

1. His presence and power are indispensable. The Apostles were to "wait for the Promise," and that Promise was that they should be "baptized with the Holy Ghost" (i. 4, 5). But we have not to wait for the Promise now. It was fulfilled once for all at Pentecost. The Church of Christ now has the blessed gift of the Spirit, and can claim the putting forth of all His power. If only she had done that from the first, her work would long since have been accomplished.

2. But the gift of the Holy Ghost is not only to the Church as a whole. It is a personal qualification. That is

a significant word in the account of Pentecost, "*it sat upon each one of them*" (ii. 3, *R.V.*). Is that true of each one of us—of you—in this room to-day?

3. It is the Holy Ghost Who sends forth all true missionaries (xiii. 2, 4). Are you sure in the depths of your hearts that it is He Who has "separated" you for the work?

4. It is the Holy Ghost Who locates missionaries rightly, if only they will hear His voice. You will find Him forbidding you to turn towards some Proconsular Asia on the left, or to some Bithynia on the right, and constraining you to leave inviting fields, because He has a sphere for you in some Macedonia right on ahead (xvi. 6, 7).

5. The Holy Ghost may give, as He gave St. Paul, some prognostications of coming danger and suffering; but it need not be, as it was not in his case, to induce you to avoid them. It may be His purpose to test your faith and courage. It may be His will that you should face the foe. When the great Mutiny of 1857 did in North India what the Boxers did in China in 1900, and the C.M.S. Committee called on the missionaries of that field who happened to be at home to sail for India at once and share the sufferings of their brethren and the Native Christians, the call was instantly obeyed as the call of the Holy Ghost.

6. It is the Holy Ghost Who brings true converts to the feet of Christ, as He did Cornelius and his friends, with pre-baptismal gifts that astonished St. Peter (x. 44); and it is the Holy Ghost Who fills them with joy in the midst of opposition, as He did the Pisidian converts (xiii. 52).

7. When converts, overtaken by sore temptation, try to deceive the Church, it is the Holy Ghost Who is "lied unto" (v. 3, 9). When others seek to turn their profession of the Gospel to personal advantage, it is the Holy Ghost Who is insulted (viii. 18, 19). Let the Native Christian communities realize *that*!

8. It is the Holy Ghost Who is to build the Church. We find Him "making" the "bishops" or "overseers" at Ephesus (xx. 28), and guiding the first great Church Conference at Jerusalem (xv. 28). Not in direct spiritual work only, but in ecclesiastical work, and in secular and financial work,

His guidance, inspiration, and power are essential.

9. There is such a thing as being "full of the Holy Ghost," and yet, over and above that, being "filled" in some special sense in special emergencies. Barnabas is described as "a good man, and full of the Holy Ghost" (xi. 24), evidently his ordinary and continuous character. The same thing was divinely promised to Saul of Tarsus (ix. 17). The members of the Church were directed to choose for the secular administration of its funds men "full of the Holy Ghost" (vi. 3)—a lesson for us in the present day that mission secretaries and mission accountants need this supreme qualification equally with brethren able to "give themselves continually to prayer and to the ministry of the Word." But the occasions of special "filling" are remarkable: Peter, brought for the first time before the Sanhedrin, perhaps almost on the very spot where, a few weeks before, he had denied his Lord (iv. 8); Stephen, possibly at the same place,

certainly at the supreme moment of his life (vii. 55); Paul, challenged by the Jewish sorcerer in the presence of the Roman governor (xiii. 9); and most striking of all, the whole infant Church as one man, "all filled with the Holy Ghost" after that first great united prayer-meeting (iv. 31). Brethren, we have here an example of our Lord's great principle, "Unto every one that hath shall be given." Be "full of the Holy Ghost" always, "filled with the Spirit," as St. Paul expresses it (Eph. v. 18); and then you will be ready for those special "fillings" which will be granted to you for times of sudden testing, momentous decision, conspicuous victory.

Brethren, let our prayer, humble and fervent, be—

O Holy, blessed, and glorious Trinity,
Three Persons and One God: have
mercy upon us, miserable sinners!

"Jehovah! Father, Spirit, Son!
Mysterious Godhead! Three in One!
Before Thy Throne we sinners bend;
Grace, pardon, life, to us extend!"

As in past years, the "replies" of many of the brethren and sisters were interesting, and sometimes even pathetic. One thing was very noticeable. While the personal request for prayer, never absent from any gathering of this kind, was urged with great impressiveness, at the same time the returning missionaries testified to great encouragement received whilst on deputation tours by their having witnessed everywhere a more fervent spirit of prayer for foreign missionary work. From our note-book we select a few utterances of veterans and recruits:—

"We are going back greatly encouraged by hearing what the Lord is doing in Persia. If He is working thus among Persian Moslems, will He not do so among the Moslems of Palestine?" (Miss Wardlaw-Ramsay.)

"The flowing tide (in India) is with us. God is working by many agencies." (Rev. J. J. Johnson.)

"On this furlough I have been greatly encouraged by the prayers offered in this room week by week at the Thursday afternoon prayer-meeting. The thought that our needs are remembered thus will bring strength and encouragement in future years." (Miss G. L. West.)

"Forty-one years ago I was on my first voyage to Ceylon, young, ardent, hopeful. In a few days I shall be returning to Mauritius with zeal chastened, hopes disciplined. Yet God has blessed the work in Mauritius, difficult though it is in the midst of a heterogeneous, polyglot population without any cohesion or ordinary restraints. Many friends have promised to place Mauritius on their litany list and to remember to pray definitely each Sunday morning for it." (Ven. Archdeacon Buswell.)

"After twenty-six years' service I love the work better than ever. My conviction grows stronger every day that South India is becoming Christian unconsciously, in spite of itself. Do not count results by baptisms merely. A glorious work is going on under the surface." (Rev. F. Bower.)

"We are returning to China for the fourth time, and esteem it a very glorious privilege to be God's ambassadors to the Heathen. With regard to Fuh-Kien we desire to bend our energies more and more towards the consolidation of the Native Church. Because it is growing in independence, many hard questions are coming before us, which require great discrimination and tact. Pray for us.

We do not know what is in store for China as a whole, but we know that the Almighty still sits above the water-floods. Strong in our trust in Him we go forth believing to see greater things than we have yet seen." (Rev. L. Lloyd.)

"It may encourage some to know that it was through a five minutes' speech by Mr. Parfit four and a half years ago that I was led to offer for Turkish Arabia." (Rev. E. E. Lavy.)

"We have great encouragement about the Tamil Church. An artist asked to depict a decaying church, drew the picture of a gorgeous edifice in beautiful preservation, filled with worshippers, but in the foreground a missionary-box with a cobweb over the opening! The Tamil Church is not decaying. It is sending out missionaries to Mauritius, South Africa, South India, &c." (Mr. E. Keyworth.)

"We are full of joy at the prospect of obstacles. Obstacles are the condition of success." (Rev. R. H. A. Haslam.)

"We know that in His own time everything must go down before Him. He *must* reign." (Rev. D. J. Rees.)

"I hope that God will very definitely use me for winning souls." (Rev. J. E. M. Hannington.)

"I would call attention to the inadequate number of workers in Ceylon. There are 10,000 Buddhist priests and 5,000 devil-dancers, but only 200 missionaries. Eight years ago, when I was first dismissed, I was the only male recruit. To-day I am the only male missionary going out." (Rev. R. W. Ryde.)

On Wednesday morning the Rev. A. F. Thornhill gave a devotional address, which will be found on p. 839, and at the afternoon meeting the Rev. G. A. Sowter, of St. James's, Hatcham, spoke to the departing missionaries. He began by remarking that his congregation felt itself to be at the same time both *poorer* and *richer* for the outgoing of four members this autumn to the foreign field. He believed it would not be long before some more were sent after them. Turning to his subject, Mr. Sowter spoke on 1 Cor. xii. 31, "Covet earnestly the best gifts," a motto which, in anonymous handwriting, had lain on his breakfast-table on the morning of his own ordination and had been a cherished watchword since. He passed it on as a helpful thought to those who were entering upon new work or a new stage of old work. The "best gifts" are the only thing we are not forbidden to covet. This is the only covetousness on which God's smile can rest. In the garden of a great painter stood a sun-dial with the inscription, "Our highest for the holiest." Nothing less than that can we say as we stand at the foot of the Cross of our redeeming Lord. Yet are we not conscious that often we have given to God our second-best? We have been a little slipshod or impetuous in our work, a little hurried in our prayer about it beforehand; we have not sat down to think it out; there has been something that pulled it down short of what it should have been; it has not been our *best*. Sometimes it has been hardly what we would have offered to our fellow-man. When we have laid our very best at the feet of God, let us remember that we may have a *better* "best" to give Him. The child's "best" is not the man's "best." The goal of yesterday is the starting-point of to-day. Finality in our service is never reached. Something is still before us. Let us never lose our ideals. It is the greatest calamity to an individual or a Church to do so. If only the mother Church at home and the daughter Churches abroad would lay their best at the feet of God, what a changed world this would be! In the vision of the cherubims in Ezekiel i. we are shown that it is the *best* which God requires. There in that complex combination of the highest physical, mental, and spiritual powers is given to us the pattern in the heavens of what our work should be. What follows from that vision? See Ezekiel x. 5, "The sound of the cherubims' wings was heard even to the outer court." The whole of heaven was full of movement; the sound was that of superabundant energies. If we at home were filled with the desire to do God's will and to

give our best to Him, would it be long before the outer court of the Gentiles heard God's voice? Let us pray for each other; we for you that you may give *your* best, you for us that we may hold nothing back, but give *our* best to God. And let us recognize that the measure of our activity can never go beyond the measure of our receptivity. Just in proportion as we can enlarge our receptivity and drink in God's best for us, we shall be able to lay out our best for Him.

On Thursday afternoon, the Rev. A. E. Barnes-Lawrence, Vicar of St. Michael's, Blackheath, was the chosen speaker. We regret that space exigencies preclude an outline of his address, which was based upon a portion of Rev. i. 9 (*R.V.*), "Your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus."

2. In Exeter Hall.

Two public valedictory meetings took place in the familiar Exeter Hall on the successive nights of October 7th and 8th. Both gatherings were as large and enthusiastic as ever; both were conspicuous for the incisive and spiritual character of the speeches, each speaker also keeping admirably to the point and to time. We thankfully noted above all a deep solemnity befitting the occasion and the present circumstances of the Society. But Sir John Kennaway's reference on Wednesday night, and that of Prebendary Fox the following evening, to the possibility that such meetings must be foresworn in the future unless there is financial improvement, were not made in a spirit of depression. Indeed the whole tone of the proceedings betokened lofty faith and courage. To God alone be praise!

On Wednesday evening farewell was said to the missionaries proceeding or returning to Egypt, Palestine, Turkish Arabia, India, and Mauritius. As usual the greater part of the platform was given up to the departing workers, grouped around large cards bearing the names of their adopted countries. Behind the missionaries came Mr. Charles Strong's voluntary choir of ladies, who sang a selection of hymns while the hall was filling, and on either side were seated members of Committee, clergy, and other well-known friends of the Society, who supported the President, Sir John Kennaway, in the chair.

After the opening hymn had been sung, the Rev. D. H. D. Wilkinson read a portion of Scripture and the Rev. G. B. Durrant offered prayer. The Chairman's address was brief but much to the point; his passing reference to Mr. Chamberlain's historical speech at Glasgow on the previous evening eliciting an outburst of applause. Evidently the spirit of Imperialism appeals to not a few of the Society's supporters, and this fact was taken advantage of by subsequent speakers. After Sir John had bidden God-speed on behalf of the Committee to the missionaries, he referred to the gradual growth of the Society from a small to a world-wide enterprise. During the last twenty years the number of C.M.S. missionaries had trebled and the income had risen to £300,000. All this, however, was not to be regarded as a cause for self-congratulation or satisfaction. The right attitude of the Society was deep humility and shame that so little had yet been done. Last year God had put the faith of the Society to the test. Staggered at first at the deficit of £35,000, the Committee had carefully and prayerfully come to the conclusion that it was a call from God to go forward. But the President warned his hearers that unless the call which the Society had put forth for a still larger income met with an adequate response, such a meeting as they held that night might be impossible next year, for workers could not be sent out if funds to maintain them failed. After referring to various signs of the advent of

our Lord in the disturbed state of the world, which betokened that our opportunities of evangelization might be brief, the Chairman alluded sympathetically to the "oppressed and murdered" Macedonian Christians. In closing he struck an Imperial note. Only that day the nation had put before it a great ideal of Empire which enthralled the imagination and, whatever might be the outcome of it, commanded the admiration of the world for the courage of its conception and the loftiness of its aim. Mr. Chamberlain had been described as a "missionary of Empire." He claimed for the outgoing missionaries a yet higher honour. Earthly empires must pass away, but the Empire they were building up was the Empire of their Lord and Saviour, Whose throne was established for ever, and His Kingdom one that would never be moved.

At the conclusion of the Chairman's speech, Prebendary Fox rose to perform his double task of giving the audience statistics concerning the outgoing party and introducing the missionaries present.

Of four returning workers, the Rev. A. H. Lash, of South India, spoke first. He began an earnest speech with the anecdote of a young officer who, many years ago, was dying of yellow fever in a hospital in Jamaica. As the consulting physicians stood helplessly round his bed, one whispered to him, "Is there anything you would like?" "Yes," he replied, "put me in the opposite bed that I may die in the sun." His request was granted, but he did not die. The ebbing tide of life was arrested and began to flow again until there was complete recovery. "That officer," said Mr. Lash, "was my father. When I was a little boy he told me that incident, and, like my father, I have tried all my life to *live in the Sun*." Missionary work, he continued, was the most difficult work he knew, and it was only by living in the sunshine of God's presence that workers, young or old, could obtain strength for their task.

The Rev. Ll. H. Gwynne followed with a strong appeal on behalf of Khartoum and the Soudan. In one sense, he remarked, the death of Gordon meant the salvation of the people of the Soudan; the principles of justice, liberty, and righteousness were spreading all over that great country, half Moslem and half Pagan. He contended that if ever one country had been given by God to another to keep and to rule, the Soudan had been given to Great Britain. He recalled that for a thousand years the Soudan had been Christian, and that for only 500 years had Islam held sway. Fifteen miles up the Nile from Khartoum he had seen the remains of fifteen Christian churches. Why had the Cross been defeated? Because the old Church had ceased to be a missionary Church. Now those ruins stood as a challenge to British Christianity. There was a real anxiety on the part of the Pagans for the Gospel. Mr. Gwynne pleaded for more prayer and more helpers, and expressed the belief that the time would come when the authorities in the Soudan would grant full liberty for evangelization.

Dr. A. H. Griffith, late of the Persia Mission, now proceeding to Palestine, contrasted the disparity between the numbers being "dismissed" and those who were "dismissing" them that night in Exeter Hall, and asked why could not the numbers be reversed—thousands going and a few seeing them off? In Edinburgh and in London Dr. Griffith had met medical students ready to go into the foreign fields, but the Societies—"not ours, happily!"—had refused them all with the same answer, "No funds." A new conception of the name "missionary" was needed. It was not a label for a few men going forth to heathen lands, but belonged to each loving disciple of Jesus. If this were realized fully there would be no deficiency of either men or means.

The next item was, to quote Colonel Robert Williams' remark on the

following night, "a pleasing innovation" on the Valedictory programme. A lady speaker was introduced. Miss Bland, of Agra, who had seen twenty-five years' service in India under the Society for Female Education in the East, and who was then receiving her first dismissal as a C.M.S. missionary, spoke as representing Missions to India's women. Her voice "carried" well, and her plea on behalf of the millions of women and of the thousands of child-widows "below five years old" was listened to with deep attention. She, like the previous speakers, begged for fellow-labourers.

At this juncture a telegram was read by the Hon. Clerical Secretary as follows:—"St. Ann's Stamford Hill Auxiliary join in wishing departing missionaries God-speed." After the singing of a hymn, three recruits addressed the meeting very briefly.

The Rev. N. C. Miller, representing the Younger Clergy and proceeding to South India, emphasized the fact that he was going out not in response to any special call except that given to and binding upon *every* disciple of Christ. "Unless," said Mr. Miller, "Christ had revoked His call in my special case, and had given me special reasons to stay at home, I felt I was bound to go." The Rev. R. H. A. Haslam, late Organizing Secretary of the Canadian C.M.S., who, together with his wife (a fully-qualified doctor), is proceeding to the Punjab with the view to working eventually in the Jhang Bar, made a stirring speech full of Imperialistic ring. He pointed out that whilst he and his wife were strangers in a strange land, they felt at home in England, because they were members of the same Empire and served under the same Sovereign. And yet there were higher ties that bound them to us in the mother country. Servants of the same King of kings, we had a common sonship, heritage, and destiny, and that destiny was seeking to bring every nation under the sway of Jesus Christ. If we Christians are animated by one controlling motive, the love of Christ to us, and dominated by the one desire and purpose to extend God's Kingdom, why do not our young men volunteer for the foreign field as the sons of the Empire volunteer for war? "There are probably fewer workers for Christ in the whole of the foreign field," he remarked, "than there are people in this little room." If only each disciple were true to Christ, he believed that the financial problem of Missions would be solved, and that not only the full quota of 500 new missionaries would be forthcoming, but also means for their support. The Rev. W. P. Hares, representing Islington College and proceeding to the Punjab, made a strong appeal first for prayer on behalf of all the recruits, that they might dwell so deep in Christ that amid new, startling, and depressing surroundings, their faith might never waver; and then for further recruits from among the "bright intellects" before him. With deep earnestness he asked of the young men in the hall, "Are you quite sure you are right in settling down quietly at home while the world waits to be evangelized?"

A valedictory address was then delivered by the Rev. E. Grose Hodge, Rector of Holy Trinity, St. Marylebone. Space forbids enlarging upon it, but in the course of many helpful remarks the speaker asked, "What is the answer to be to the C.M.S. cry to the Church, calling upon her to awake out of her strange sleep and set herself in earnest to the task of evangelizing the world?" He did not believe that the answer would come first in a great wave of enthusiasm, in larger giving or in a new organization, but rather in a new revelation of the claims of Christ. Let each ask not, "Lord, must I be a missionary?" but, "Lord, am I what Thou dost want me to be?" Then the missionary question would settle itself.

On Thursday, October 8th, farewell was taken of the missionaries proceeding to Africa, Ceylon, China, and Japan. The chair was taken by

Colonel Robert Williams, M.P., who dwelt upon the paucity of workers in view of the overwhelming need. He pointed out how lamentable was the "pause" that had taken place in the regular increase of men and means, for God's call to advance had never sounded louder than at the present time, and openings had never been wider or more numerous.

After introducing the missionaries, Prebendary Fox asked the audience to rise and say, with heartfelt emphasis and united voice, the Scriptural benediction, "The Lord be with you," and the missionaries to utter similarly the liturgical response, "And with thy spirit." This was done with great solemnity.

The Rev. H. Proctor, on behalf of the missionaries returning to West Africa, then addressed the meeting. His testimony after eleven years in the field was that a missionary's life is an intensely happy one, his only regret being that he had not entered upon it eleven years earlier. He attributed to Mr. Horsburgh's little book, *Do Not Say*, the arousal of his first missionary zeal. "It made me think, and act, and pray," said he, "and I hope you will all buy and read the revised edition of *Do Not Say*." Mr. Proctor also urged upon his hearers the reading of the missionary magazines, so that they might follow the armies of God in the foreign field, weeping with them over their reverses, rejoicing with them over their successes, helping together by prayer and volunteering to go to their aid.

The Rev. D. J. Rees, of Usagara, representing East Africa workers, took for his subject Moses' rod and the undreamt-of possibilities that lay within it awaiting the touch of God. Originally it was but a commonplace stick, Moses probably recalled the tree from which he had cut it; but it became a living, moving, formidable thing—so formidable that he "fled from it." Moses' rod had a message for us. In each one lie hidden undreamt-of possibilities that will be revealed when we put our lives entirely into God's hand. There are possibilities, as yet unavailed of, connected with this missionary enterprise in all our lives—as clergy, as parents, &c.—possibilities of praying, influencing, giving, going, only waiting to be called forth by greater consecration to the Divine Master.

The Rev. W. R. Gray (son of the late Rev. W. Gray, a Secretary of the Society), returning to Japan, asked for prayer that the workers amongst the intellectual Japanese might be content to be accounted fools for Christ's sake if need be, and that they might win souls.

Miss M. E. Turnbull, returning to Mid China, and representing Missions to China's Women, told of encouragement among the Chinese village women around Ningpo. In pleading for more workers who would volunteer as the Good Samaritan with generous aid, the speaker adroitly pointed out that "that good man was not slack in appointing some one else when he could not render personal service, saying, 'Take care of him,' and that 'he provided against deficit, for he added, 'And whatsoever thou spendest more, when I come again, I will repay thee.'"

In asking three recruits in succession to address the meeting briefly, the Chairman remarked, "I cannot call upon the first name without emotion, which I know all in this hall will feel. The son of our late beloved Bishop Hannington will speak for the Younger Clergy."

The Rev. J. E. M. Hannington, proceeding to Uganda (probably to work in Busoga, the country in which his father's death occurred), pleaded for prayer on behalf of all who were going out for the first time to a strange land and a people whom they did not know, to new difficulties and new temptations. But for the assurance of prayer by the Church at home, their courage would fail. He urged that if only *every* communicant would

pray definitely and daily for foreign missionary work, there would be no lack of men and means.

The Rev. J. J. Butler, representing the Islington College long-course men and proceeding to Fuh-Kien, pressed home the binding character of the missionary commission, and Mr. J. Parker, representing the short-course men of the same College, urged upon his brothers staying at home the pushing forward of the work of the Society in the coming winter. His closing words doubtless voiced the desire of each fellow-missionary upon the platform:—"Do not pray so much that our lives may be long in the mission-field, or successful as men count success, but pray definitely and constantly that both our inner and our outer life may be lived in the power of the Third Person of the Blessed Trinity."

The Rev. E. N. Sharpe, Vicar of Emmanuel Church, West Hampstead, then delivered an impressive and searching valedictory address, of which "two messages from God" were the keynote: "Be thou faithful unto death, and I will give thee a crown of life," and "Faithful is He that calleth you, Who also will do it." Those verses, he said, had been written by his beloved friend Dudley Cotter (whose term of foreign service had been so short) in his (the speaker's) Bible as a parting motto, and those words he would pass on that night to his hearers. The present was no ordinary time in the history of the Society. Every one attending the Committee meetings in Salisbury Square, every one who read the periodicals of the Society, must recognize that it was a time of trial and that God is testing us. And those going to the foreign field would soon encounter testing and trial. But "God is faithful." Might those who were going and those who were remaining at home have a deep and abiding sense of the faithfulness of God! Then the personal question was pressed home. Had we been faithful to God? faithful to the great claims that God had put before us? faithful in our means? faithful in our influence? Ought not each one to kneel before God in all humility and say, "I have *not* been faithful to Thee"? Finally the speaker recalled the words of Pascal: "Do little things as if they were great things, because of the majesty of the Lord Jesus Christ; and do great things as if they were little things and easy things, because of His omnipotence." On that great day when all distinction between home and foreign service would vanish, and the Great Master would examine His servants and the work committed to their charge, God grant that to each one that night in Exeter Hall He might say, "Well done, good and *faithful* servant! Enter thou into the joy of thy Lord."

And so once more "with the sweet word of peace," and prayer and promise, we have bidden our brethren go. May some of us at least have courage soon to join them in their glad commission! The remainder surely stand pledged henceforth to support with redoubled energy and prayer the holy cause.

3. In St. Bride's Church.

On Thursday, the 8th, at 11 a.m. there was a Service of Holy Communion at St. Bride's Church for the outgoing missionaries and their friends. The sermon, by the Rev. T. W. Drury, is given on page 801. I. H. B.

NOTES ON THE OUTGOING MISSIONARIES.

A LIST of the missionaries to be taken leave of at the Public Valedictory Meetings was given in last month's *Intelligencer* (pages 793-94), and was followed by a list of those who had already sailed since June 1st or who would be leaving before October 7th. We propose now to give our readers some information regarding the stations, &c., to which the returning

missionaries have been assigned, and some personal particulars regarding those who go out for the first time. We will take the Missions in the usual order.

Sierra Leone.—The Rev. W. H. Hewitt resumes the Vice-Principalship of Fourah Bay College, Mr. J. Denton the Method Mastership at the same College, and Miss C. H. Pidsley returns to the Annie Walsh School. Mr. H. Bowers goes to occupy again one of the stations in the interior of the Protectorate. Of the two recruits, Mr. J. W. Spreckley, of Islington and Livingstone Colleges, is designated to the up-country work; and Miss B. Wale goes temporarily to Port Lokkoh and subsequently will probably accompany Mrs. Humphrey (whose re-offer we noticed in our August number) to Makomp. Mr. P. T. Gordon, a West Indian, the sixth to go out to West Africa under the Society, was also among the departing missionaries; his training, however, has to be completed at Fourah Bay College. Mrs. Elwin sailed to join her husband, the Bishop of Sierra Leone, on the Saturday after the Valedictory gatherings.

Yoruba.—Mrs. Tugwell sailed on June 20th to join Bishop Tugwell at Lagos. Archdeacon N. T. Hamlyn returns to the pastoral charge of Christ Church, Lagos. Miss C. L. Rankilor, of "The Willows," the one recruit sent out to the Mission, joins the staff of the Girls' Seminary, Lagos.

Niger.—The Revs. T. J. Dennis and G. T. Basden return to Onitsha; the Rev. and Mrs. H. Proctor to Brass; the Rev. J. D. Aitken to Lojoka; and the Rev. G. P. Bargery to Gierku, Hausaland. Two of the three recruits reinforce the little party in Hausaland, namely, the Revs. F. H. Lacy and W. P. Low, both Ridley Hall, Cambridge, men, the former an M.A. of Pembroke College and Curate of St. James's, Bermondsey, the latter a B.A. of Christ's College, and Curate of Walcot, Bath. Miss E. M. Robinson has gone out to Onitsha on special agreement for a limited period as a nurse.

East Africa.—The Rev. J. E. Hamshire returns to the charge of Frere Town Divinity Class, and Mr. and Mrs. J. A. Wray to their old station among the Taitas at Sagalla. Mr. A. W. McGregor goes to commence new work in the Kenia Province of the East Africa Protectorate. Miss E. C. Wilde's station will be decided upon after she reaches the field. So also will those of the two lady recruits, Miss S. Dixon, of the Victoria Association, who sails for the Mission from Melbourne, and Miss M. R. MacDougall, trained at "The Olives" and Bermondsey.

Usagara.—The Rev. D. J. Rees goes back to resume the Secretaryship of the Mission, though it is likely that he and Mrs. Rees will occupy a new station in the neighbourhood of Mpwapwa; while Miss E. R. Spriggs returns to Mamboia. The three lady recruits will be located after reaching the Mission: Miss B. V. Attlee, cousin of the late Miss Helen Attlee, of the Palestine Mission, and of Miss A. K. Attlee, of the Uganda Mission, was trained at "The Olives" and Bermondsey; so also was Miss E. Forsythe, a recruit from Ireland; and Miss M. Fendt, trained at the Highbury Home.

Uganda.—The Rev. J. B. Purvis, who retired from the Mission in 1899, but has re-offered and goes out with Mrs. Purvis, will be located on reaching the Mission. Mr. C. W. Hattersley, who also takes out a wife, will resume charge of the large boys' school at Mengo; and Mr. K. E. Borup returns to the charge of the Industrial work at or near the capital. The latter will spend some weeks *en route* in Egypt to make inquiries regarding cotton-planting. The four recruits will all be assigned to stations by Bishop Tucker, the Director of the Mission. There is a likelihood, however, that the first of them, the Rev. J. E. M. Hannington, B.A., Pembroke College and Ridley Hall, Cambridge, and Curate of Jesmond, Newcastle, will be

located to Busoga, where his father, Bishop Hannington, was put to death on October 31st, 1885. Mr. H. Mathers and also Miss A. A. Jacob are from Ireland; the former has been trained at Islington and Livingstone Colleges, and the latter at "The Willows" and Bermondsey. Miss L. O. Walton, who has been trained at "The Olives" and Bermondsey, is a daughter of the well-known authoress of *Christie's Old Organ*, &c.

Egypt.—The Rev. and Mrs. R. MacInnes, Miss H. Adeney, and Miss G. M. Western return to Cairo, where Mr. MacInnes resumes the Secretaryship of the Mission; Dr. and Mrs. F. J. Harpur, Miss M. Cay, and Miss L. E. D. Braine-Hartnell to Old Cairo, where the last-named rejoins the nursing staff at the hospital, but Dr. Harpur hopes to engage chiefly in medical itineration. The Rev. L. H. Gwynne goes back to Khartoum. The four recruits are all ladies. Two go to engage in educational work, namely, Miss M. W. Welch, trained at "The Olives," who goes to Cairo, and Miss P. Jackson, in local connexion, who returns to resume charge of a school for upper-class Mohammedan girls at Helouan, which the Society has recently taken over. Miss A. E. Rowan, a trained nurse of Bethnal Green Hospital and a daughter of Mrs. Bannister, the Lady Superintendent and Proprietor of "The Olives"; she goes to Old Cairo. And so also for the present, while engaged in language study, does her friend, the Lady H. Clements, trained at "The Olives," a daughter of the Countess of Leitrim.

Palestine.—A goodly number of missionaries are returning to Palestine this year. The Rev. C. A. Manley goes back to the charge of the Nazareth-Nablous district with Mrs. Manley; Dr. G. Wright resumes charge of the Nablous Hospital and is accompanied by Mrs. Wright; the Misses E. C. and M. A. Wurdlaw-Ramsay return to Acca; Miss E. G. Reeve will probably be located at Haifa; Miss K. Patten returns to the Nazareth Orphanage, and Miss H. M. E. Scott to supervise the girls' schools in the same town; Miss F. E. Neale to the charge of the Bethlehem Girls' School; Miss F. Nuttall returns to Ramallah, and Miss G. F. Tindall (accompanied by a friend, Miss Balfour) to Bir Zeit. There are no recruits in the strict sense, but the Mission gains through the loss of the Persia Mission, inasmuch as Dr. and Mrs. A. H. Griffith have been transferred on account of health from the latter Mission, and will go to Nablus. Before they can do so, however, Dr. Griffith must obtain a Turkish diploma at Constantinople, and before he can do that he must study French, as that is the least onerous to him of the optional languages for that examination. They go therefore, in the first instance, to make a stay in Paris.

Turkish Arabia.—Miss E. G. Butlin returns to Baghdad; and the Rev. E. E. Lavy, B.A., of Pembroke College and Ridley Hall, Cambridge, is assigned to the same station.

Persia.—The band of two returning missionaries and seven recruits for Persia sailed on September 18th and 25th, so were not present at the October gatherings. Dr. Emmeline M. Stuart and her sister Miss G. E. Stuart return as doctor and nurse to the Julfa women's hospital, which is also being reinforced by Dr. Lucy S. Molony, who is a cousin of the Rev. H. J. Molony, of the Gond Mission. The Rev. H. B. Liddell goes to Julfa. Dr. G. E. Dodson (a brother of Dr. Eleanor Dodson, of the Punjab Mission, and of Miss G. M. Dodson, of the United Provinces) and Mrs. Dodson go to Kirman; Mr. E. J. Clifton and Mrs. Clifton, and Miss A. M. Macklin, a trained nurse, to Yezd.

Bengal.—The Rev. Canon F. T. Cole resumes the Chairmanship of the Santal District Church Council; Mrs. Cole returns with him. Mrs. H. J.

Jackson and Mrs. L. K. Morton go out to rejoin their husbands in Santalia and Calcutta respectively. The Rev. W. V. R. Kamcké returns to Nadiya, accompanied by Mrs. Kamcké, who as Miss M. E. Lloyd laboured in Bengal under the C.E.Z.M.S. The two recruits, Mr. R. H. Cooper and Mr. W. J. Tillott, both of Islington College and the former also of Livingstone College, join the Associated Evangelists' Band at Santirajpur.

United Provinces.—The Rev. and Mrs. J. J. Johnson return to Benares; the Rev. and Mrs. J. N. Carpenter, Miss M. Cadman-Jones, and Miss M. S. Landon go to Meerut; Mr. J. McIntosh to Lucknow; Miss G. L. West to Ghaziabad; the Rev. H. B. Durrant, Miss S. Bland, and Miss A. F. Wright return to Agra, the last-named to the Girls' High School; Miss E. M. F. Major returns to Muttra; and Miss E. A. Luce to Azingarh. This Mission gains by the transfer of the Rev. and Mrs. C. G. Mylrea, on their return after furlough, from Bhagalpur, Bengal Mission, to Lucknow, for Mohammedan work. Of the recruits, Mr. W. H. Gray, of Islington College, also goes to Lucknow, to join the Associated Evangelists' Band; Miss M. M. Crossley, of the Victoria Association, is sailing direct to the Mission from Melbourne; and Miss M. S. Lawson, from Scotland, after a short period of training at "The Olives," goes probably to the Benares Orphanage.

Central Provinces and Rajputana.—The Rev. and Mrs. E. P. Herbert return to Mandla; and the Rev. E. Walker, who was admitted to Deacons' Orders by the Bishop of London on October 4th, goes to Jabalpur. Mr. J. Fleming, of Islington College, an Irish recruit, goes out to join the Gond Band of Associated Evangelists. Miss S. Willis, trained at "The Olives," the Mildmay Hospital, and at Bermondsey, will probably be located in the Bhil Mission; and Miss M. M. Thomas goes out to be married to the Rev. W. Hodgkinson, of Bilaria, in the Bhil Country.

Punjab and Sindh.—The Rev. and Mrs. W. F. Cobb return to Multan; and the Rev. and Mrs. E. Rhodes go to labour in the Jhang Bar. The recruits consist of three men and three women. The first two go, after a short stay in Amritsar, to the Jhang Bar: they are the Rev. and Mrs. R. H. A. Haslam, of the Canadian C.M. Society. Mr. Haslam is a B.A., of Toronto University and Wycliffe College, and was Travelling Secretary of the Canadian C.M.S. Mrs. Haslam is a fully-qualified doctor, and Honour Graduate of Toronto University, and is a daughter of Mr. N. W. Hoyles, K.C., the President since its formation of the Canadian C.M.S. The Rev. W. P. Hares and Mr. S. Gillespie are of Islington College; the latter served in the Army Medical Corps in South Africa, and goes out to be attached as an evangelist to one of the mission hospitals of this Mission. Dr. C. Muriel Scott, L.R.C.P. & S., Edinburgh, also of "The Willows," goes to join the staff of the Women's Hospital at Multan; she is a sister of Mrs. G. R. Blackledge, of the Uganda Mission. Miss V. Dewey, who was trained at "The Olives" and Bermondsey, is located to the Punjab Mission.

Western India.—The Rev. T. Davis has returned to Bombay. The two recruits, the Revs. C. W. Wootton and W. Wyatt, are both Islington men.

South India.—The Rev. and Mrs. A. H. Lash return to the Nilgiris, and Mr. E. Keyworth to the Palamcotta High School. The Rev. and Mrs. N. C. Miller recruit the Mission, and are located to Hyderabad, the capital of the Nizam's Dominions; the former is an M.A., of Brasenose and Wycliffe Colleges, Oxford, and was Curate of St. Leonard's, Bootle, and the latter is a trained nurse.

Travancore.—The Rev. and Mrs. F. Bower return to Kunnankulam, the Rev. Dr. and Mrs. W. J. Richards to Allepie, the Rev. F. N. and Mrs. Askwith to Cottayam College, and the Rev. J. J. B. Palmer to the Cambridge Nicholson Institution.

Mauritius.—Archdeacon H. D. Buswell goes out to resume his work as Secretary of the Mission.

Ceylon.—The names of the Rev. and Mrs. R. W. Ryde were not on our list last month; they are returning to Trinity College, Kandy, a few months before the expiration of their furlough. Miss A. L. Earp also returns to Kandy. Mr. J. W. Ferrier, of the New South Wales C.M. Association, joins the Mission direct from Melbourne. Miss A. T. Board, trained at "The Olives" and Bermondsey, is assigned to Baddegama.

South China.—Mr. and Mrs. W. E. Hipwell go to Hong Kong, where the former will relieve Archdeacon Banister of the duties of the Secretaryship, to admit of his taking furlough. The Rev. P. Jenkins, of Islington College, and Miss W. M. Carden, of "The Willows" and Mildmay Mission Hospital, go to Hong Kong, the former to join the staff of the Training College and the latter that of the Girls' Boarding-school. Mr. J. Parker (from Ireland), of Islington and Livingstone Colleges, will probably join Mr. P. J. Laird in the newly-opened station in the Province of Hu-Nan. Miss E. S. Houlder, of "The Willows" and Bermondsey, goes to Canton; she is a cousin of Drs. A. and E. F. Neve, Miss Neve, and Dr. Somerton Clark, of the Punjab Mission; and of the Rev. C. A. Neve, of the Travancore Mission.

Fuh-Kien.—The Rev. and Mrs. L. Lloyd go temporarily to Lo-ngwong. Miss E. E. Massey, Miss S. S. Newton, and Miss I. Suttor (the two latter of the New South Wales Association) return to their old stations—Fuh-chow, Deng-doi, and Keng-tau respectively. The recruits are: the Rev. J. J. Butler, of Islington College, who has been engaged as temporary Curate of St. Paul's, Onslow Square, London, and goes to Kien-ning; the Rev. H. B. Ridler is of Islington College; Dr. A. W. Scatcliff, L.R.C.P. & S., Edinburgh, who has held the post of Medical Officer of Health at Margate, and Mrs. Scatcliff, go to Hok-chiang; and Miss A. M. Heard, of the Dublin University Fuh-Kien Mission, trained at "The Olives," goes to Fuh-ning.

Mid China.—Misses E. Onyon, E. Green, and M. E. Turnbull return to their former stations, the first to Shanghai, the others to Ningpo. Miss H. Wood returns to be married to Mr. T. Gaunt. The four recruits will be located after qualifying in the language. They are the Rev. W. Robbins and Mr. H. Wooldridge, of Islington College; Miss M. E. Gillard, trained at Highbury, Luton, and Bermondsey; and Miss E. Parker, for a short time at "The Willows."

West China.—The four sailing for this Mission are all recruits. They are: Mr. W. Munn and Mr. E. R. Williams, both of Islington College; Miss A. Wied (who comes from Denmark), of "The Willows"; and Miss A. J. Pownall, a qualified nurse, sent out under special agreement by the New South Wales C.M. Association. The last-named is a daughter of the Dean of Goulburn, a V.P. of the New South Wales C.M.A.

Japan.—The Rev. and Mrs. W. R. Gray go to Matsuye; the Rev. and Mrs. J. C. Robinson, of the Canadian C.M.S., return to Nagoya; Miss E. Ritson returns to Tokushima; and Miss B. Nottidge to Nagasaki. Of the recruits, Miss O. M. Crawford (from Ireland), trained at "The Olives" and Bermondsey, goes to Kiu-shiu; Miss E. M. Walter (a cousin of Miss Houlder, mentioned above), trained at "The Willows" and Bermondsey, goes to Gifu; and Miss L. Boddington goes out to be married to the Rev. G. W. Rawlings.

N.-W. Canada.—The Rev. J. Hines and the Rev. E. J. Peck left some weeks since for the Saskatchewan Diocese and Cumberland Sound respectively. Since the latter left his daughter, whom he commended on parting to the Committee's prayers, has been taken to her rest, but he is not likely to hear of his loss till next autumn.

FAREWELL ADDRESS TO MISSIONARIES.

Given after the Instructions in the Committee Room at the C.M. House, October 7th.

By the Rev. A. F. THORNHILL, M.A.,

Director of the C.M. Children's Home.

"And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, Who will also do it."—1 *Thess.* v. 23, 24 (R.V.).

I WILL not waste time by dwelling on the deep sense of unworthiness which I feel in being called upon to speak to you to-day. I am sure you will take this for granted. Nor, again, must we stop to emphasize a point which must be very present to the hearts of us all. During these last few weeks or days before you go to do the task you have set before yourselves, the task you believe God has set you to do for Him, you cannot help thinking of what you leave behind. I venture just to mention it, because personally I see much of it, and see it in its acutest form. God would not have us unnatural; we cannot crush what He means only to be controlled. So may I just briefly say that our hearts are with you. Some sympathy you do ask, as Christ your Master asked it. It is yours to the full. And if it be not expressed at greater length, it is because we know you have already faced the facts, and counted the cost, and like Him, Who steadfastly set His face to go to Jerusalem, you go forth in His calm strength, having tasted the peace—nay, even the joy—of leaving all for His dear sake. And so to-day you would rather look forward and upward than backward and within.

But if there is anything that makes you quail, shall I be wrong in saying where it lies? Not in physical dangers of health and climate, privation, or it may be persecution; not in moral trials of loneliness and isolation, of misrepresentation, distrust, and disappointment, not in feuds, factions, falls, deceit, ingratitude. These are very real; but God is over all these, and He will see you through them. It may be "none of these things move you." No! your anxiety, I venture to think, is centred more in yourself. "Myself—can I endure? can I be faithful, as seeing Him Who is invisible?" Is it not, you ask, to be feared that in the isolation of missionary work, amidst the degradation of those around you, the spiritual life will decline? We, who live in a land of spiritual plenty, can form no idea of the famine in the lands to which some of you go. It may well be that your chief fear is, What of my own soul? what of my own spirit's life? For, after all, it is your *life* that carries your message. You who are going out for the first time will have to learn for awhile the discipline of silence. Many will not listen to your message, even when you can give it. But all can see your life. You are God's epistles, known and read of all men. It is of far more importance what you *are* than what you *say*. You are to be the salt of the earth, silently, secretly, it may be, to keep it from corruption; but *what if the salt lose its savour?*

And so I would humbly give you this prayer of St. Paul's. He had

given the Church of Thessalonica his charge. He had told them what to do and what to avoid, and he closes with this earnest plea: "The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, Who will also do it."

(1) It is, then, first, the *God of peace* that can uphold you. He *may* have thought of outward peace, for he had just exhorted them, "Be at peace among yourselves." And perhaps the thought should not be lost just in passing. To hold the faith in unity of spirit and in the bond of peace; to let all bitterness and wrath, anger and clamour, evil speaking, be put away from us; that the Lord's servant must not strive, but be gentle towards all, patient, in meekness instructing them that oppose themselves:—this surely is a vital need of our Christian communities, for which *any* sacrifice, save that of principle, is worth the making. God would have us live in peace. Let nothing mar this great requisite of Christian work—outward peace. But even more do we need that source of outward peace, the calm, restful tranquillity of soul, that amid all difficulties and perplexities and temptations can rest in Him. He can give us of that peace, which resides unruffled in the depth of His Own Being. He gives peace, because He is the God of peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

(2) And then notice the R.V. translates, "The God of peace *Himself* sanctify you." How delightfully it leads us straight to God Himself! No need of any instrumentality. There are many inestimable means of grace; we shall not under-rate one of them; but here is the highest, the best of all communion, the direct Presence, the actual indwelling, the assured union of God Himself with the soul. If ever you are in solitude, if ever you crave the sympathy of others, if ever you long (and you will often do so) for more of the strength of fellowship in worship, in Sacrament, in the study of God's Holy Word, let it always cheer you that God Himself—Father, Son, and Holy Ghost—directly, immediately, apart even from His own appointed means and ordinances, can, and loves to, sanctify His servants.

(3) And then He would *sanctify them wholly*; that their spirit and their soul and their body be preserved entire and blameless. We need not enter into any deep analysis of the complex nature of our being; enough that God would sanctify it all—the whole man. It is perhaps this *whole* sanctification, each part of us in its true proportion, in its due balance, that we so sorely need.

Is it not often the lack of this harmony, the want of this true adjustment and proportion of all the component parts of our nature, each in its right measure, that brings about the discord or angularity of so many lives? Some one part of our nature is craving for more than its share, is trying to dominate the rest. Some know of the dominion of the body, and become self-indulgent and indolent. Some are the slaves of the intellectual part in them, and become cold, severe, critical, abstracted, and visionary, losing touch with the warm human life around them. Some are a prey to their emotions, never happy unless ecstatic, and so changeable with every passing phase of feeling, and lacking stability and strength of purpose. We cannot say it is possible to be too spiritual, but it is possible to get into the clouds, to be the victim of vagaries and exaggerations and to forget that we are men and women yet on earth. God came to seek and save us through an incarnation, and we must do the same in the world and not separate the human and the divine in us. And so the God of peace would sanctify us wholly, spirit, soul, and body:—each in its true sphere, each in its due

proportion, must be permeated, invigorated by the Holy Ghost. Do not, then, let us neglect any part of our nature. We cannot despise the body, for that must be cared for, must be kept as far as may be in health to be used in God's service. There is no particular virtue in over-work, that fruitful source of evil in our day. We cannot neglect the reason or intellectual side, but we must lay it at the feet of God, and receive it back from Him in all humility to be polished and exercised to its full, to be meet for the Master's service. We need not stifle emotion, but see that it is purified and ennobled to be the handmaid and not the mistress of the soul. Conscience needs to be quickened and enlightened; imagination must be cleansed and purified; the will requires to be conformed to God's will. Yes, the whole man, analyze it as we will, in true balance, harmony, and proportion must be sanctified. This is the only way in which we can come unto the measure of the stature of the fulness of Christ, that God would sanctify us wholly: spirit, soul, and body. We can neglect none of them.

(4) And then St. Paul closes with an aspiration and a promise.

The aspiration (one to fill us with awe and profoundest humility) is that we might be found entire, without blame, at the coming of our Lord Jesus Christ. We all need some great hope, some great inspiration in our lives. Sometimes God supplies it in the manifest blessing of His servants' work. He gives them the souls of men for their reward and encouragement. He gives them success. But not always, and there is something higher than success. *Men* may judge of your work by the measure of success. God judges of it by its faithfulness. "He that is faithful in that which is least, is faithful also in much." Oh! have you toiled, and toiled as far as you know in vain? As Noah toiled in vain, as Elijah thought he had failed, as Christ Himself, the Son of God, seemed even to fail. What is your hope and encouragement? Is it not the coming of our Lord Jesus Christ? Every tear, every regret will be gone then. How little will apparent success or failure seem then! "Well done, good and faithful servant," will be His verdict to those whom the God of peace sanctifies. May this thought sometimes cheer you in a time of loneliness or depression. "Christ is coming." You may have read of Dr. Dale's sudden inspiration as he grasped the fact of the Resurrection. "Christ is risen! Christ is risen!" he cried again and again. Can you not sometimes realize the Advent, and cry again and again to yourself, "Christ is coming, Christ is coming"?

"Oh, happy servant he,
In such a posture found;
He shall his Lord with rapture see,
And be with honour crowned.

Christ shall the banquet spread
With His own Royal hand,
And raise that faithful servant's head
Amid the angelic band."

Here is the aspiration.

And last comes the promise. "Faithful is He that calleth you, Who will also do it." After all, our faithfulness is centred in His faithfulness. He is faithful. This is why missionaries are above all men happy. The more we have occasion to test God's faithfulness the stronger we become. God comes out so strongly at the pinch, when our need is sorest.

And as, dear friends, I ventured to begin with a word of doubt and a thought of fear—"Can I be faithful? Can I endure?"—so let us end with a word of faith and a thought of assurance. Yield all into His hands; surrender spirit and soul and body into His keeping. He shall sanctify you wholly, and preserve you for the coming of our Lord Jesus Christ. Has He called you to Himself, to His work? Then "*faithful* is He that calleth you, Who will also do it."

THE MISSIONARY QUESTION IN CHINA AND TREATY REVISION.

I.—Letter to the "Times" of October 8th, 1903, from Mr. Marshall Broomhall.

SIR,—The two long articles by your Shanghai Correspondent, on this important subject, which appeared in your issue of September 21st and 5th inst., are so much modified and corrected by your just and impartial leader, that one is tempted to abstain from further comment; but a close examination of those articles, and the recognition by our recent treaty with China of the desirability of this subject being frankly discussed (a discussion the Protestant missionary body will gladly welcome), lead me to request your permission, on behalf of one society which has 763 missionaries (including wives) in China, to call special attention to some remarks which are calculated to convey a wrong impression.

Not to intrude too much upon your space, I will summarize my remarks under the following heads :—(1) Missionary failings. (2) Roman Catholic and Protestant antagonism. (3) Chinese opinions concerning Missions.

(1) According to your Correspondent, the following are some of the missionaries' failings :—They "carry their conflicting creeds to all parts of the Empire," they employ "tactless methods," they are bigoted enough "to say that all is evil in a system that has sustained the Chinese race through the long centuries which witnessed the birth and growth of European civilization," they "denounce as anathema the entire Chinese system of ethics and philosophy," and in their zeal "often exceed the widest application of treaty rights."

That the creeds of Protestant Missions are not so conflicting as many suppose the following facts sufficiently prove. At the general missionary conferences, in Shanghai, all Protestant Missions, with the exception of one society, have, in full amity and cordiality, met to discuss and decide important questions concerning their work. Despite the great difficulties of translation work, they decided unanimously to prepare and adopt a union version of the Scriptures. At the Chung-king Conference, in 1899, the missionaries of West China agreed upon a division of the field to avoid overlapping, and to support a journal to be called the *West China Missionary News*, as a medium of mutual communication. Further, missionary societies are beginning to combine in educational and medical work; and from the beginning have embraced all possible opportunities of exhibiting their mutual good-will.

Of this latter point the following is one illustration. In October, 1902, the China Inland Mission opened a new chapel in Hang-chau, the capital of Cheh-Kiang, when Bishop Moule, of the Church Missionary Society, conducted the opening services, and missionaries and native pastors of the American Presbyterian North, the American Presbyterian South, and the American Baptist Union officiated at other gatherings, the Native Christians of two of these societies presenting complimentary scrolls. Can any of our home Churches afford better proof of Christian unity, concord, and love?

When it is remembered that before the missionary can commence his work he must at least acquire a working knowledge of the Chinese language, that he must live in close proximity to the Chinese people, thus becoming acquainted with their customs and habits of thought and life, the probability that he will become sympathetic with the people among whom he labours is at least more in his favour than with any other foreigner in China.

One illustration must suffice. When Lord Charles Beresford returned from

China, where he had been courteously entertained as a distinguished guest, he wrote his well-known book entitled, *The Break-up of China*, probably unconscious that to his Chinese hosts this would appear a studied insult; but one of China's missionaries, when he translated this work into Chinese, as a book containing information it was good for them to know, converted the unfortunate title into "Maintaining the Integrity of China," and thus, "by throwing this leaf of olive into the bitter waters of the book, conciliated Chinese feeling and commended to tender sensibilities the bluff sea-lord's too blunt message."

(2) With regard to the "ever-present strife between Roman Catholics and Protestants, Churches and converts," and their "intervention in litigation," your Correspondent does scant justice to the forbearance and the restraint exercised by the Protestant body. From the first, Protestant Missions pointed out the serious troubles to which the edict of March, 1899, conferring official rank upon the Roman Catholic hierarchy, would give rise, and, though aware that Protestant converts would suffer, they declined the same *status* for themselves. To say, as your Correspondent does, "the same privileges and official *status* were given to Protestant missionaries, but have not been availed of," is to change the complexion of the whole matter. This false impression your leader justly rectified.

But, further, Protestant Missions have done more than decline official *status*; they have made separate and united public declarations to officials and people of their determination to abstain from interference in lawsuits. The following is a brief extract from a statement issued by the China Missionary Alliance, which has been widely circulated all over China and has been endorsed in writing by over 600 missionaries:—

"In order to remove misunderstanding and to make our position as missionaries clear to officials and people alike, we, the members of the China Missionary Alliance (which embraces in its membership representatives of all Protestant missionary societies working in China), make the following statement:—Chinese Christians, though Church members, remain in every respect Chinese citizens and subject to the properly constituted Chinese authorities. . . . The relation of a missionary to his converts is thus that of a teacher to his disciples, and he does not desire to arrogate to himself the position or power of a magistrate. We desire to state, for the information of all, that the Protestant Church does not wish to interfere in law cases. All cases between Christians and non-Christians must be settled in the courts in the ordinary way," &c.

This must surely be acknowledged as an honest attempt on the part of Protestant Missions to bring about that day "when intelligent China shall be persuaded that it is possible to be Chinese and Christian at the same time."

It would be easy to quote further evidence from the public declarations of the missionary body in China; from the testimony of your Peking Correspondent, and of members of the British Consular Service, *vide* your Peking Correspondent's letter dated Han-kau, November 5th, 1901, or that dated Peking, May 3rd, 1902; Consul C. F. R. Allen's declaration at the bicentenary of the S.P.G.; and Consul W. J. Kennell in his last official report from Kiu-kiang.

(3) With regard to Chinese opinion your Correspondent says:—"The official class see in the Missions, Roman Catholic and Protestant, the advance guards of rival political and 'earth-hungry' systems," that "the Chinese officials and people regard the missionary as the chief cause of the calamities that have overtaken the Empire since the seizure of Kiao-chau, and that the opinion is justifiable" that "fifty years of intercourse and effort have done little or nothing to break down the barriers of hatred and suspicion amongst the Chinese people."

Truly your Correspondent is very bold; but is it fair not to differentiate between the Missions and the "earth-hungry" systems, and not to discriminate between the action of a Mission which appealed for intervention after one or two Roman Catholic missionaries had been murdered in Shan-Tung, and the policy of all the Protestant Missions after the murder of 135 missionaries and fifty-three of their children in 1900, or the policy of the C.M.S. after the Ku-cheng massacre in 1895? How much land have the "earth-hungry" systems seized in consequence of these cruel murders? None. China has only lost the few feet of soil in which the blood-stained bodies of their victims have been buried. The fact is, the Chinese officials are learning to discriminate more clearly than your Correspondent appears to do.

As evidence of Chinese opinion, I will content myself with short quotations from two of China's leading officials. Chang-Chih-Tung has been so frequently appealed to that I would only call attention to an interesting account of an interview which Dr. Griffith John, of Han-kau, had with him, which account appears in the *North China Herald* of October 13th, 1901. More recently, the Governor of Hu-Nan, H.E. Chao Erh-hsun, calling upon Dr. Griffith John and two of his missionary colleagues, said, "I have been reading your chapel rules, and I am delighted with them. . . . Multiply your chapels as fast as you can—the more the better, the quicker the better."

No official during recent years has more rapidly risen into Imperial favour, nor shown himself more competent or strong than Viceroy Ts'en, appointed to Shan-Si after the massacres of 1900 to settle the questions of indemnity, then transferred to Si-Chuan, as Viceroy, to quell the Boxer outbreak, and more recently appointed to Canton. In these various centres he has come into close contact with mission work, and his opinion is entitled to a respectful hearing. The following is one sentence from his famous proclamation of October 11th, 1901, given to the C.I.M. :—

"Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can any one who has the least regard for right and reason not feel ashamed of this behaviour? We allow those who follow the Christian religion to stand alone in showing what is true goodness."

Upon his arrival in Si-Chuan, in his answer to a congratulatory address from the Protestant missionaries in Chen-tu, he said :—

"Regarding the management of affairs in Shan-Si, my success was entirely owing to the fact that all the leaders of your Church (Protestant) were truly able to act according to the precept of The-Save-the-World-Religion, 'Love men as thyself.'"

In another letter, written eight months later when leaving for Canton, he says to the Protestant missionaries :—

"My hope is that the teachers of both countries (Europe and America) will widely spread the Gospel more than ever, that hatred may be banished and misunderstanding dispelled, and that the influence of the Gospel may create boundless happiness for my people of China. And shall I be the only one to thank you for taking the initiative in this good work? . . . May the Gospel prosper! I herewith present my card, Ts'en Ch'uen-hsuen."

The foregoing facts will, it is hoped, prove that the missionary is not so incapable and blameworthy as your Correspondent suggests. No one is more conscious than the missionary himself of his limitations and shortcomings; but it is to be feared that were he ever so competent and wise he would not satisfy one who can write, "Nothing that the powers can do will ever eliminate the central fact that the preaching of Christianity in China will always produce disorder in the Empire." If the Gospel and China are so hopelessly incompatible and there be no possible

modus vivendi, what is the use of advocating a Government Commission to regulate the work of Missions? However, "Wisdom will yet be justified of her children," and the future will prove that the missionary has been China's best friend.

Apologizing for intruding so much upon your space,

Yours,

October 6th.

MARSHALL BROOMHALL,
Editorial Secretary, China Inland Mission.

II.—Leading Article in the "Record" Newspaper of October 9th.

TWO articles contributed by the Shanghai Correspondent of the *Times* have appeared in recent issues of that paper—those of September 21st and October 5th. The subject is, undoubtedly, one of considerable interest and importance, and we are glad that public attention has been called to it. When the Commercial Treaty between China and Great Britain was under consideration last year, the enlightened Viceroy of Wu-Chang—Chang Chih-Tung—who, together with the late Lin Kum-Yi, represented China in the negotiations with Sir James MacKay, urged the inclusion of an article on the Missionary Question. The utmost, however, that Great Britain was disposed to do in that direction was to add at the close of the treaty an article (XIII.) which reads as follows: "The Missionary Question in China being, in the opinion of the Chinese Government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a Commission to investigate this question, and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a Commission be formed by China and the treaty Powers interested." The language of this article unquestionably deserves attention. In the first place it seems to intimate that "the Missionary Question in China" does not very directly and intimately concern Great Britain. The British Government, therefore, expresses no opinion as to whether that question requires consideration; if China thinks it does, it must initiate the steps necessary to give effect to that opinion. In the event, however, of its succeeding in inducing the Powers interested to form a Commission, Great Britain consents to join it. And, in the second place, the British Government is by no means sanguine that the issue of such a Commission—if one is held—will be altogether satisfactory. The twice-repeated "if possible" implies a sense of peculiar difficulty in the question to be considered.

What, then, is "the Missionary Question in China," which the British Government is apprehensive would evade solution even by an International Commission, and which it is not the special concern of the British Government to solve? It is not by any means a new question. In 1871, a few months after the Tien-tsin massacre, the Chinese Government issued a Circular to the Powers, to which were appended eight propositions for dealing with missionary affairs. The occasion is worth recalling in this connexion, especially because of those definite rules proposed by China, inasmuch as they show unmistakably what in China's view is the scope of the problem known as the "Missionary Question." It is, therefore, worth our while to enumerate them. They were: (1) The management of orphanages, which it was proposed to close or to place under restrictions; (2) the mixed attendance of women and men at public worship was objected to, and also the presence of Sisters of Charity in the country; (3) missionaries ought to conform to the laws and be subject to the magistrates of the country, and ought not to asperse the doctrine of Confucius; (4) after riots proceedings should be restricted to the persons who actively participated in the same, and missionaries must not interpose in lawsuits in the interests of Native Christians;

(5) passports should not be granted in provinces where there was active rebellion ; (6) converts, before baptism, should be examined by the Chinese authorities as to their antecedents, whether they had undergone any sentence or committed any crime ; (7) missionaries should observe Chinese etiquette in intercourse with mandarins, and must not arrogate official style ; and (8) the reclamation of alleged sites of ancient churches must cease.

Regarding these propositions Lord Granville, the Secretary of State for Foreign Affairs, remarked in a letter to Mr. (afterwards Sir) T. F. Wade, British Minister at Peking, on August 21st, 1871: "Her Majesty's Government must, in the first place, protest against the general assertions contained in the Circular and accompanying regulations with regard to missionary enterprise in China, no distinction being made between the proceedings of missionaries over whom Her Majesty's Government have no control, and of the British missionaries for whose actions alone Great Britain be held responsible. They must, moreover, remark that of the instances of the alleged abuses cited, there is not one which is in any way connected with any British missionary establishment." The attitude of Lord Granville thirty-two years ago and that of Lord Lansdowne last year appear to have been identical. The "Missionary Question in China" is not directly a British question. There were then, and there are now, British missionaries in China, but it has not been by their conduct that "the question" has been created. The orphanages surrounded by high walls that cause so much suspicion, the Sisters of Charity, the interference with litigation, the demand for indemnities, the abuse of passports, the arrogation of official status, and the reclamation of lands after Natives had been in possession nearly 200 years—none of these things were or are charged against British missionaries by the Chinese Government. Existing regulations, Lord Granville intimated, provided remedies which have proved adequate against misconduct on their part. If they behaved improperly they could, like other British subjects, be handed over to the nearest Consul for punishment ; and if redress was not afforded, the British Minister could be appealed to. While, as regards the Chinese Christians, Great Britain "has uniformly declared" (to quote Lord Granville again) "that it does not claim to afford them any species of protection which might be construed as withdrawing them from their native allegiance," though it "could not be indifferent to the persecution of Christians for professing the Christian faith."

The Missionary Question in China results from the action of Roman Catholic missionaries and the support which they have received from one of the Roman Catholic Powers. The *Times'* Shanghai Correspondent says a great deal which tends to obscure this ; but his articles afford evidence of its truth. He quotes a "distinguished French writer" (Henri Cordier in *Histoire des Relations de la Chine*) as saying : "For a long time past France, eldest daughter of the Church, has regarded the glorious trust which she has assumed on behalf of the successors of the Apostles less as an honour obtained by secular inheritance than as an element fruitful of practical results in politics. The French Government pursues no object of religious propaganda ; it merely proposes to utilize, for its own benefit, the relations created and the progress achieved by its missionaries." The whole Missionary Question lies in these few sentences. For political ends France utilizes the Roman Catholic missionaries ; and some of these missionaries, relying on French support, interfere with native tribunals in behalf of litigants among their own adherents—nay, they have been known (Bishop Moule may be quoted as one of many witnesses, in a letter to the *North China Daily News* of July 24th, 1899) to enrol men of notorious evil life, who have availed themselves of their association with the Church to continue their malpractices and defy justice. A gross instance of interference by

a French priest occurred in the Ningpo district in 1898, and an appeal to the Court of the French Consul-General was without result. Mr. Playfair, who was British Consul at Ningpo at the time of the occurrence, wrote as follows:—"What seems to me the most scandalous part of the business is that, in spite of the gravity of the charge against M. Lepers and the cogency of the proofs with which it was supported, it has been impossible to have the accusation even heard." French influence also obtained for Roman Catholic ecclesiastics the Imperial decree of March 15th, 1899, authorizing their assumption of a status (against which China had protested thirty years before) corresponding to that of Chinese officials—bishops being equal in rank and dignity with viceroys, priests with prefects, &c. This undoubtedly added to the unpopularity of the Roman Catholic missionary, and the French writer quoted above (Henri Cordier) says the decree was certainly no insignificant factor amidst the many causes which brought about the anti-foreign movement in 1900. Will France and will Germany forego the use of this illegitimate weapon for securing political ends? Upon the answer to this question hangs the hope of averting future troubles in China—those troubles, at all events, which have their cause in the conduct of missionaries.

The *Times*' Correspondent makes the statement, with a good deal of emphasis—and he enlarges upon it as though it conveyed a serious reflection on missionaries—that "missionaries of every creed are only tolerated in China because of the unseen and dreaded forces behind them." The statement is one of several instances in his two articles in which the writer is not altogether consistent with himself, for in another place, after mentioning the natural tolerance of the Chinese in matters of religion, he says: "That the Christian religion has been consistently excluded from this benevolent attitude is due . . . more particularly to the fact that Christianity represents to the Chinese race the results of foreign aggression and the menace of its continuance." What are we to understand would happen if the forces were not behind? Would the missionaries be no longer tolerated, or would they be more warmly welcomed? The Correspondent has such an exaggerated notion of their tactlessness, their want of education, and their mutual divisions, that we must suppose he would say the former. If so, however, it is not very kind on his part to propose that all missionary work—Protestant and Roman Catholic—should be placed under Chinese official protection and supervision. We do not know that missionaries would incur greater risks than at present by the transfer, but we are sure the British Government's answer to the suggestion would be the same as that of Lord Granville to the same suggestion when made by the Chinese Government in 1871: "Missionaries, like all other British subjects in China and elsewhere, must be amenable to the British Courts." The *Times* Correspondent's other suggestions towards the future elucidation of the problem, in addition to the one just named, do not strike us as very enlightening or very practical. They are: (1) That it is desirable to place all Protestant Missions under a responsible and recognized head or board; (2) that "unessentials" in dogma and theological questions should be eliminated, and individualism restrained; and (3) that missionaries for China should be specially selected and educated. He anticipates from Protestant missionary societies a verdict of "Counsels of perfection" on these proposals. But the verdict we think they are more likely to incur is that they offer no solution of the problem. The writer says many flattering things, and we doubt not on excellent grounds, of the French Roman Catholic missionaries, whose organization and unity "under a responsible and recognized head" must satisfy his most rigorous demands. And yet he gives too much reason for the charge that they are chiefly responsible for the troubles, and none at all for the suggestion that the divided, dogmatic, and uneducated Protestants have conduced to it.

AFRICAN NOTES.

NORTHERN Nigeria.—Mention was made in our last Note on Northern Nigeria of a check received by a small column pursuing the ex-Sultan of Sokoto. This occurred in the middle of May, when Captain Sword, finding the force under his command insufficient for the purpose, was obliged to retire from Burmi, a walled town to the north-east of Bautshi, on the banks of the Gongola River. Soon after this action the Sultan opened negotiations: he was assured that, if he surrendered, his life would be spared, but was told at the same time that surrender must be unconditional. These terms he would not accept, and it became necessary to resume operations against him. A column consisting of thirty white men and 500 native troops advanced against him; and on July 27th the same town of Burmi was attacked and re-captured after severe fighting, in which Major Marsh, a distinguished officer, was killed, three other officers were wounded, and over sixty of the rank and file. The ex-Sultan of Sokoto and other prominent chiefs were among those of the enemy who fell. It is believed that this victory will have completed the subjugation of the great Fulah Empire. If so, it not only confirms British supremacy, but adds largely to our responsibilities in Northern Nigeria.

Congo Free State.—In the last "African Notes" we drew attention to the debate which took place in the House of Commons in May on the affairs of the Congo Free State. About the middle of August, in fulfilment of the pledge then given, the British Government presented a note to the other signatories of the Berlin Treaty, including Belgium, proposing an inquiry into the action of the Congo State as regards its treatment of Natives and restrictions placed upon trade. This has not yet been made public, and we can only gather its tenor from the reply of the Congo Administration, long extracts from which have just been published. The reply deals categorically with various complaints made against the Government of the Free State; but treats them in a narrow and technical fashion, showing no appreciation of their gravity; and, as the *Times* of October 13th remarks,—

"It seizes upon the circumstance that the authors of the British Note refrain from averring as facts what they only know as credible and well-established reports, and it twists the caution and courtesy of the British Government into an admission upon their part that the charges to which they draw attention are unfounded."

The first charge dealt with is that of cruelty to the Natives; and, because it is admitted that some such acts have been punished, the triumphant conclusion is drawn that "the Free State has fulfilled its mission." Great stress is laid upon the fact that the charges of cruelty depend largely upon report; but, as the *Times* again remarks, "All that we contend is that a *prima facie* case has been made out strong enough to justify and to require such an investigation as was contemplated by the Act of Berlin." The employment of forced labour is practically admitted, but the Free State contends that the system is a necessity, as "no State can exist without resources"; and only a vague and evasive answer is given to the suggestion of the British Note that the method of recruiting for military service often differs little from that formerly employed in the Slave Trade.

The substance of the last section cannot be given better than in the following words from the *Times* article:—

"With regard to the subject of monopolies, the reply appears to be somewhat confused, but its general purport is that all unoccupied land belongs to the Government of the Free State, whose right to do what it will with its own is

not circumscribed or limited by anything in the Act of Berlin. The plea of financial necessity is again advanced on this subject and on the punishment of the Natives who have 'stolen' the products of these lands and dared to sell them to outsiders. No effort whatever is made in these passages to reconcile this view of the rights of the Government with the numerous and explicit assurances made on behalf of King Leopold in the early eighties that no monopoly should be created in the Free State, that 'absolute freedom of trade' should flourish, and that there should be an entire 'absence of privilege.' It is quite natural in these circumstances that the Free State should not show any eagerness to submit its contentions upon these points to the tribunal at The Hague. They are not of the kind to find favour with impartial minds."

German Colonies.—A report on the German Colonies for the year 1901-02, by Mr. Buchanan, Secretary to the British Embassy in Berlin, was issued some months ago by the Foreign Office. In the Cameroons and New Guinea the attitude of the Natives in many districts is still hostile; but, with these exceptions, the pacification of the Protectorate is now practically completed. Mr. Buchanan describes the progress made in the actual occupation of the hinterland of the Cameroons, and particularly an expedition to Lake Chad. Efforts have been made to improve the sanitary condition of the Colonies; but in certain districts of Togoland malaria and other diseases show at present no signs of abatement. In German South-west Africa there has been an increase during the year of over 1,000 in the white population; but this is said to be largely due to Boer immigration. In East Africa the Government is pressing for the teaching of German in missionary schools, on the plea that the Natives may thereby be enabled to take a subordinate part in the Administration. Our own missionaries in Usagara are feeling the force of these new regulations.

The labour difficulty is felt in many districts; and in East Africa a hut-tax has been imposed mainly with the object of compelling the tribesmen to work. In the matter of economic development, much progress has been made in some parts of the Protectorate, and in all "it is noted that the combined efforts of the authorities and of the missionaries to raise the moral standard of the Native, as well as to improve his primitive methods of agriculture, have been crowned with success." The Imperial subsidy still stands at a high figure, but the export trade of the protectorates is steadily increasing in value, and the revenue, excepting in the case of East Africa, shows a distinct improvement.

Uganda.—Serious accounts continue to be received of the ravages of sleeping-sickness in Uganda. Colonel Bruce, who was sent out to investigate the disease, has now returned to this country, and we must wait for further information till his report is published. It has been ascertained that the disease is carried by a species of tsetse-fly, but no antidote has at present been discovered. The fly is only found in certain parts of the country, and is specially common near the Lake shore. This fact has a bearing upon the project alluded to in our last Notes of developing the industrial work hitherto carried on by the Church Missionary Society under the auspices of a company to be formed for the purpose. In the same number of the *Intelligencer*, on page 614, a description was given of the new premises at Mutungo, where carpentering, brick-making, printing, and book-binding were being carried on; and this is the undertaking which was to have been purchased and taken over by the company. On August 9th, however, a telegram was received to the effect that Mutungo had been abandoned on account of sleeping-sickness; and we have since heard that this step was taken on the advice of Colonel Bruce, who considered the removal of the work from the

proximity of the Lake to be necessary. Till it has been determined where the Industrial Mission can be safely located, it is impossible for the new association to take it over and to send out the engine and improved machinery required. Mr. Borup is now leaving England, and when he arrives in Uganda, and has had time to investigate the question, it is hoped that work may be commenced with as little delay as possible on a new and healthier site. Meanwhile, however, the Uganda Company, Ltd. which is about to be registered under that title, will go forward with the other parts of its programme, viz., the experimental plantings of selected cotton-seeds and the starting of a trading dépôt in Mengo. Readers of the *Intelligencer* who would care to receive copies of the prospectus may do so by applying to the Secretary at 15, Old Jewry Chambers, E.C.

Slavery and Free Labour in British East Africa.—In the April *Intelligencer* we drew attention to a Parliamentary Paper, issued at the end of last year, which dealt with the question of slavery. This was mainly occupied with reports upon the subject as it affects the islands of Zanzibar and Pemba; and thus it was not inappropriate that a few months later—towards the end of July—there should be published another Paper [Africa No. 8 (1903)] on the same question in British East Africa. This is a Report by Mr. W. J. Monson, Assistant Secretary to the Administration, on Slavery and Free Labour in the Protectorate. He points out that slavery is confined to those portions of the two provinces of Seyidiye and Tanaland which are within the dominions of the Sultan of Zanzibar, and contends that even there it implies only a mild form of forced labour. The institution is gradually dying out through the operation of the Decree of Sultan Ali, promulgated in August, 1890, which provided that the children of slaves born after that date should be free. The condition of the slave varies according to the nature of his employment. The house slaves have a comparatively easy lot, and “form part of the master’s household and practically of his family”; the agricultural slaves are not regarded “with the same affection and interest,” but, while bound to cultivate their masters’ plantations, they can procure without difficulty sufficient food for themselves and their families. For this they have land assigned them and are allowed two days a week in which to cultivate it. A third class of slaves embraces practically every profession open to the Native: they are tradesmen, artisans, porters, boatmen, &c., who pay to their masters a part, never exceeding one-half, of their earnings.

The larger part of Mr. Monson’s report is occupied with the subject of free labour, and in view of the decay of slavery he points out that the labour question is one of the most important which must engage the attention of the Administration. He gives an interesting review of the native races inhabiting the Protectorate, whom he divides into agricultural and pastoral tribes. Of the latter he says that they are unsuited for labour, both by character and traditions; and that, owing to their warlike propensity, they have given considerable trouble to the Government. “Their emigration,” he remarks, “would be a relief; but nothing is less likely to occur, and the recruiting agent who ventured among them would be fortunate if he returned scathless.” From the agricultural tribes, on the other hand, which form the backbone of the country, a considerable number of unskilled workmen may be recruited, but not more than are required for the development of the Protectorate. They are capable, under efficient supervision, of doing a variety of work, such as felling timber,

making roads, constructing earthworks, and collecting the natural products of the country.

Mr. Monson proceeds to discuss the suggestion that Natives from the Protectorate should be enlisted for mining and other work in South Africa. His opinions may best be given in his own words:—

“Finally, would it be in the interest of the Native himself to encourage him to accept such a contract? He would doubtless earn high wages, and would not be allowed to dissipate them while in South Africa. They would not last him long, however, when he came back, to judge from what occurs in the case of porters returning from long journeys with the accumulated wages of months and even, in times past, of years. The money is all spent in a few days, or weeks at the most, and there is nothing to show for it. Apart from money, it is difficult to see what he would gain. The civilizing influence of ‘compound’ life, varied by hard, physical labour in a mine during working hours, would not seem to be very great, while the life itself would be infinitely distasteful to him, and the change of climate and conditions would, not improbably, be prejudicial to his health.”

His general conclusions are thus given in the closing paragraphs of his report:—

“There is in the East Africa Protectorate no surplus labouring population beyond what is actually, or may potentially be, required; it would be impossible to induce the people to proceed to South Africa on the terms proposed if the conditions of ‘compound’ life were honestly explained to them, and, finally, it is highly doubtful whether the scheme, even if otherwise practicable, would be beneficial to the Natives themselves, and therefore deserving of encouragement. For internal development, however, there is a steadily-increasing labour supply. As the Administration extends its control and consolidates its influence the Natives will come to understand Europeans and their methods better and better, the advent of settlers will encourage this tendency, and it is hoped that a few years will witness the initiation of some of those great agricultural and industrial enterprises for which this Protectorate is so eminently fitted, and the attainment of that most desirable of objects, the exploitation of the natural resources of the country by the voluntary labour of its inhabitants.”

Zionists and British East Africa.—It was little to be expected that the Zionist Congress held at Basle in the latter part of August should open up a subject of great moment to East Africa. Dr. Herzl, the leader of the Zionist movement, made an important statement with regard to negotiations which have been proceeding with the British Government. A project for the establishment of a semi-dependent Jewish State in the Sinaitic Peninsula had fallen through because it was found impossible to provide sufficient irrigation for the large settlements contemplated: but Dr. Herzl proceeded to announce that, when the impossibility of this scheme became apparent, Lord Lansdowne had made an offer, by way of substitute, of another territory for the same purpose. “The proposal,” he said, “consists of an autonomous Jewish settlement in East Africa, with Jewish administration, Jewish local government, with a Jewish governor at its head—all, of course, under British suzerain control.”

The particular district to which these negotiations had reference appears to be a tract of land 200 miles in extent, lying along the Uganda Railway between Nairobi and the Mau Escarpment, and said to be the finest in the country from an agricultural and commercial point of view. A storm of indignation was aroused in East Africa by this intelligence; and a meeting was at once convened at Nairobi to protest against the action of the Foreign Office. The *African Standard*, a newspaper which seems to be a good index of British opinion at Mombasa and throughout the Protectorate, is filled with expressions of hostility towards the proposed Jewish immigrants. It is pleasant to observe that, in the midst of such expressions,

prominence is given to a notice of a sermon preached by Bishop Peel in the English Church, in which, while agreeing that nothing should be done "to bring ruin to British and other settlers, and perhaps stagnation to heathen tribes," he did not hesitate to stand out against the current of popular feeling, pleading for sympathy towards the persecuted Jewish race, and reminding his hearers that God had not cast away His ancient people, of whom the words still hold good, "Cursed be every one that curseth thee, and blessed be he that blesseth thee."

What may be the outcome of the controversy we cannot at present foresee; but it is noticeable that the opposition does not come from those only who are anxious for the development of the Protectorate into a British Colony. The proposal to appoint a Commission to consider the offer made by our Government was carried at the Zionist Congress by a considerable majority; but the minority, who represented the great bulk of the Jews in Russia and Eastern Europe, were bitterly opposed to the scheme, which they considered contrary to the first principles of Zionism. Their feelings are expressed in the following words of a letter from Dr. Gaster, Chief Rabbi of the Sephardi Jews in London:—

"If we have failed once or twice in our endeavours to obtain the legally safeguarded home in Palestine, it matters little. We are sure to succeed. History points in that direction. Prophecy points in that direction. The Divine Promise points in that direction. But we must cling to Zion. We must keep steadily before our eyes the old watchword—'If I forget Thee, O Jerusalem, let my right hand forget her cunning. . . . If I prefer not Jerusalem above my chief joy.'"

British Central Africa.—At the end of July the Foreign Office issued a Memorandum ["Africa," No. 9 (1903)] dealing briefly with the progress and present position of the four African Protectorates under its administration; and one of these, British Central Africa, has since been more fully described in the Annual Report of the Assistant Commissioner, Major F. B. Pearce, published in September as a Parliamentary Paper ["Africa," No. 13 (1903)].

The period under review is the year ended March 31st last, which appears to have been one of steady progress and development. The energy of the planters had hitherto been devoted almost exclusively to coffee, but the cultivation of various other products is now being attempted. Several experiments have been tried, the most promising being that of cotton-growing. At the time of writing there were about 600 acres under cultivation, and it was hoped that the area would have been increased to over 4,000 acres by the end of the year. A hand-press was working in Blantyre, and an improvement in the method of pressing had been arranged for. A small quantity of cotton, which was said to be of good quality, had already been exported.

The trade of the Protectorate suffers from the want of a market close at hand, the whole of South Africa being practically closed against its products, owing to the fact that British Central Africa is precluded by the Brussels Act from so adjusting its tariff as to conform to the requirements of the South Africa Customs Union. But we gather from the following paragraph that hopes are entertained of improvement in this respect:—

"At the date of this Report there appears to be a possibility, owing to the proposed emigration of Protectorate labour to the Transvaal for work in the gold-fields, of the subject being reopened, and some mutual arrangements made whereby, in return for the surplus labour of the Protectorate being sent for the

benefit of the Transvaal, British Central Africa products might be allowed to enter that Colony (and it is hoped the remainder of the South African Colonies) either free of duty or else at a modified Customs rate, so as to make it possible for products to be profitably shipped to a market near the place of origin."

This leads us to the question of the emigration of Natives for work in South Africa, and we can only hope that Major Pearce's views on this subject may prove to be well founded. He says that already a considerable migration takes place to Beira and South Rhodesia, and is of the opinion that those who go out in search of work have their intellects quickened, and return the better and not the worse for their sojourn away from home. "The collectors of districts," he says, "unanimously report that a great improvement takes place in the Native after contact with civilization in South Africa; his ideas are enlarged, and his desire is to build better houses and to dress in a more cleanly manner." He also quotes from the organ of the Livingstonia Mission, conducted by the Rev. Dr. Laws, a missionary of long residence in the country, as follows:—

"Our experience of the influence of Salisbury disappoints some of the fears we once had. The long journey, the European wonders, the very hard work, and the personal superintendence of the white man, all seem to produce, among the Ngoni at least, a more polite, but dignified, and a cleaner and hard-working man."

The Assistant Commissioner gives the Natives of the Protectorate a high character for honesty, and remarks that the Anguru who have immigrated from Portuguese territory, and who were formerly notorious as robbers, have greatly changed for the better. "The Church of Scotland Mission," he says, "must have the credit of first getting in touch with these people, as for the last five years this Mission has had stations in Portuguese Anguruland.

With regard to the work of Missions, the Report enumerates the following societies which have establishments within the Protectorate:—The Universities' Mission to Central Africa (Church of England), the Church of Scotland Mission, the Livingstonia Mission, the Zambesi Industrial Mission, the White Fathers (Roman Catholic), the Marist Fathers (Roman Catholic), the Dutch Reformed Church, the Nyasa Industrial Mission, and the South Africa General Mission. We quote the following remarks upon their work:—

"From statistics which have been kindly supplied by the more important of these societies, it appears that they have under instruction some 30,000 Natives (men, women, boys, and girls), and there is no doubt that they have, both by actual education and by the spread of the principles which they have, in face of many difficulties, instilled into the native mind, done valuable service to the cause of civilization and the Protectorate in general. This especially applies to those Missions which do not combine trading with their missionary teaching.

"While on the subject of Missions, mention must be made of the valuable medical work which, almost without exception, they combine in a more or less degree with their religious and secular instruction. The Church of Scotland Mission maintains a native hospital in Blantyre of forty-five beds, and 600 in-patients and 20,000 out-patients were treated in 1902. Much use is made of the native assistants, who are extremely apt in learning the simpler rules of bandaging, &c. These native assistants are especially useful in explaining the European medical methods to native patients, and this has the great effect of overcoming the distrust of the raw Native for European doctors. A native hospital has likewise been opened in Zomba, with twenty beds, and the Universities' Mission have at Kota-Kota opened a well-equipped hospital for Europeans, presided over by a qualified nurse."

T. F. V. B.

THE MISSION-FIELD.

Sierra Leone.

AN army doctor (Capt. Probyn, D.S.O.) having kindly offered to attend twice a week to see patients, a dispensary was opened at Port Lokkoh on June 10th. Mrs. Castle wrote on August 29th :—

Since the opening of the dispensary there have been 710 attendances. People have been carried in hammocks three or four hours, and nearly every time there are people who have walked one or two hours to reach here. The

patients generally have two or three friends with them, so the dispensary affords a good opportunity of preaching the Gospel. We get a great number for daily dressings, and are working with them every day.

Western Equatorial Africa.

The anniversary of the Abeokuta Pastorate Association took place in the week ending September 12th. The public meeting was held on the 8th in the Memorial Church, the only building which could accommodate the numbers who wished to attend. The meeting lasted from ten o'clock in the morning until three in the afternoon. The church was crowded, the majority of the people staying throughout the five hours' sitting, and following every statement and speech with the closest attention. Referring to incidents in the report, Bishop Tugwell wrote on September 9th :—

The report is in many ways satisfactory—financially very satisfactory. Last year the subscriptions of the people amounted to £720, this year (1903) to £750. The amount raised for the B. & F.B.S. in 1902 was £34; this year it amounted to £45.

Last year (1902) a Juvenile Association was formed in connexion with the pastorate; the children raised £29.

There were 500 baptisms in the course of the year. One village in the farms—seven years ago wholly heathen—is now practically Christian; four houses only remaining heathen.

But, as the report set forth, it is felt that “the congregations as a whole need more spiritual life.” May I ask for thanksgiving and for prayer on behalf of the Abeokuta Church?

Mrs. Tugwell and Mrs. Oluwole went with Bishop Tugwell to Abeokuta in order to meet the Christian mothers and speak to them regarding Christian marriage, the training of children, &c. Mrs. Oluwole delivered a series of addresses to women. The meetings were well attended and the addresses greatly appreciated.

Writing from Gierku, in Hausaland, on June 30th, Dr. A. E. Druitt says :—

Of late there have been more patients, chiefly of the Fulani people, who wander from place to place with their cattle, but all of whom seem to know of us through one patient (a Fulah), whom we had here for nearly two months. After successfully under-

going a rather serious operation he went away very pleased with himself and us. But his great satisfaction (as also that of his fellows) was in the fact that he “got away” from the white men's premises *alive*, after having been in contact with them so long!

Uganda.

In July, Archdeacon Walker returned to Mengo from a four weeks' tour, during which he visited Bunyoro, Toro, Nkole, and Budu. In thirteen travelling days he covered on his bicycle nearly 450 miles. The remaining fifteen days were spent at the C.M.S. mission stations. At each one of these, Hoima (Bunyoro), Kabarole (Toro), Mbarara (Nkole), and Kajuna (Budu), he spent a week-end, averaging from three to four days.

Owing to the sleeping-sickness being so bad on the Lake shore, the Executive Committee of the Uganda Mission have decided to abandon Mutungo as a centre for the Industrial Mission (see our August number, p. 614) and to move the industrial work back again to Bulange. It is estimated that along the

Lake shore eighty people are dying daily from sleeping-sickness. Archdeacon Walker says:—"The head of the Sleeping Sickness Commission thinks it may be necessary to abandon Entebbe. There used to be seventy households on the C.M.S. garden at Kiulwe, but now hardly a person is left. At Ham Mukasa's garden only ten households are left out of sixty. At the Rev. Henry Wright Duta's garden 350 people have died. On the island at Buziro 498 payers of hut-tax have died, and seventy-one are ill."

Dr. and Mrs. A. R. Cook, of the Mengo Medical Mission, accompanied Bishop Tucker in his recent confirmation tour (see our last number, p. 766). They left Mengo on June 9th on what proved to be a nine weeks' journey. They saw 5,618 patients and conducted fifty operations. The distance travelled was just over 500 miles. While at Ngogwe, in Kyagwe, early in June, Mrs. Cook gave two interesting lectures to the women of the surrounding districts on (1) The care of young children, (2) The care of their own health, (3) The duties of wives. Of these lectures Miss S. R. Tanner writes in *Uganda Notes*:—

On the first day some two hundred women were present, on the second not quite so large a number. Mrs. Cook illustrated some parts of her lecture by washing an infant before the company, which evoked roars of laughter. The baby, however, seemed thoroughly to enjoy its bath, and had probably never had such a luxurious one before, warm water being used and native soap.

The women expressed themselves much pleased with the lectures, and one said, "You have opened the door of knowledge to us, we shall try and remember all you told us." One Muganda lady was seen taking notes!

We believe that these lectures will do great good, for the Baganda women

are very ignorant about bringing up children, and many die at birth through this want of knowledge.

Some few days after the lectures we found a woman carrying out Mrs. Cook's instructions to the letter.

The second day's lecture was largely on the subject of morality, and we hope that the earnest words spoken to the women on this subject may do much to raise the tone amongst them.

Mrs. Cook invited the women to ask questions on all the subjects, and they eagerly responded to the invitation; many questions were asked and great intelligence was shown. The women evidently quite took in all that was said.

Dr. Cook mentions, as a happy coincidence, the fact that the first brick of the new hospital was laid in the afternoon of the day on which the party got back to Mengo (August 11th). The foundations are so extensive that they have taken one hundred men three weeks to cut out.

Dr. Bond, who has now commenced work in Toro, reports a good medical work going on at Butiti, the station of the Rev. A. L. Kitching, about twenty miles on the Uganda side of Kabarole, the capital of Toro. Mr. Kitching has a good dispensary there.

Mr. A. B. Lloyd, of Hoima, Bunyoro, accompanied by native teachers, is visiting the Nile provinces, and hopes to go as far north as Wadelai, and possibly Nimule, and eastward to the Gamje country, the home of the Lurs.

Persia.

Writing from Soh, a health resort in the mountains, sixty miles from Julfa, on August 6th, Dr. Winifred Westlake said:—

A few days before leaving Julfa I was present at the baptism of the aunt of a patient who died in the hospital a few months ago. This patient, a girl wife, was nearly six weeks with us in much suffering (her baby was dead and she had been ill for a week before I saw her), and we believe she died a Christian; she was praying to Jesus on her death-bed. The aunt, who

stayed with her niece in constant attendance upon her until her death, was formerly a Babi, I believe, and since leaving the hospital has been receiving teaching from Miss Annie Stuart. The baptism was in the Bishop's house in Isfahan. We have not been able to use our little church in Julfa for some time, as they have been putting a new roof on it.

Bengal.

The Rev. A. Le Feuvre has been helping the Young Men's Christian Association to start work among the Bengali boys of Calcutta. In the North India localized *C.M. Gleaner* he gives an account of this work, from which we take the following:—

There are 24,000 boys under fifteen learning to read and write in Calcutta. Between fifteen and seventeen there are several thousands more. Hundreds of these are living in hostels and chummeries with older relatives, students in colleges, with absolutely no supervision. The dangers which beset these bright young lives baffle description. . . . Many gentlemen will not allow their boys to attend any school because they have known so many young lives ruined through the temptations placed before them. Several Brahmo gentlemen have asked that

their boys may be received into Christian boarding-schools, so that they might in their young days benefit by the discipline and tone of such schools. . . .

Already we have regular Sunday afternoon Bible-classes, and during the last seven Saturdays have had magic-lantern lectures on the Life of Jesus and other subjects, which were attended by about seventy to 200 boys. We have started evening classes to help the boys with their work; and both the reading-room and gymnasium already show signs of being deeply appreciated.

At a meeting of the Calcutta (general) Missionary Conference on August 17th a paper was read on "Industrial Missions." During the discussion which followed the reading of the paper reference was made to the effort initiated by the Rev. C. H. Bradburn in connexion with the C.M.S. Boys' Boarding-school at Chupra. The *Christian Patriot*, of Madras, says:—

In reference to the point raised in the paper as to the danger of apprenticing Christian boys in large workshops, attention was called to a very successful experiment made by the Church Missionary Society. They have arranged for a large number of their Christian lads to be apprenticed in the

Eastern Bengal State Railway workshops at Kanchrapara, but they have taken the wise precaution of providing a hostel for their boys under careful Christian supervision. The railway officials have expressed their entire satisfaction with the arrangements and apparently are willing to expand it.

The Rev. E. T. Noakes, of Burdwan, writes:—

We are pleased to report the baptism of a Hindustani woman on July 27th. She was baptized in the tank in front of the mission-house. The case is interesting as it comes to us from outside direct missionary effort, being mainly the work of her mistress, to whom she is *ayah*. Many have had a share in her teaching. At one time

she was taught by a worker of the C.E.Z.M.S. at Howrah. Here she has been taught by Miss Harding of the Mankar C.E.Z. Mission. It was a real joy to watch her happy countenance and to listen to her deliberate answers. When asked whether she renounced her idols, &c., she replied, "I have and I will renounce them."

On August 20th two adults and two children were baptized by the Rev. E. T. Sandys at Baranagore. A widow who was sent there from Krishnagar (the fruit of the Medical Mission) last November, and who has been from the first truly in earnest, was one of the number, and her two little children were baptized with her. The fourth is the daughter of an old man who has been working at Baranagore since he became a Christian some two years ago.

Punjab and Sindh.

The Bishop of Lahore's triennial visitation of the clergy of his diocese will be held (D.V.) on November 10th, in the Cathedral Church of the Resurrection, where the Bishop will deliver his charge. Among the subjects to be discussed are "Parochial Missions," "Liturgical Elasticity," "Training of the Young," "Following up the Young," "Church Societies," "Our Relation to Other Communions," "Common Acts of Worship," "The Marriage Law," "The Church and Modern

Thought," "Higher Criticism," and "The Credibility of the Miraculous." On the 12th there will be a public missionary meeting in the Lawrence Hall, the speakers being the Rev. E. Guilford, Dr. Summerhayes, and the Rev. C. E. Tyndale-Biscoe.

The foundation-stone of the new leper asylum at Tarn Taran was laid on August 1st by Mrs. E. Guilford. Of the £1,000 required for the building of the asylum over and above what the Government is giving, a generous donor in England has given £250, while two others have given £50 each. One Sikh Sardar has promised Rs. 1,000 at the end of the year.

Another Christian village has been started in the Jhang Bar and named Batemanabad (after the Rev. Rowland Bateman). There are 312 Christians in the village, of whom twenty-four only are zemindars (landowners). At present there is no suitable place where, protected from heat or rain, the villagers can congregate to worship God, and the Church Committee are proposing to erect a simple and permanent place of worship. This will cost about Rs. 1,000. The zemindars and a few friends have subscribed already upwards of Rs. 200, and the land has been given by the Government.

In February last Dr. A. Jukes commenced medical work at Kôtgur, a town on the Sutlej, about twenty-five miles north-west of Simla. This Medical Mission has already been useful to the people during a visitation of cholera. "At first," Dr. A. Jukes writes, "the people scattered in panic to the woods, leaving the sick and dying untended and the dead unburied. Presently confidence was restored and the disease checked, and before long plentiful falls of rain seem to have cleansed the hillsides from germs both at Kôtgur and Simla, so that the disease has now disappeared. Two Christian children who were attacked recovered." In the first three months Dr. Jukes had 847 patients, the total number of visits being 1,600. The patients represented 159 villages. He has been able to arrange for the accommodation of a few in-patients, and has successfully performed some rather serious operations, but writes of the unsuitability of his present quarters for the carrying on of the in-patient branch of his work.

Although bearing the title of the Beluch Medical Mission, the work of the hospital in Dera Ghazi Khan, Dr. S. P. Barton says, is by no means confined to the people of Beluchistan. Not long ago a census was taken of the distances represented by the twenty-three patients resident in the hospital at that time. The total amounted to no less than 1,693 miles, or an average of over seventy-three miles each.

In a letter to a friend at home, the Rev. C. E. Tyndale-Biscoe, of the Kashmir High School, Srinagar, wrote on August 11th:—

I am on holiday, after a very busy time in school and exciting time out of school. As I think you know, I make a great point of out-of-school time for all practical work. With the help of my private police force we tracked down a lot of scoundrels; our last haul was a gang of holy Brahman priests, the makers and sellers of most abominable filth, one of them being the Maharajah's private priest. So we have made a good many more enemies! It is rare training for our men, and puts them plump on the side of purity.

Following upon the great Kashmir floods (see our last number, p. 770), committees have been organized by the Resident, with the liberal assistance of H.H. the Maharaja, for the relief of distress. About half the valley outside Srinagar has been assigned to Dr. A. Neve in joint charge with the governor of the district, and they are actively engaged in succouring the flooded-out peasants, many of whom have barely escaped with their lives. Similar work is being done by the Rev. C. E. Tyndale-Biscoe and his staff, mainly consisting of school-teachers and boys. To them about a third of the city Srinagar has been

assigned. The Rev. J. H. Knowles is similarly engaged in the neighbourhood of Srinagar.

Western India.

On July 25th, the Rev. T. Davis, who had been home on furlough, was heartily welcomed at Bombay on his return to resume charge of the work of the Mohammedan Mission. On the 27th a meeting of the Urdu congregation was held. Representatives of other Missions were invited, and nearly 200 people in all assembled. Short speeches were delivered by gentlemen representing the C.M.S. and other Missions. But the most remarkable gathering was one of Mohammedans, which is thus recorded in the *Mohammedan Mission News*:—

An astonishing feature of some of the native houses is that you find a good room in a very second-rate kind of lane (or gully, as it is called). In one such gully, in a very fair-sized room lives a Mohammedan, who has always been a great friend of Mr. Davis, and who is a worker in gold lace and embroidery. This man recently called together his friends and relatives to welcome Mr. Davis on his return. One of the Mussulmans was appointed chairman; he opened the proceedings with a speech, stating that the Rev. T. Davis had been amongst them for some years, and that

they had always found in him a large amount of love and sympathy, which had attracted them, and drawn them towards his message. Several other speeches were made, and two Urdu eulogistic poems were sung, which had been composed for the occasion. The host of the evening also presented to Mr. Davis a beautiful gold frame, containing a piece of embroidery, on which were worked the words (in Urdu), "God is Love." Mr. Davis replied suitably, taking the opportunity of bringing home to the Mohammedans present the real significance of the text quoted.

On July 19th, the Rev. D. L. Joshi, of Bombay, baptized three adult Gujarathi men.

South India.

The Rev. Gurubatham Swamiadian died at Kadatchapuram on September 14th. He was ordained by Bishop Sargent in 1888, and admitted to Priests' Orders by the Bishop of Madras in 1892. His first station was Mengnanapuram. In 1891 he was stationed at Piragasapuram, and in the following year he was appointed pastor at Ootacamund, in the Nilgiris, where he laboured diligently until increasing age and ill-health compelled him to retire in 1902.

Ceylon.

The annual meeting of the Colombo Association of the C.M.S. was held on July 10th. Sir W. W. Mitchell, C.M.G. (member of the Legislative Council), who presided, said the Association had done good work in the Western Province, but he urged the necessity for considering the matter of extending its field of interest to the Southern, the Central, and other provinces. The Rev. J. W. Balding spoke of the great amount of work done, and to be done, in the Cotta district, where, in 500 square miles, he said, they had a population of over 200,000, of whom 199,000 were still Buddhists, and only 1,300 were Christians. This, he pointed out, was a very lamentable state of affairs. Since the Mission was established in Cotta they had had 5,040 baptisms. There were fifty-one schools in the district with 3,639 children, 2,019 girls and 1,620 boys. Two of the girls' schools were supported by the Association.

South China.

We have often referred to the report of the Church day-schools of Fuh-Kien. That for the year 1902-03 is just to hand, and is more than usually interesting. Over 2,000 Chinese children, two-thirds of whom were from heathen homes, have been under more or less regular Christian instruction in some 150 schools. Of the place of these schools in the educational system the report says:—

The day-schools may well be said to in this province. The steps from the form the unit of our educational work country day-school to the Theological

College in Fuh-chow are long and laboured, but they are nevertheless well defined. A boy enters one of the schools at the age, say, of seven years, and after a systematic course of study he will, if at all promising, be recommended to the boarding-school of his district, where he may read until he is sixteen years of age. If he does well there he will be drafted on to the Boys' High School in Fuh-chow, where he will have a four years' course in Chris-

tian books, as well as in Chinese and general subjects; and then, if satisfactory, will be sent out at the age of twenty to teach a day-school for a probationary period of three years. Should he continue to show a good record both of intellectual and spiritual fitness, he will at the end of his three years enter the Fuh-chow Theological College for training as a catechist, and after service in this capacity he may ultimately proceed to ordination.

The schools in Bing-nang, in the Fuh-chow prefecture, are supported by contributions collected by Miss Smyly, of Dublin. Mr. T. B. Woods gives an account of his visit to two of these schools, which he says may be taken as a fair sample of the rest:—

It took me ten days to get round the schools, during which time I covered about 150 miles. The schools are in some cases far off in the mountains, and are most difficult to get at.

One of the villages I got to had at least 2,000 inhabitants, but only *two* believers. One of these was baptized last month; the other is not yet baptized. The school of this village was the best in the district, although, as may be gathered from the following history, I must confess that I was quite prepared for a poor school.

During the first part of the year the Heathen were very bitter against any of those who allowed their children to come and read, refusing to them any share in the proceeds of idol feasts, or to allow them to take any part in the yearly sacrificing at the graves of their ancestors, as well as constantly boycotting them in a general way. Gradually this opposition broke down, and now the teacher's work keeps him going day and night, for those who come to learn come at all hours. He conducts Sunday services and prayer-meetings, and in other ways seeks to lead them, whether old or young, to the Saviour. Some of his pupils whom I examined were men who spend the day earning their "daily bread" in the fields and at night come together to be taught. It made me thankful to God to see these big fellows glad and willing enough to seat themselves beside youngsters of seven or eight years to be examined in the same books!

During the examination, the place was literally packed by adult villagers who came to see and hear. I made it a point to ask the questions in a loud voice, and to get the answers clearly given, so as to be able to teach the listeners. It

must have been rather new to some of them to hear such questions asked and answered as, "Is it a sin to worship an idol?" "Is an idol a living or a dead thing?" "Whom only should we worship?" "After death do our spirits become evil spirits or not?" "Explain 'Jesus': Who is He? Why did He die?"—as also to hear the Ten Commandments, the Lord's Prayer, and some Christian hymns, such as "Jesus loves me," and "I heard the voice of Jesus say." They were quite orderly and quiet all through, and listened to a short address which I afterwards gave.

One other place I will mention which gave me a pleasant surprise. It was one where we had almost taken the master away some months ago because of the indifference of the villagers. The teacher had to go and hunt up the pupils, sometimes even five times a day. He prayed that God would influence the hearts of the parents to make the children *willing* to come. His conduct rather astonished the Heathen, who at once began to think that there might be something in the doctrine which made a man who was a stranger amongst them take such an interest in their welfare. In the end they took an interest both in him and in the school. Not only did the pupils come, but the adults assembled at night-time to read and hear the Gospel explained to them. When I arrived to examine, crackers were let off and cake and tea were presented to me. On my departure, still more crackers were let off, and when I expostulated with the teacher for the expenditure of money on mere smoke and noise, he explained to me that I must not be displeased, because they did it to let the pupils and others

of the Confucian schools there see that the children of the Church school were taught politeness (a very important thing in the education of a Chinese child) as well as the "Jesus Doctrine," and that they knew how to be respectful to the one who came to examine them!

In a journal-letter dated April 16th, which has just come to hand, Miss M. I. Bennet, of Fuh-chow, tells us how the Christians there spent Easter Monday. She writes:—

It has been a custom for the last few years to have special praise services on Easter Monday, when all (or as many as can) of the Christians belonging to the three societies working in this city join together and sing special music which they practise for some time beforehand, and have special addresses. This gathering is usually held in the large American church on the island, as it is the largest building in Fuh-chow and holds over 2,000 people. One cannot help thinking, as one looks at that huge building towering above the others on the bank of the River Min, what great faith he must have had who planned it. Three large characters over the big entrance show that its name means, "The Heavenly Peace Church" ("Sieng Ang Dong"). How I wished that those

Of visits in the native city, Miss Bennett writes:—

In our congregation at Su-ga-die (North Street) we have an old blind Christian. Many years ago his eyes were cruelly taken out because he exposed some gamblers. He has often asked us to go to his house; so on Friday afternoon (17th) my Bible-woman and I set out to visit the house. After riding some considerable way through the streets our chairs were placed on the ground, and the coolies said they could not find the house, nor did they even try to.

Being so much at their mercy, I remained seated in my chair, thinking they would presently take us on to the right place. Our arrival here created some little stir, for the district is not often visited by a foreigner. Gradually a small crowd of people assembled. I asked some women near if they wanted to hear the Doctrine. "She speaks our words" they remarked to one another. They invited us into their house, and we soon had a large number of women. They listened with much interest and seemed pleased to have us there. Leaving here, we

When I was leaving the village the teacher and little pupils trooped out and escorted me some way out, the villagers looking on silently all the while. I was requested to be sure and let the children have a teacher next year.

at home who "do not believe in Missions to the Heathen" could have taken a peep into that church on Easter Monday, and have seen a little of what the Gospel has done in this great heathen city within the last half-century! I say "a little," for it was not practicable for all the Christians in the city and surrounding villages to come together. One of the anthems which the Native Christians sang was, "O Lord, how manifold are Thy works," by Barnby, and the solo in another was taken by a young Chinese Christian. I am not attempting to give you a full account of this service, for it was very much the same as a similar one at home would be, only all in Chinese. It was a most inspiring sight to see such a gathering of those who have so recently been brought "out of darkness into light."

thought, "Now we must find the blind man's house." We then walked some little way, making many inquiries. "Here is the house," said one and another of our youthful guides; but no, we seemed hopelessly on the wrong track. Opposite this last-named house was a large mandarin's house. Several women were standing inside the house. We soon got invited by them to enter. They closed the outer gate on the small crowd and led us to a large guest-hall. Whilst the Bible-woman was preaching to a group of women in the open guest-hall, an old woman came up to me bearing a small note on which were these words: "I am glad you have come. Will you come to my house?" I was rather taken aback at receiving this, and specially as it was written in English. When we left this house the old lady conducted us to the writer of this little note. It was another mandarin's house, but not so large as the one we had just left. Arriving at the house, the front gates were thrown open, through which I was invited to enter, though I might have done so

through two smaller ones on either side, but special guests usually enter by the large middle door. When seated in the house and surrounded by a number of women I was very surprised at seeing the young son (about eighteen or nineteen) come forward with a "Good afternoon." It was he who was the writer of that note. He has been attending for five years the Chinese Government College in the city, where English is taught. I said to him in the course of the conversation, "Are you a Christian?" "No," he answered, "but I am most desirous of being one." Presently he brought me an English Bible and asked me to teach him something from it. I found that he had commenced at Genesis i. and had read to Exodus xx. I explained a few first truths and told him to read St. John's Gospel and Isaiah liii., finding them out for him. I could not do much in one short visit, but I told him, if he really

wanted to learn "the doctrine," the pastor would be very pleased to help him. He promised to come to church, and on Sunday afternoon he did come. The pastor himself was preaching that day from the text, "I am the Resurrection and the Life." It was a very beautiful sermon, and at the close he made a very loving appeal to the Heathen. I trust the words found a resting-place in the heart of this young educated lad. When the service was over he came up to me and greeted me. I came away very happy, leaving him in the hands of the pastor and our head-catechist, two very spiritual men. He has promised to come again. Will you all remember this lad, too, in your prayers, that he may become a true Christian? What an influence he could be in his home, and in that college, where the master is the *only* Christian. The latter was trained at the Anglo-Chinese College.

Mid China.

Of the work at the Hang-chow hospital, Dr. D. Duncan Main wrote on June 23rd:—

Yesterday we had grand services. Over 200 at the morning one, and thirty-two waited after the service for further instruction in the truth. God is blessing us and giving us many

tokens of favour and encouragement. Pray for us, that our strength and faith fail not, and that God will use us more and more for the salvation of the Chinese.

In the middle of June, Dr. Main paid a visit to Shaou-hing, where he spent "two hot, happy days dispensing and helping the brethren." He writes:—

Patients were numerous, preaching was hearty, medicine was freely given, and every one seemed pleased—perhaps more pleased than actually benefited, because treating a chronic thirty and

eight years' disease with one dose of medicine does not go far towards a cure. Still, such work brings many sufferers within sound of Jesus' Name, and simple cases are relieved.

West China.

Writing from Chong-pa on July 27th, the Rev. D. A. Callum says: "The province seems very quiet at present, and very good proclamations are put out in various places. We feel that the time of reaping after years of sowing is drawing near. May God grant that we may be ready for it."

Of the prospects at the newly-opened station of Teh-yang, Mr. W. H. Gill wrote in June:—

I have never before had such regular crowds in to my daily afternoon preachings. They wait outside our gateway like the people at a London theatre! Pray that many may yet be saved, turning to God in true repentance, for they are

faithfully warned to flee from the wrath to come. . . . Numbers of women come daily, too, which is very encouraging. My preaching-room is right on the main street, on the great north road from Chentu (Si-Chuan capital) to Peking.

Japan.

Archdeacon and Mrs. A. E. Moule, of the Mid China Mission, have been spending a short holiday in Japan. In the course of a very interesting letter the Archdeacon mentions the united effort the missionary societies working in Osaka have been making to reach the people from all parts of Japan who were visiting

the great Exhibition in that city. Our readers will remember that their prayers were asked on behalf of this effort, but scarcely anything about the work has reached us from the Osaka missionaries. We therefore gladly quote from the Archdeacon's letter, dated September 3rd :—

I daresay the following statistics about the Osaka Exhibition just over are not new to you ; but I add them as given to me by some who were there. Four million people visited it, and 500,000 of these heard the Gospel in the Preaching Hall just opposite, where

for six months, from 8 a.m. to 10 p.m. every day, fifteen-minute addresses were given to ever-shifting crowds, and the hall was always full. Two thousand left their names and addresses, and are desirous (professedly) of more instruction.

New Zealand.

At an ordination at Auckland, on the Sunday after Ascension Day (May 24th), the Bishop of Auckland admitted to Priests' Orders the Rev. Eruera Hakarasia Awarau, Maori pastor of Helensville, North Waimate; and on the third Sunday after Trinity (June 28th) he admitted to Priests' Orders the Rev. Wiremu Keretana, of Parengarenga, North Waimate.

North-West Canada.

At an ordination at Fort Macpherson on July 15th, the Bishop of Athabasca (acting for the Bishop of Mackenzie River, now in England) admitted to Deacons' Orders two Tukudh Indians, Messrs. William Njootli and Edward Setuchinli. The funds for their support are given by St. James's Church, Bath.

The Rev. and Mrs. I. O. Stringer, who, as our readers are aware, were compelled to leave Herschel Island, in the Diocese of Mackenzie River, in 1901, and seek medical advice in Ontario, are to be transferred to the Diocese of Selkirk. Their eyes are not well enough for them to go back to Herschel Island, so they are going to help Bishop Bompas.

THE C.M. CHILDREN'S HOME, LIMPSFIELD.

THE children of Thy servants shall continue, and their seed shall be established before Thee." Such for fifty-three years has been the happy motto for the Home of which, in its later form, our Frontispiece furnishes illustrations. It was the natural product of that spirit of paternal sympathy which has from the first animated, and we trust still as warmly animates, the Committee of the C.M.S. The missionary, as any other man, can best do his work when most freed from domestic care. With the exception, perhaps, of New Zealand or Canada, there has been no mission-field of the Society where children can be suitably kept and educated. Not only climate, but the moral conditions of non-Christian lands make it impossible to rear the young life in vigour of body or purity of mind. In many cases it is very difficult to make private provision at home of such a kind as to free the parent from all anxiety. Here the Society seeks to supply, so far as any supply can do so, the parental care. There never has been a time when the Home, whether at Islington, Highbury, or Limpsfield, has not been full and could not have received a larger number if accommodation had availed.

To most readers of the *Intelligencer* these are familiar facts, and it can be hardly necessary to repeat for them the story of its inception and growth (told in Mr. Stock's *History of the Society*, vol. ii. 45, 49, vol. iii. 301, 310, 700), or to describe at length the beautiful building at Limpsfield, which owes so much to the generous gifts and constant interest of Mr. and Mrs. Wigram.

Standing on the brow of one of those breezy commons for which the county of Surrey is famous, with its garden and playing-fields sloping away to the valley along which are now creeping tasteful villas, the large building looking down with a sort of protective air on the new house built for the younger children and opened by Mrs. Wigram in 1901, is almost ideal in situation and construction. This Nursery Home has accommodation for forty children, of ages ranging from four to eight. It is admirably adapted for its purpose, and is replete with all modern appliances.

A central tower, flanking the block in which are placed the chapel and dining-hall, divides the two long wings which stretch on each side, that occupied by the boys to the south and that by the girls to the north. The main buildings can take in 115 children. The Boys' School, under University masters, prepares for the public and other schools. The subjects taught are Classics, Mathematics, French, English, Drawing, Music. Games are warmly encouraged. The boys leave at the age of fourteen. Girls may stay till they are eighteen. Their curriculum embraces all English subjects, French, German, Drawing, Music (piano, singing, and some learn to play the organ and violin), Needlework, and household duties. There are both week-day and Sunday libraries for boys and girls. Daily and Sunday services are held in the School Chapel. Many of the elder children are communicants, having been confirmed. Fortnightly meetings of a Sowers' Band are held, at which various handicrafts are learnt. The dormitories are airy, and can if necessary be warmed. The eldest girls have cubicles. The staff is resident and in close touch with the children. Lantern lectures and musical evenings are frequently given. Tennis-lawns, football and cricket grounds, and also an open swimming-bath for summer use, give ample provision for the athletic instincts of which young England prides herself. The girls' hockey team, indeed, is said to be as ambitious of excelling every rival as the boys' cricket eleven or football fifteen.

But the happiest and almost unique feature of the institution is its homelike character. While great care is given to an education which will best fit the children for future usefulness, equal care is taken to promote the homelike spirit of a Christian family. Boys and girls learn their lessons naturally under different teachers, but the evenings are spent together, and intercourse between brothers and sisters is encouraged with resultant advantages impossible in an ordinary school.

The Report read by the Rev. A. F. Thornhill, the Director of the Home, at the annual Prize-giving on Saturday, October 10th, when Sir Douglas Fox presided, was encouraging, especially as evidencing the steady all-round character of the work. The results of the Oxford Locals, for example, were as follows:—Eleven boys and seven girls entered for the Preliminary, and all passed, but there were no classes or distinctions. Five boys and twelve girls entered for the Junior Examination, and all passed; three girls obtaining Second Classes, and one a Third. One boy (Christopher Fyson) got Second Class Honours. The same boy obtained distinction (=50th) in Latin; and he and his sister (Mary Fyson) obtained distinction (=21st) in Religious Knowledge; while Grace Blackburn earned the *first* distinction (out of nearly 6,000 candidates) in the same subject, and was in addition awarded the first and only distinction in the history and theory of Music. Nine girls entered for the Senior Examination, and eight passed. Three of them (Elsie and Clare Garrett and Miriam Herbert) won Third Class Honours and obtained distinctions in Religious Knowledge, the last-named being twelfth.

NOTES ON OTHER MISSIONS.

RESUMING our consideration of the Annual Reports, we notice that on the top of the cover of that just issued by the **BRITISH AND FOREIGN BIBLE SOCIETY** occur the words, the "Ninety-ninth." This reminds us of the now rapidly nearing Centenary of the B. & F.B.S., in which all the great missionary societies must feel the deepest interest. The best preparation possible for its celebration has already been made during the past twelve months by a circulation, hitherto unprecedented, of the Holy Scriptures—997,720 Bibles, 1,491,887 New Testaments, 3,451,168 portions, in all 5,943,775; making the total issue 876,354 more than that of the year before. During its ninety-nine years the Society has issued no less than 180,982,740 copies of the Word of God. The most effective aid in this good and holy cause in non-Christian countries has been that rendered by the missionaries of every Reformed communion. Of colporteurs the Society has employed an average number of 850, whose sales have reached the total of 1,830,000—90,000 above the highest previous record. Among fresh openings abroad may be mentioned a new agency at Johannesburg, which supplies Scriptures for the Orange River Colony, the Transvaal, Rhodesia, and regions beyond. Annam, closed to the English servants of the Society in 1899, has been re-opened to one of the French colporteurs. Pioneer efforts of a promising character have been accomplished in the Republics of the Andes. In China mission work is being rapidly re-organized. The circulation there has more than doubled that for the previous year, and has been the largest total ever reported for China. The dépôt at Shanghai issued more than a million books, and even then failed to keep pace with the extraordinary demand. There are still, however, restrictions and prohibitions in Persia and Turkey. In Greece the Modern Greek Testament is a forbidden book. Colportage licences are refused throughout Upper and Lower Austria and the Tyrol. In not a few countries, even in these days of education and progress, Bible-burning is still painfully common. This year's Report tells of it in Baden, Franconia, Danzig, Cologne, in Spain, the Argentine, Carniola, Pernambuco, Peru, Fiji.

Among the more prominent features of the work of the **BAPTIST MISSIONARY SOCIETY** during the past twelve months has been the occupation of two large spheres of work in India, amongst the aboriginal tribes of the Chittagong Hill tracts, and the South Lushai country. The number of conversions in India has been large, and the native churches are growing. In Africa the last links of the "complete chain" of Missions right across that country from west to east are being rapidly forged. The important pioneer exploration contemplated at the beginning of last year by the Rev. George Grenfell between the Society's most distant station at Yakusu and the sphere occupied by our own Society at the southern end of Lake Albert has been successfully accomplished. The progress of the work in Central Africa is a wonderful example of the "miracle of Missions." In China marvellous opportunities are reported from Shan-Tung, Shen-Si, and Shan-Si. The area in which the B.M.S. works in Shan-Tung alone is about the size of Wales. People are everywhere willing to listen to the Gospel message. We learn, too, that the churches in the West India islands, the Bahamas and out-islands, the Turks and Caicos Islands, San Domingo, and Trinidad, have now become entirely independent and self-supporting.

In making further search for their new offices the **SOUTH AMERICAN MISSIONARY SOCIETY** have been led to choose a site in close proximity to the very spot which gave actual birth to our own Society. This was in the vestry of St. John's Chapel, then in Bedford Row. Not far from Bedford Row, close to Little James Street (where, at No. 15, lived the Rev. Richard Cecil), is John Street. And it is here, at No. 20 and 20A, at the corner of Henry Street, a turning out of the Gray's Inn Road, that the future home of the S.A.M.S. is to be located. The house is an old one, but it is not to be rebuilt at present. A continuation of John Street is Doughty Street, and it was at No. 22, Doughty Street, further down on the left-hand side, just past Guilford Street, that the Rev. Josiah Pratt resided, and it was there that he, single-handed, conducted the official work of the C.M.S. in its early years. The house is easily discernible.

J. A. P.

EDITORIAL NOTES.

THE month of November is one of peculiar interest in the Church Missionary Society's year. It is inaugurated by the Gleaners' Union Anniversary, always a season of heart-searching, of inspiration, and of spiritual refreshment to the innermost circle of workers and supplicants at the Throne of Grace for the Society's Cause. And it ends with St. Andrew's Day, which has for many years been associated with the Church's call to her children to unite in fervent intercessions for Foreign Missions. The Committee's arrangements for the observance of both these occasions will be found on pages 873, 875. But November also is the month when the Foreign Estimates for the next financial year are passed. On Tuesday, the 10th, the results of the joint labours of the Estimates and Finance Committees will be presented to the General Committee, and the critical decision will be taken which will commit the Society as to the scale of expenditure for yet another year. It can scarcely be necessary to say that the Committee's task this year is one of unusual gravity and moment. Not only does the deficit of £35,000 remain almost intact (so far as regards remittances received at headquarters, though we are sure that the appeals of Bishop Peel and others have not fallen on unsympathetic ears); but the receipts for the first six months of the current year are somewhat behind those for the same period of last year. Neither of these facts is in itself very serious, because remittances to Salisbury Square during the early months of the financial year cannot be relied upon as a gauge of the efforts of our friends or of the income we may hope to receive before the year's accounts are closed. But they are facts which claim attention nevertheless, and they tend undoubtedly to deepen the sense of responsibility in sanctioning future expenditure. We are sure we shall not ask in vain for prayer that the position may be viewed in the light of God's will, and that there may be on the Committee's part both faith and courage to do what they are led to believe is right.

A SENSE of the need for special guidance and grace at this time led the Secretaries to invite the members of Committee and other fellow-workers to meet on Monday, October 19th, for the purpose of uniting in prayer that wisdom, counsel, and strength might be vouchsafed to the Committee, and that an awakened and responsive spirit might descend upon our whole constituency and indeed on every branch of Christ's Church. For four hours, from 11 a.m. till 1 p.m. and from 2 till 4 p.m., prayer was made to God, interrupted only by a series of eight brief devotional addresses from the Rev. A. E. Barnes-Lawrence. It was on the same day one hundred years before, on October 19th, 1803, that the British Nation observed a Fast Day, "to prostrate themselves before the Divine Being and solicit His protection," as the *Times* of that date explained. In terms most becoming to that occasion, and not less so to our own, the leading organ observed: "If we pray with sincerity, we are taught that our prayers will not be in vain. But let us endeavour to pray as well 'with pure hearts as with 'an humble voice.' Let the crisis of danger not pass unimproved. Let its happy effects be seen in our conduct."

AMONG the fellow-workers invited to unite with us in prayer were the brethren who had responded to the Committee's invitation to devote a portion of this month in visiting provincial towns as special deputations at this juncture. Their names and the dioceses to which they will severally go are given below on page 872. They will be the mouthpieces of the

Society's needs in some two hundred centres, and those of them who could do so were among the most eager to avail themselves of the opportunity to meet and lay the responsibilities and the necessities of the Master's work at His feet. May their messages wherever they go be fragrant with the incense of the Sanctuary, and may a widespread spiritual movement result from their labours! We are encouraged by what we hear from some districts of plans to carry out the Committee's suggestion by having special meetings for prayer and for informing and stirring up the minds and hearts of the people. It is not too late for the more tardy parishes to take a share in the movement; and if there are any which profess to support the Society where nothing is officially arranged, even there it may be possible for such friends as really care to meet informally and claim the promise made where two or three are agreed as touching what they ask.

WHAT led to this Forward Movement, it will be remembered, was the unanimous report of a large influential Sub-Committee which met in May and June last to review the Society's financial position. They recommended as the present policy of the Society to concentrate attention on the possibilities of obtaining a substantial and permanent increase of Income in order both to meet present needs and to enable the Committee to continue sending out the men and women whom God disposes to offer to the Society. Great as the responsibility of going forward is, the Committee felt that it would be a greater one still to decline to do so unless and until an unequivocal mandate to that effect were given by the Society at large; and that their duty is to use all means to make the facts known and to state with the utmost emphasis their own conviction that God is calling His people not to pause but to advance. The decision will of necessity lie with our friends. What answer some of them would give our "Financial Notes" month by month bear touching proof. If a large proportion of our clerical friends at home had the zeal and energy shown by one of the few of the C.M.S. clerical supporters in Cape Colony, not only would the deficit of the past year be speedily extinguished, but the word itself would soon be expunged from our every-day vocabulary. The friend in question was anxious to do his share in relieving the Society of its burden, and how did he proceed? He first examined the Society's contribution lists, and he discovered, so he told us (see *Intelligencer* for September, page 704), that there are 5,607 churches in England and Wales which remit to the Society's funds. That discovered, the natural course—the usual course, may we not say?—would have been to add $\frac{1}{1000}$ part to the parochial contributions and to rest content with having discharged his duty. But that was not his way. He looked more closely into those seemingly dry but deeply instructive columns of the Report and found that of the 5,607 churches over 1,000 send less than £2, over 3,000 less than £10, and over 4,200 less than £25. The number, therefore, which give more than this last-named sum is only about 1,400. He concluded from these figures that this alone was the utmost number that could reasonably be reckoned on for an emergency effort. To be on the safe side, i.e. to give the Society the benefit of any doubt, he took the number as 1,000, and then asked his people at once, as soon as the Call reached him at the Cape—and probably before some of our home supporters had found time to read it—he asked them on Sunday, June 28th, to give their one-thousandth part of the deficit, and they gave it. But our friend was not yet satisfied. He argued that it would be a small advantage to wipe out last year's deficit if there is to be another at the end of this year. The real need is a "substantial and

permanent increase of income" to meet the current expenditure. Last year the expenditure was £350,000 and the deficit was £35,000; consequently a prompt addition of one-tenth to the income of last year is the minimum that will really effect an equilibrium. He therefore appealed to his donors and box-holders to add one-tenth to their gifts.

It is the knowledge that through God's great goodness the Society possesses such friends as the above, who will, by their example and influence, do their very utmost to sustain the forward policy, that encourages the Committee to anticipate, notwithstanding some anxious tokens, a clear and explicit injunction to advance. A minute passed by the Honorary District Secretaries of Gloucester Diocese at their annual meeting the other day (October 1st) is as clear as could be wished. After expressing their sympathy with the object of the Society's Call, they say: "In dependence upon God we pledge ourselves to use every possible means to ensure this result [the 500 new missionaries and £500,000 annual income], so as to further the work of the Society both at home and abroad."

AND the Committee are acting on the confidence engendered by such assurances. The sending out of one hundred and eighty-two missionaries, including seventy-one recruits, has been proceeding for some weeks past, and the Farewell Meetings which are reported at length in our pages were a public witness to the Committee's trust that through His people the Lord will supply all the needs of His work. There are, as usual, several familiar names in the list of new missionaries, testifying to the continued influence of a life laid down for Christ's sake, or to the contagiousness of a faithful example among the members of a family, or to the fruitfulness in missionaries of homes where the Mission Cause is loved and promoted. The personal particulars given on pages 834-9 will supply the clue to illustrations of these: of one going out whose father, a missionary bishop, was murdered in Africa; of another whose sister died five years ago on the Mount of Olives, having by her patient love and ever-ready sympathy and kindness won an influence of quite a remarkable kind over the Moslem villagers around her; of others whose brothers and sisters are in the field before them; and of the daughter of the gifted authoress of *Christie's Old Organ* and of *A Peep Behind the Scenes*, of which two and a quarter millions and one and a half millions of copies respectively have been sold by the Religious Tract Society.

IRELAND supplies several of the recruits, and a meeting was held in Dublin on September 24th, under the presidency of the Archbishop of Dublin, to bid farewell to twenty-two outgoing missionaries of the C.M.S. and C.E.Z.M.S. It is certainly most cheering to mark the progress of missionary zeal in the Sister Isle. While the Church of Ireland has lost, it is said, three per cent. of her people during the past ten years, she has more than doubled her contributions to the C.M.S., and has nearly trebled those to the C.E.Z.M.S., besides largely increasing her gifts to the Jews' Society and the S.P.G. Indeed, her rate of increase to the above four societies has been far above that of the aggregate increase of their resources, as was pointed out by T. J. Pulvertaft in the *Record* of October 2nd. Their income increased in the ten years from 1891 to 1901 by 24·2 per cent., while the help from Ireland increased by 113·5 per cent.; so that while in 1891 Ireland contributed 2·64 per cent. of the entire income of those societies, in 1901 its proportion was 4·51 per cent. The Irish contribution of the total income of the C.M.S.

and C.E.Z.M.S. grew from 4.04 per cent. in 1891 to 5.41 per cent. in 1901.

THE Colonial recruits number six: two ladies sent out by the Victoria Association; one layman from Melbourne; one lady (a nurse for a limited term of service) sent by the New South Wales Association; and a clergyman and his wife sent by the Canadian C.M.S. The last-named, Mrs. Haslam, is the daughter of Mr. N. W. Hoyles, K.C., the President of the Canadian C.M.S., and she is a qualified doctor; Mr. Haslam himself was for some years Travelling Secretary of the Canadian C.M.S. These recruits make a total of 45 missionaries of the C.M.S. for whose support the Colonial Associations are responsible. We have referred from time to time to the financial anxieties and deliverances in answer to prayer experienced by the Victoria and New South Wales Associations. We learn that a committee of investigation of the latter reports that for the current year an income *double* that of last year is required. What would some of our friends at home think of such a suggestion? Yet we are told that a spirit of hopefulness and optimism prevails among the workers, and one writes that it would be "suicidal to adopt any other policy than that of a determined and prayerful advance." A deputation was to be sent to every supporting parish—a "forward movement" like our own of this month. The Honorary Lay Secretary of the Association, Mr. C. R. Walsh, went to two parishes, one of them sending up already the largest contribution which the Association receives, and the other a poor parish, and the meetings in both signified enthusiastically their willingness to try to double the amount of their support.

NEW ZEALAND affords an even more striking example of responsiveness to the missionary claims. Ten years ago practically nothing was contributed in the Colony for the spiritual benefit of the Maori race. In 1890 it was actually nothing, and in 1894 it was only £28. Previous to last year the largest sum given in any one year was £477, and about £100 of that amount was given in thankofferings in connexion with the C.M.S. Centenary. When the Society withdrew its grant last year for the Maori work, the Mission Trust Board was in the position of requiring over £1,000 if the Mission was to be saved from collapsing. To ask for and expect such a sum seemed well-nigh presumptuous, but the Board accepted the responsibility in faith, and it has now the joy of recording receipts amounting to £1,148, more than was asked for by £120, and instead of the dreaded deficit, a credit balance of £213 was in hand at the close of the financial year.

It is a matter for much thankfulness that the Archbishop of Rupert's Land, after his serious illness last year in London, has so far recovered that he was able to preside at his diocesan synod on July 8th. His diocese has been somewhat reduced by the transfer of a part to Keewatin, but what remains is still almost as large as England, scattered over which area there are 300 congregations ministered to by nearly 100 clergy. Then his Grace's offices as Metropolitan of Rupert's Land Province, and as Primate of all Canada, involve no small amount of toil and care. We learn with satisfaction, therefore, that a Bishop Suffragan—the Very Rev. Dean S. P. Matheson—has been appointed by the Provincial Synod which met on October 1st, and we sincerely trust that, if God will, the appointment may be a means of preserving the Archbishop's invaluable services for yet awhile to the Canadian Church. The same Provincial Synod agreed to invite Bishop Newnham of Moosonee to accept the oversight of Saskatchewan, which he has decided to do. We earnestly wish for both Bishops abundant grace for

their responsible charges. Bishop Newnham's labours in his late diocese, his long journeys attended by many hardships and privations, are tolerably familiar to our readers. Moosonee loses by his transfer, but we rejoice that the important Colonial and missionary sphere to which he goes will have so active and zealous a spiritual leader.

BISHOP RIDLEY, who left home in August to re-visit British Columbia, wrote from Vancouver at the end of September that he had just returned from a month's journey to the northern part of his diocese and was about to visit Metlakatla and the neighbouring stations. He proposed (D.V.) starting on his Australasian tour on November 15th, visiting China and Japan *en route*. He should reach Sydney about the middle of March. After accomplishing his mission in Australia and New Zealand he even contemplates a visit to Peshawar, the scene of his labours nearly forty years ago. He says: "If God carries me the round projected I shall be doubly equipped for the missionary platform and pulpit on my return early in 1905. I ask your prayers."

WE regret much that Bishop Macarthur has found it necessary to relinquish the see of Bombay, to which he was appointed in 1898. Immediately after his return from sick-leave in England at the close of 1901 there devolved upon him the duties of Acting Bishop of Calcutta and Metropolitan, and he was prostrated again in the autumn of 1902 and obliged to come home once more. He went back after a few weeks, but malaria again attacked him within three weeks and continued to recur periodically. He has accepted the Suffragan Bishopric of Southampton in succession to the late Bishop Lyttelton. In a statement which he issued before leaving Bombay, Bishop Macarthur dwelt upon the disadvantage which arises when a home clergyman of mature years is placed in charge of an Indian diocese, from his ignorance of the language. He says:—

"It would, perhaps, have been impossible for me, even with the best health, at the age at which I came to India to acquire the linguistic equipment so essential for effective service in the missionary department of the work. I did what I could, but latterly ill-health has entirely defeated my efforts. I earnestly hope and pray that my successor may become a missionary. If he sees the duty as clearly as I do, and if he has the youth, the health, and the talent, I cannot doubt that he will. I desire to say distinctly that if I had been master of Marathi I should have thought it a kind of treason to resign my post here. But as I was entirely dependent on interpretation in addressing Marathi-speaking people, I have had the consciousness that my real personal ministrations were restricted to our European congregations. There can be no true ministry, I hold, where there is not direct contact of mind and tongue with those to whom one ministers. To speak in an unknown tongue in the face of native congregations has been to me a continual depression. And nothing can change my conviction that ministry to Indian Christians ought to be regarded as by far the most important part of an Indian Bishop's work. No one could appreciate more highly than I have done the privilege and the pleasure of ministering to our highly-educated European congregations. But it has been a continual sorrow to me that I have not been able to rise to the Indian Bishop's true vocation of feeding the flock of Christ committed to him as far as it is composed of Natives of the country."

WE referred last month to an article contributed to the *Times* by its Shanghai Correspondent on "The Missionary Question and Treaty Revision." The promised second article did not appear until October 5th, and the same issue had a prudent and discriminating leading article on the same subject. We have given on a previous page, as useful for reference, (1) a letter from Mr. M. Broomhall which takes up and answers the points calling for notice in the Shanghai Correspondent's articles; and (2) an article which appeared in the October 9th issue of the *Record*, wherein attention is drawn to what appears

to be the real significance of the language used in Clause XIII. of the British Commercial Treaty with China, which is the text of the Correspondent's articles, and of which, if the *Record* is right, he quite missed the import. The *Times*' own leading article and the *Record* article are at one in the general conclusion that, to quote the former paper, "there appears to be little doubt that it is the Roman Catholic missionaries, and the French more particularly among them, who, while yielding in no degree to the Protestants in their self-sacrificing devotion as messengers of Christianity, have been unwise enough to overstep the bounds of legitimate interest in their converts, and to make use of their position for the furtherance of questionable political intrigue." Sir Frederick Lugard, speaking to a number of S.P.G. supporters at Manchester on October 9th, said very much the same thing regarding the Roman Mission in Uganda. Asked by the Dean of Manchester whether serious difficulties were not occasioned by the religious rivalries of different societies, Sir Frederick replied, according to the *Guardian*, that "the Uganda struggle of 1892 was really a political affair, and religion was made the stalking horse."

Two of our missionaries, the Rev. and Mrs. W. Spendlove, were on board the Cunard liner *Etruria* when it met a huge tidal wave on October 10th, which caused the death of a Canadian gentleman on board. From South China, too, we learn that our brother Mr. Louis Byrde and Mrs. Byrde have a second time (see *Intelligencer* for June, 1902) suffered shipwreck in the Cassia River, on their return journey from Hong Kong. It occurred, like the former, in one of the rapids of the river, and on August 11th, a fortnight after leaving Wu-chow, and when Kuei-lin, their destination, was only four or five days' journey distant. They and their little child had a most merciful escape. One native boy was drowned, and his body was found fifty miles lower down the river.

THE missionary subject at the Bristol Church Congress was "Racial Characteristics as affecting Missionary Work." The attendance was good, and besides the Bishop of Bristol, who presided, there were present the Archbishop of Canterbury and the Bishops of Bath and Wells, St. David's, and Truro. Bishop Montgomery's was the first paper, and it presented in a striking manner both the advantages and the difficulties which racial differences offer to the spread of the Gospel. His delineation of the characteristics of an average Anglo-Saxon and those of an educated Native of India was very able and telling, the contrast certainly enhancing the value of the success the Gospel has won among educated Hindus through the instrumentality of English and American Missions. The other readers of papers and speakers on the subject were the Revs. Dr. St. Clair Tisdall, Canon Bindley (Principal of Codrington College, Barbadoes), G. T. Manley, and G. E. A. Pargiter, and Messrs. F. Constable and Eugene Stock. We regret that exigencies of space preclude our giving Dr. Tisdall's thoughtful paper on the "Racial Characteristics of the Aryan and Semitic Races in the East." Mr. Stock's paper on the "Essential Oneness under all Racial Differences" is the only one we are able to reproduce, but a good report of all was given in the *Record*, the *Guardian*, and the *Times*. The C.M.S. Breakfast on the Wednesday morning, arranged by the Bristol Clergy Union Branch, was attended by some four hundred friends. It was addressed by Mr. Stock and Mr. Manley, and the Chairman, the Rev. G. E. Laws, read the following letter from the President of the Society:—

"Though I cannot be with you in person to-morrow my thoughts and prayers

will be much with you. I pray that your meeting may so fan the flame of missionary enthusiasm that it may give light and warmth to all around. May you sound such a clear call as to reach the ears of the slumbering Church and cause it to awake to its unexampled opportunity. May you bring home to our own dear friends and supporters the sense of our imminent need, and the dread possibility of having to change a time of expansion and sending forth for a time of suspense and retrenchment. But the note that I would sound shall not be one of fear or hesitation, but of aspiration and encouragement. Let it be a time of asking great things of God, and expecting great things from God. With firm determination that in seeking to do God's will nothing shall be wanting on our part of enthusiasm and self-sacrifice—in the power of the Holy Spirit."

At the C.M.S. House in Park Street there was a devotional meeting, at which the Dean of Peterborough gave an address on Tuesday morning, and an exhibition of missionary curios was on view during the Congress week. Mr. Manley informs us that the Union has already engaged Hope Hall, Liverpool, for the Breakfast at next year's Congress.

THE death-roll since our last number went to press includes two members of the Committee, and two missionaries on the active list. Prebendary Borrett White, Rector of St. Mary, Aldermary, and successively Secretary of the Colonial and Continental Church Society and the Religious Tract Society, was a frequent though not quite a regular attendant at our Committee meetings, and his opinion whenever he spoke was always listened to with interest. Major-General W. Hatt Noble, R.E., joined the Committee in 1890 and has been a constant member ever since. His influence was ever on the side of a forward policy, trusting in the Divine promises. His humble, loving, fervent words, and his bright, emphatic manner bore testimony to a life of close communion with his Lord. He, more perhaps than any other lay member of the Committee, represented the Keswick element. His entrance into rest was almost simultaneous with that of Dr. A. Chorley Hall and Miss A. M. Finney. The former was supported by the Keswick Mission Fund. He joined the Egypt Mission in 1896, and was one of the pioneers at Khartoum, from which he came home last March. His brother, the Rev. Martin J. Hall, was drowned in the Victoria Lake in 1900. Of Miss Finney's death, we have only heard by cablegram that it occurred at Pakhoi, South China, on October 7th. Miss Finney was a daughter of the Rev. W. H. Finney, of Rusholme, and sister of Miss H. F. Finney, of the Ceylon Mission. She went to China in 1893. For the lives and labours of all these our praise is due to God; we offer to their surviving relatives, especially the young widow of Dr. Hall, our sympathy and bespeak for them our readers' prayers. The Society has also lost a warm and true friend through the death of the Revs. Canon D. R. Falconer, Rector of Sedgfield, Durham (see under "Selections," page 877), and Canon C. Sisum Wright, Rector of Stokesley, in the diocese of York.

A SCHEME has been formed by missionaries labouring in Egypt, including some of those of the C.M.S., for promoting the following objects:—the free distribution of Christian literature in the Nile country; the production of new literature and the subsidizing of magazines in connexion with the several Protestant Missions working on the Nile; and the establishment of a Mission Press in Alexandria. The Council of Reference includes the Rev. John Barton, Mr. T. F. Victor Buxton, Sir Matthew Dodsworth, and Mr. Eugene Stock. We are informed that a meeting will be held in the Lower Exeter Hall on November 18th, at 5.30 p.m., when Mr. Stock will preside and the Rev. Dr. St. Clair Tisdall and Mr. J. B. Braddon will be the speakers.

NOVEMBER SPECIAL EFFORT.

LIST OF SPECIAL DEPUTATIONS, WITH THE DIOCESES TO WHICH THEY ARE ASSIGNED.

- I. *London and part of St. Alban's (Essex).*—Rev. W. H. Stone, Rev. F. S. Webster, Rev. H. Brooks (Islington).
- II. *Rochester, &c.*—Rev. G. C. Martin, Rev. M. Pryor, Rev. G. A. Sowter.
- III. *Canterbury and Chichester.*—The Very Rev. the Dean of St. David's, Rev. S. A. Selwyn (St. James's, Dover), Rev. D. J. S. Hunt (Margate).
- IV. *Salisbury and Winchester.*—Rev. R. C. Joynt, Rev. H. Gouldsmith, Rev. G. A. Sowter.
- V. *Bath and Wells, Exeter, and Truro.*—The Very Rev. the Dean of Peterborough, Rev. H. J. R. Marston (Bath), Rev. G. C. Williamson.
- VI. *Bristol.*—Rev. E. Grose Hodge, Rev. T. C. Chapinan, Rev. H. S. Mercer.
Gloucester and Worcester.—Rev. Canon Trotter, Rev. W. E. Burroughs, Mr. T. F. Victor Buxton.
- VII. *Elly and part of St. Alban's.*—Rev. R. B. Ransford, Rev. H. Newton (Cambridge), Rev. H. E. Selwyn, Rev. Prob. Webb-Peploe (Cambridge University).
- VIII. *Norwich.*—Rev. C. J. Procter, Rev. E. N. Thwaites, Rev. H. E. Selwyn (Ipswich).
- IX. *Lincoln.*—Rev. H. L. R. Deck.
- X. *Southwell.*—The Right Rev. Bishop J. Taylor Smith, Rev. E. D. Stead.
- XI. *Oxford and Peterborough.*—The Ven. Archdeacon Madden, Rev. Canon Hoare (Oxford).
- XII. *Hereford and Lichfield.*—Rev. F. C. Davies, Rev. F. Baylis.
- XIII. *York.*—Rev. F. S. Webster, Rev. E. N. Coulthard, Rev. E. J. Kennedy, Archdeacon Hughes-Games.
- XIV. *Ripon and Wakefield.*—Rev. W. H. Stone, the Right Rev. Bishop Ingham.
- XV. *Durham and Newcastle.*—Mr. E. Stock, Rev. H. M. Sanders.
- XVI. *Manchester and Carlisle.*—Rev. J. D. Dathan, R.N., Rev. E. A. Stuart, Rev. S. A. Johnston.
- XVII. *Liverpool, Chester, and Salford and Man.*—The Right Rev. Bishop Royston, Rev. Canon McCormick, Rev. J. S. Flynn.
- XVIII. *Farnham and St. Asaph.*—Rev. G. Denyer.
- XIX. *St. David's and Llandaff.*—Rev. B. Baring-Gould.
To be assigned.—Rev. E. A. B. Sanders, Rev. G. E. A. Pargiter, Rev. W. Mallett, Rev. H. L. C. de Candole, Colonel Williams, M.P., Dr. C. F. Harford.

THE FOLLOWING ARE AMONGST THE TOWNS TO BE VISITED:—

Aylesbury, Baglan, Banbury, Bath, Birkenhead, Blaenavon, Boston, Bridport, Brighton, Bristol, Cambridge (University and Town), Canterbury, Cheltenham, Chester, Chichester, Clapham, Clifton, Coventry, Derby, Devonport, Doncaster, Dorking, Dover, Exeter, Fishtoft, Gloucester, Godalming, Guildford, Halifax, Harpenden, Harrogate, Hastings, Heatherlands, Hereford, Hertford, High Wycombe, Hoddesdon, Huddersfield, Hull, Ilfracombe, Ipswich, Leamington, Leeds, Lewes, Lincoln, Liverpool, Llansamlet, Loughborough, Louth, Lowestoft, Manchester, Melton Mowbray, Northampton, Norwich, Nottingham, Oxford, Peckham, Penge, Plymouth, Redhill, Reigate, Rhymney, Richmond, Ripon, Rochester and Chatham, St. Albans, St. Leonard's, Salisbury, Scunthorpe, Sheffield, Southport, Stamford, Surbiton, Swansea, Tavistock, Thame, Torquay, Trowbridge, Tulse Hill, Tunbridge Wells, Wakefield, Walton, Watford, Wimborne, Woking, Woodbridge, Worcester, Worthing, York.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER (with thanksgiving) for the Missions to Mohammedans. (Pp. 805—812.)

Thanksgiving for testimony to Missions in India. (Pp. 816—823.)

Thanksgiving for the autumn reinforcements; prayer for the missionaries now on their way to the Missions or shortly to sail, and for the friends they are leaving. (Pp. 823—839, 867, 880.)

Prayer for the Bishop of Lahore's triennial visitation of the clergy in his diocese. (P. 856.)

Prayer that the November effort may deepen a true missionary spirit. (Pp. 865, 872.)

Prayer for the Committee in their need of wisdom in the present financial position. (P. 865.)

Prayer for Bishop Ridley and the work in his diocese. (P. 868.)

HOME DEPARTMENT.

Church Missionary House.

THE Day of Intercession will be observed in the C.M. House, Salisbury Square, on Monday, November 30th, by a Special Prayer-Meeting from 3 to 5 p.m., presided over by the Rev. Prebendary Fox, and addressed by the Rev. J. A. Lightfoot, Mr. G. A. King, and Miss C. J. Lambert.

The Lay Workers' Union for London held its twenty-first annual meeting on October 12th. Business naturally occupied a certain portion of the evening, the report for the past year being read and adopted, the Committee and officers for the new session elected, and the past and future work of the Union also received a considerable amount of discussion. Farewell addresses were given by the Rev. W. P. Hares and Mr. E. Keyworth, members of the Union proceeding to the mission-field.

On October 15th, the Ladies' C.M. Union for London commenced a new session, when Miss D. C. Joynt, of the Mid China Mission, gave an account of "Work amongst Chinese Country Women."

The Clergy Union.

THE members of the Liverpool Branch met at the Mersey Missions Central Institute on September 11th, under the presidency of Bishop Royston. A paper contributed by the Rev. S. H. Wingfield-Digby, on "The Stranger within our Gates," was read by the Rev. H. M. Grindon, and gave interesting information concerning the work carried on among the Lascar seamen at Birkenhead. One of the missionaries to the Lascars, Mr. C. Madhusudan Seal, also spoke.

The opening meeting of the session of the Bradford Branch was held in the Church Institute on October 9th. Under the heading of "Some Points in the C.M.S. Report, 1902-03," the Rev. H. Lawrance brought out some of the salient features of that volume, referring more especially to the Society's financial position, difficulties in the mission-field, and causes for thankfulness. The Rev. H. J. Lockett presided.

CHURCH CONGRESS BREAKFAST.

The Breakfast organized by the Bristol and Clifton Branch of the Clergy Union, held in the Victoria Rooms on Wednesday morning, October 14th, proved to be the most successful gathering of the kind which has yet been held at the Church Congress. Some 450 persons, nearly half of whom were clergy, sat down to breakfast under the chairmanship of the Rev. G. E. Laws, President of the local branch of the Union. The chairman having read a sympathetic letter from Sir John Kennaway, given on p. 870, Mr. Eugene Stock addressed the gathering. He mentioned that the Church Missionary Society found itself to-day with a deficit, because during the last few years they had extended their missionary staff, and the increased income had not been equal to the increased cost. He asked the clergy to clearly set forth before the people the primary duty of the Church to evangelize the world. He counselled every clergyman present to urge upon the laity the importance of missionary work, and to make it part of their regular instruction to their congregations.

The Rev. G. T. Manley pleaded for more study of Foreign Missions on behalf of those who were trying to push forward that work. The great cause of indifference towards Foreign Missions, which they saw so plainly around them, was ignorance, and that ignorance was largely to be laid at their own doors. There was an advantage in the clergy belonging to the branches of the C.M.S. Clergy Union, which were organized to promote a clearer and more practical study of Missions; and let those who were the laity join or form missionary bands and meet together regularly for such study, in which case the missionary address would not be considered dull, but would be looked forward to by the congregation with interest.

Local Associations and Unions.

THE annual summer campaign for C.M.S. on the north coast of Wales has just been concluded, under the able organization of our devoted Hon. District Secretary, Mr. A. Evill. Sermons were preached at Penmaenmawr, East Llandudno (Llanrhos Parish), and Rhyl, by the Rev. A. R. Blackett on Sundays. Bishop Oluwole (who is most popular in Wales), preached at Llanfairfechan on a week-day, and addressed meetings at Gloddaeth (Lady Augusta Mostyn's garden meeting), Penmaenmawr, and Colwyn Bay. At Carnarvon a most successful garden meeting was held under Mr. Lloyd Carter's auspices. Invitations were issued by Mrs. Lloyd Carter and her husband to some 300 friends, of whom at least 150 attended. The Bishop of Bangor presided, and the platform of speakers was greatly strengthened by the advocacy of Mr. R. Naylor, the Unionist candidate for the Borough, who is a gentleman strongly interested in Christian work. Mr. Blackett, of Persia, was our C.M.S. representative from the field, and Mr. Grey-Edwards, Association Secretary for South Wales, ably represented the Home Department. Among those present were the Vicar, Mr. Wynne-Jones, and a large number of the influential county families. Altogether the effort was a noble attempt, following in the lead of Lady Augusta Mostyn's annual meeting, to enlist the interest of the *wealthier classes* in the important work of C.M.S. The whole month's work, despite in some cases severe storm and rain, was much blessed by good collections and goodly audiences, and apart from the local interest gained, it must be remembered that good seed is scattered far and wide when the visitors in such popular seaside resorts are reached by sermons and meetings, which in some cases they may not have a chance of in their own homes. The Society and its Association Secretary owe much to Mr. Evill, one of our (alas!) very few H.D.S.'s in North Wales.

W. M. R.

At the invitation of the C.M. Union for the Archdeaconry of Carlisle, the Rev. H. Proctor, of Brass, the representative of Carlisle and neighbourhood as "Our Own Missionary," preached on September 13th at Stanwix Church in the morning, and at St. John's, Carlisle, in the evening. On the 14th a meeting was held at the Fraternity, adjoining the Cathedral, in the afternoon, when the Right Rev. the Bishop of Carlisle presided, and addresses were given by Bishop Oluwole and the Rev. H. Proctor. The Cathedral choir kindly attended to lead the singing. Afterwards tea was given by the Rev. Canon and Mrs. Phillips. At night a meeting was held in the Dean and Chapter Schools, at which Canon Phillips presided and the same speakers addressed the meetings. At each meeting the audience was large, filling the room, and great interest was manifested.

F. A. D.

On September 13th and 14th, the anniversary of the Shrewsbury Association was held, attended with much success. The Rev. R. Bateman and the Rev. H. G. Grey, formerly of the Punjab Mission, the Rev. L. Lloyd, of Fuh-Kien, and the Rev. P. G. Wood, formerly of the Egypt Mission, now Association Secretary, attended as deputation, and greatly interested all who heard them recount their experiences of the triumphs of the Cross. Contributions for the year showed an increase of £33, the total amount subscribed reaching £1,434.

In connexion with the Norfolk and Norwich anniversary, an introductory Gleaners' prayer-meeting was held on Friday, September 18th, at 8 p.m. A good number were present and many took part. A suggestive address on St. Paul as the typical missionary was given by the Rev. R. W. Ryde, of Ceylon. On Saturday, the 19th, at 3 p.m., there was a large gathering of young people (by invitation) to hear addresses by the Rev. R. W. Ryde and the Rev. F. B. Hadow. On Sunday, the 20th, sermons were preached in twenty-four of the churches of Norwich, as well as at all three services at the cathedral. On Monday afternoon Canon Hoare presided over a prayer-meeting. A deep impression was produced by an address by the Rev. Barclay F. Buxton, on the need of spiritual power. The prayer-meeting was followed by a new and most useful element in the anniversary, viz., a conference of Sunday-school teachers. Mr. Hadow gave suggestions of possible work, and a discussion brought out interesting points. On Monday evening, Archdeacon Pelham presided over a fine gathering of men, who

listened with great interest to an address by Mr. Ryde. The same evening the Dean and Mrs. Lefroy invited a number of doctors and other professional men to the Deanery to meet and hear Dr. Cecil Lankester, of Peshawar. The public meetings on Tuesday in St. Andrew's Hall were presided over by the Bishop of Ipswich in the morning and the Bishop of Thetford in the evening, the speakers being the Rev. Barclay F. Buxton, the Rev. R. W. Ryde, and Dr. Lankester. The latter appealed that the collections should be "half as much again": this was more than realized, for the amounts received from the two meetings reached £138, against £60 last year. Adding the offertories on Sunday to the collections at these meetings, the result is £300, compared with £200 in the previous year.

G. F. G.

The Rev. Canon Garratt presided over the meetings of the Suffolk County Union, held in the Masonic Hall, Bury St. Edmunds, on September 25th. The Rev. E. Corfield presented the report for the year, and an item of considerable interest, viz., itinerating in villages during the winter months, was brought forward by the Rev. F. L. E. Fawcett, and Miss Rollinson also testified as to the welcome awaiting such a venture. An earnest devotional address on Ephesians ii. 11-18 was given by the Rev. M. W. Hervey. At the afternoon gathering letters were read from the Bury "Own Missionary," Miss H. E. Payne, of Ceylon, and the Rev. Ll. Lloyd gave an interesting account of his work in the Fuh-Kien Province of China.

The fifty-fifth anniversary meeting of the Harwich and Dovercourt Branch was held in the Infants' Schoolroom at Harwich on Monday evening, October 5th, under the presidency of the Vicar, the Rev. H. E. Bicknell. From the statement presented by the hon. secretary and treasurer, Colonel Barnes, the branch appeared to have had a successful year, the balance remitted to the Parent Society in the account to March 31st last having amounted to £79. The Rev. J. E. Padfield, Metropolitan Secretary, who attended as deputation, delivered a graphic address on the work in India, where he had been for many years a missionary. The meeting was also addressed by the chairman and the Rev. A. C. Fenn, Rector of Wrabness. On the afternoon of the following day Mrs. Napier-Claverling had a drawing-room meeting at the Tower, Dovercourt, when the deputation gave another address. On the previous Sunday sermons were preached by the Rev. J. E. Padfield in the parish churches of Wrabness, Ramsey, and Wix, and on Tuesday evening, the 6th, the annual meeting of the Wrabness Association was held in the schoolroom, the Rector presiding.

R. S. B.

GLEANERS' UNION ANNIVERSARY.

THE arrangements for the Seventeenth Anniversary of the Gleaners' Union, to be held in London on November 2nd and 3rd, are as follows:—

Monday, November 2nd.—Conferences of Branch Secretaries and Clergy at the Church Missionary House, at 2.30 p.m. and 6.30 p.m.

Tuesday, November 3rd.—At 11 a.m., Holy Communion at St. Bride's Church, Fleet Street, E.C., with Sermon by the Rev. H. L. C. V. de Candole, Vicar of Holy Trinity, Cambridge.

At 3 p.m., Meeting in Lower Exeter Hall. Speakers:—Miss Irene H. Barnes, Miss S. M. Etches, Mrs. A. I. Birkett, M.D. (United Provinces, India), Miss C. J. Lambert (South China), and Miss E. G. Butlin (Turkish Arabia).

At 7 p.m., Annual Meeting in Exeter Hall. Chairman:—Sir Lewis T. Dibdin, D.C.L., the Dean of Arches. Speakers:—The Right Rev. Bishop Oluwole, the Rev. Ll. H. Gwynne (Egyptian Soudan), the Ven. Archdn. J. K. Latham, and Mr. Eugene Stock.

Tickets will be issued for the afternoon and evening meetings. At the annual meeting there will be a limited number of reserved and numbered seats, Tickets 1s. each. Body of hall and platform tickets free. Apply to the Secretary, Gleaners' Union, C.M. House, Salisbury Square, E.C.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, October 6th, 1903.—The offer of the Rev. H. P. Napier-Clavering to return to Ceylon for a short period as Acting-Principal of Trinity College, Kandy, was gratefully accepted.

The resignation of the Rev. W. E. Godson, of the Mid China Mission, was accepted with regret.

The Committee had an interview with the Rev. H. Proctor, of the Niger Mission, and the Revs. E. Millar and S. R. Skeens, of the Uganda Mission.

Mr. Proctor spoke of the work of the last two years in Brass as a period of real blessing, though there were discouragements. It had been a great discouragement to see the women's work stopped and the lady Missionaries withdrawn. A Special Mission held in Brass by Bishop Johnson had, he thought, been very fruitful in good. It was also a matter of great thankfulness that the four Gospels were now at last revised; and he spoke with hopefulness about the readiness of the people for a measure of self-support, which had been helped forward by Bishop Johnson's visit.

Mr. Millar had spent the last five years, as also earlier years, in the training of teachers. The numbers were now larger and the standard was being raised. Two matters of critical concern for the Church in Uganda at present were mentioned, namely, the coming in of foreign commodities and habits, and the terrible ravages of the sleeping-sickness. He was, however, able to say that it was a mistake to suppose that any of the native clergy of Uganda were suffering from this sickness. He spoke hopefully of the further spread of the Mission beyond Albert Edward Lake, into the Nile Provinces, and into Kavirondo.

Mr. Skeens had spent five years in Busoga, where there was not so ready a welcome for the Gospel as in other parts of the Uganda Protectorate. The work had advanced distinctly in the five years. Congregations which numbered, five years ago, from twenty-five to thirty people were now often some 180 to 200, and occasionally a church holding 700 people was crowded out. A confirmation soon after his arrival had gathered twenty-eight candidates from all Busoga; 180 or 200 had been recently confirmed. Five years ago there were no teachers except Baganda, now there are fifty Basoga teachers. Mr. Skeens also commented on the terrible effects of the sleeping-sickness, the population of Busoga having been, in a literal sense, decimated.

The Committee also had an interview with the Rev. R. H. A. Haslam, a Missionary of the Canadian Church Missionary Society, who with his wife, a qualified medical lady, is proceeding to the Punjab Mission. Mr. Haslam spoke of the Canadian Church Missionary Society and the prospects of the development of its work.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Western and Eastern Equatorial Africa, Uganda, Egypt, Palestine, Ceylon, Fuh-Kien, Mid China, West China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

General Committee (Special), October 7th.—At 11 a.m. the Committee took leave of the Missionaries proceeding to Egypt, Palestine, Turkish Arabia, Bengal, United Provinces, Travancore, and Mauritius. The Missionaries having been introduced to the Committee, the General Instructions were read by the Honorary Secretary. The individual instructions were placed in the hands of the Missionaries, and were summarized by the Secretaries. Several of the Missionaries having replied, the outgoing party was addressed by the Rev. A. F. Thornhill, and commended by him in prayer to the favour and protection of Almighty God.

At 2.15 p.m. the Missionaries proceeding to the Punjab, Western India, South India, and China were taken leave of. The Instructions of the Committee having been read, and several of the Missionaries having replied, the Rev. G. A. Sowter addressed the outgoing brethren, and commended them in prayer to the favour and protection of Almighty God.

General Committee (Special), October 8th.—The Committee took leave of the Missionaries proceeding to Africa, Ceylon, and Japan. Several of the Missionaries having replied to the Instructions, the outgoing party was addressed by the Rev. A. E. Barnes-Lawrence, and commended by him in prayer to the favour and protection of Almighty God.

General Committee, October 13th.—On the nomination of the Patronage Committee, it was resolved to invite the Rev. Hubert Brooke, Vicar of St. Margaret's, Brighton, to preach the Annual Sermon for 1904.

The Committee heard with much interest of the addition to the Constitution of the New South Wales C.M. Association of clauses providing for the appointment of "Governors and Members for Life."

The Secretaries reported the death of the Rev. Canon D. R. Falconer, Rector of Sedgfield, Durham, an Honorary Life Governor of the Society. The Committee recalled with thankfulness his earnest, consistent, and unfailing support for many years in the important parishes to which he ministered in the County of Durham, and desired that an assurance of their deep sympathy be conveyed to the members of the late Canon's family.

The Committee accepted with much sorrow, and a deep sense of the loss sustained, the resignation of his seat on the Committee by Mr. P. S. Melvill, C.S.I., tendered on account of failing health. They placed on record an assurance of their warmest sympathy with him, and an appreciation of his constant work during the past twenty years.

The hearty approval of the Committee was given to the appointment of the Rev. Canon Vaughan, Rector of St. Andrew's, Summer Hill, in the Diocese of Sydney, to the vacant Trusteeship of the New South Wales C.M. Association.

On the nomination of a special sub-committee of the Medical Committee the Rev. William Robert Cole, B.A., Curate of St. Giles's, Newcastle-under-Lyme, was appointed Medical Association Secretary for the Dioceses of Carlisle, Liverpool, Manchester, Chester, and Lichfield.

FINANCIAL NOTES.

Prayer and Trust.

A WIDOW writes with a "mite":—"Will it help you if I tell you that I ask our Saviour every day, night and morning, to help and bless you?" Yes, it does help us very much indeed to know that God's children are praying for the work and workers both at home and in the Missions.

A Gleaner, with £1 1s., writes:—

"Since reading Bishop Peel's letter to Gleaners about the Deficit, I have been thinking and praying over my share in the matter. No way of helping occurred to me until on Sunday evening St. Luke xii. 24 appeared as a clear message from our Heavenly Father to trust the future to Him and to send the enclosed to you from my small P.O. Savings' Bank account. It is a double joy to send it, as I feel it is a direct answer to prayer on the subject, and I am pleased to represent two or three extra 5s. for those who have even less pocket-money than I."

A much-valued friend, sending a cheque, writes:—

"Oh for a spirit of more self-denial among Gleaners, less seeking of pleasure. How few know the joy of giving, not merely what we can spare almost without missing it—there is little, if any, joy in that—but give so as to *feel* it, and then the joy comes in."

A lady missionary writes:—

"Please accept enclosed P.O. for 10s, and kindly enter as 'Thank-offering for recovery of a missing trunk just before sailing for India.' This box, worth £50, containing most of my wardrobe, was taken out of the cloak-room in Edinburgh, where I had myself placed it a month ago. Much prayer has been made for its recovery, and much sympathy shown me. I heard yesterday that the box had been found at Rothessay. To God be the glory, but I want to thank Him for His works."

From an anonymous friend we have the following:—

"Having given up a choral society to take up C.M.S. work I was thinking of sending the subscription, £1 1s., for the Deficit, but have been much struck by the application of the Parable of the Good Samaritan to-night in Exeter Hall. Seeing that he gave two pence I am sending £2 2s. through a Local Association, one for the deficit of last year, and one to avert a deficit this year—praying that the policy of faith may never be given up."

Another friend writes:—

"I am a local Box Secretary, and while away on my holidays a meeting was held on August 7th of our Young Women's Missionary Band. I wrote to the Hon. Secretary

of the same and asked that special prayer might be offered at this meeting that those away on their holidays might be enabled in some way to help forward the work.

"On my return the first time I met one of the congregation (not a member of the Band), and in all probability ignorant of the special prayer offered, who said to me, 'I have been staying at S—, where there is no branch of the C.M.S. Some one there wishes to have a box. Will you let me have one to send?'"

Suggestions and Encouragements.

A lady friend offers the following suggestion:—"Would every friend of the C.M.S. when making up their accounts at the end of this year, put out 6d. as a Christmas-box to our Society. Would it not bring in a tidy sum to their funds?"

A Gleaner writes:—

"Having seen Bishop Peel's suggestion, should much like to send 2s. 6d., as I cannot possibly spare the 5s. I deprive myself of every luxury to have the pleasure of sending that, and pray that the whole amount will be sent in."

A Rector sending collections in church and at meeting, &c., writes:—

"This, in the whole amount, is a considerable advance on the dual events last year. We are doing all we can. We made up our double portion for last year in accordance with your appeal. Perhaps this may be an encouragement to others to do likewise with all speed."

Gleaner 105,063 writes:—

"Many of us are cyclists, but we are too apt to overlook the many mercies (to say nothing of the pleasures) vouchsafed to us by our Heavenly Father in riding. It is a year to-day since I first had my machine, and during that time I have ridden some 1,075 miles (largely in the course of my work). At the rate of 1d. per ten miles (which I feel all too small), I now send 9s. as a thankoffering (plus a special thank-offering of 1s.) towards the Adverse Balance of the C.M.S."

A Belfast boy writes:—

"I enclose P.O. for 2s. for the C.M.S. It is a very small sum, but it is all the pocket-money that I possess with the exception of threepence. I have a very great deal to be thankful to God for, more than I can ever hope to repay. I wish I could send more, but it is all I have. May God's blessing go with it."

A missionary writes with a contribution:—

"We in the field hope and pray that the Society may speedily realize the amount of money and number of men recently asked for, and that the interest this shall stir up shall only bring a succeeding wave of blessing and interest following it."

Another missionary writes:—

"After reading Bishop Peel's suggestion, we Gleaners (Yoruba) would like to share with the Gleaners in the homeland. Will you kindly accept the enclosed (£1 10s.). The fields are already white to harvest, but the workers are few. Pray without 'resting.'"

What Lads can do.

A year ago the Ancots Lads' Club undertook the support of an "Own Missionary" in Uganda. The Secretary now writes:—"God has blessed the effort greatly. You may be interested to know that when — (the 'Own Missionary') left us our lads promised (D.V.) to collect among themselves and their friends £65 per annum, provided their officers would be responsible for a similar amount. They decided to allot their portion in 1d. per week shares, and in this way have collected 20,000 pennies." The account for the year shows the lads' collections as £82 9s. 3d., the officers' collection as £65, and collected in camp £4 12s. 3d., total £159 3s. 4d. This provides not only the stipend of the missionary, but also £27 12s. 11d. for the General Fund after meeting the very small expenses of organization.

Jottings from the Contribution List.

Amongst others the following have been noticed in the month's list:—Thank-offering for an unexpected gift and recovery from illness; part of a debt unexpectedly recovered; 2d. a week laid aside and tenth of a birthday gift; annual subscription doubled; unexpected payment for work done; journeying mercies; from a nurse with patient's thanks; thankoffering for Irene's safe arrival; sale of marmalade; in remembrance of a dear mother; by choice of a cheaper holiday; thankoffering for safe return of a dear son; firstfruits of God's increase; "further effort," unexpected dividend and income-tax remitted.

NOTES OF THE MONTH.

ORDINATIONS.

Turkish Arabia.—On Oct. 4, at St. Paul's Cathedral, by the Right Rev. the Lord Bishop of London, the Rev. E. E. Lavy to Priests' Orders.

United Provinces.—On Oct. 4, at St. Paul's Cathedral, by the Right Rev. the Lord Bishop of London, Mr. Edward Walker to Deacons' Orders.

North-West Canada.—On July 15, at Fort Macpherson, by the Right Rev. the Bishop of Athabasca (for the Right Rev. the Bishop of Mackenzie River), William Njootli and Edward Setuchinli (Natives) to Deacons' Orders.

DEPARTURES.

Sierra Leone.—Miss B. Wale left Liverpool for Sierra Leone on Oct. 3.—Mr. J. W. Spreckley and Mr. P. T. Gordon left Liverpool for Sierra Leone on Oct. 10.

Yoruba.—Miss C. L. Rankilor left Liverpool for Lagos on Oct. 3.

East Africa.—The Rev. J. E. Hamshere and Miss E. C. Wilde left Naples for Mombasa on Sept. 24.—Miss M. R. MacDougall left Marseilles for Mombasa on Oct. 20.

Usagara.—The Rev. and Mrs. D. J. Rees and the Misses E. R. Spriggs, B. V. Attlee, M. Fendt, and E. Forsythe left Marseilles for Dar-es-Salam on Oct. 20.

Uganda.—Mr. K. E. Borup, for Port Said, and the Misses A. A. Jacob and L. O. Walton for Mombasa, left Marseilles on Oct. 20.

Egypt.—Miss G. M. Western and Miss M. W. Welch left Marseilles on Sept. 24; and Dr. and Mrs. F. J. Harpur and Miss M. Cay on Oct. 15.

Palestine.—Miss E. M. Thorne and Miss I. J. Morphey left London for Jaffa on Sept. 2.—The Misses E. C. and M. A. Wardlaw-Ramsay, K. Pat.en, F. E. Neale, and H. M. E. Scott left Marseilles for Beyrout on Oct. 15.

Turkish Arabia.—The Rev. E. E. Lavy left London for Baghdad on Oct. 16.

Persia.—Dr. and Mrs. G. E. Dodson for Kirman, Mr. and Mrs. E. J. Clifton for Yezd, and the Rev. H. B. Liddell for Julfa, left London on Sept. 25.

Bengal.—Mr. W. J. Tillott and Mr. R. H. Cooper left London on Oct. 10.

United Provinces.—Miss M. S. Landon left London for Meerut on Sept. 25.—The Rev. and Mrs. J. N. Carpenter left Liverpool for Meerut on Sept. 26.—Miss M. Cadman-Jones left London for Meerut on Oct. 8.—Miss A. F. Wright and Miss S. Bland left Marseilles for Agra on Oct. 9.—Mr. W. H. Gray left London for Lucknow, and Miss G. L. West for Ghaziabad, on Oct. 10.—The Rev. and Mrs. E. P. Herbert for Mandla, Miss Willis and Miss Thomas for the Bhil Mission, left London on Oct. 16.

Punjab and Sindh.—The Rev. and Mrs. F. Rhodes for the Jhang Bar, and the Rev. E. Johnson Smyth for Multan, left London on Sept. 25.—Mrs. D. J. McKenzie left London for Amritsar on Oct. 2.

Western India.—The Revs. C. W. Wootton and W. Wyatt left London on Oct. 16.

Travancore.—The Rev. and Mrs. F. N. Askwith left Marseilles for Cottayam on Oct. 16.

Ceylon.—Miss A. Wied left London for Colombo on Oct. 12.—Miss A. T. Board left London for Colombo on Oct. 16.

South China.—Miss W. M. Carden and Miss E. Houlder left London for Hong Kong on Oct. 16.—The Rev. P. Jenkins and Mr. J. Parker left Southampton on Oct. 20.

Fuh-Kien.—Miss E. E. Massoy and Miss A. M. Heard left London for Fuh-chow on Oct. 16.—The Rev. H. B. Ridler left Southampton for Hong Kong on Oct. 20.

Mid China.—The Rev. W. Robbins, Miss E. Green, and Miss M. E. Gillard left London for Shanghai on Oct. 16; and Mr. H. Wooldridge left Southampton on Oct. 20.

West China.—Mr. E. R. Williams left London for Si-Chuan on Oct. 16; and Mr. W. Munn left Southampton on Oct. 20.

ARRIVALS.

Uganda.—The Revs. E. Millar and S. R. Skeens left Mombasa on Sept. 12, and arrived in London, the latter on Sept. 30, and the former on Oct. 1.—Mr. E. C. Davies and Mr. and Mrs. W. G. S. Innes left Mombasa on Sept. 23, and arrived at Dover on Oct. 16.

Egypt.—The Rev. W. E. Taylor left Cairo on Oct. 3, and arrived at Newhaven on Oct. 10.

Ceylon.—The Rev. and Mrs. H. C. Townsend and Miss V. M. L. Franklin left Colombo on Aug. 31, and arrived in England on Sept. 25.

BIRTHS.

Uganda.—On Sept. 5, at Kabarole, Toro, to the Rev. and Mrs. A. B. Fisher, a son (George Pilkington).

Persia.—On Sept. 4, at Shiraz, to the Rev. and Mrs. W. A. Rice, a son.

United Provinces.—On Sept. 5, at Secundra, to the Rev. and Mrs. B. Herklots, a son.

South China.—On Oct. 18, at Hong Kong, to the Rev. and Mrs. G. A. Bunbury, a daughter.

Fuh-Kien.—On Oct. 5, to the Rev. and Mrs. J. B. Carpenter, a child (stillborn).

Japan.—On Aug. 30, at Oita Machi, Kiu-shiu, to the Rev. and Mrs. H. L. Bleby, a daughter (Agnes Irene Maud).

MARRIAGE.

South India.—At Madras, on Sept. 22, the Rev. E. S. Carr to Miss Clare de Noe Walker.

DEATHS.

Egypt.—On Oct. 9, at Harrogate, Dr. A. C. Hall.

Bengal.—On Aug. 21, at Ballamtan, near Darjeeling, Eileen Anita, the youngest daughter of the Rev. and Mrs. F. Etheridge.

South India.—On Sept. 14, the Rev. G. Swamiadian, Native Pastor of Kadachapuram (recently of Ootacamund).

South China.—(By Cable.) On Oct. 7, Miss A. M. Finney.

MISSIONARY DEPARTURES DURING NOVEMBER.

Per *s.s. Kiautschou*, November 3rd, from Southampton:—Miss M. E. Turnbull and Miss H. Wood (*fiancée* to Mr. T. Gaunt), for Mid China; the Rev. and Mrs. W. R. Gray, Miss B. Nottidge, Miss O. M. Crawford, and Miss E. M. Walter, for Japan; and on November 11th, from Genoa, Miss E. Onyon, for Mid China, and Miss E. Ritson, for Japan.

Per *s.s. Persia*, November 6th, from London:—The Rev. and Mrs. W. F. Cobb, Dr. C. Muriel Scott, and on November 13th, from Marseilles, Miss V. Dewey, for the Punjab.

Per *s.s. Ophir*, November 6th, from London:—The Rev. Dr. and Mrs. Richards, for Travancore.

Per *s.s. Somali*, November 7th, from London:—The Rev. Canon and Mrs. F. T. Cole, the Rev. and Mrs. W. V. R. Kamcké, Mrs. H. J. Jackson, and Mrs. L. K. Morton, for Bengal.

Per *s.s. Oron*, November 7th, from Liverpool:—The Rev. J. D. Aitken, the Rev. G. P. Bargery, the Rev. F. H. Lacy, and the Rev. W. P. Low, for Western Equatorial Africa.

Per *s.s. Kaiser*, November 17th, from Marseilles:—The Rev. J. E. M. Hannington and Mr. H. Mathers, for Uganda.

Per *s.s. Raffaele Rubattino*, November 18th, from Genoa:—The Rev. and Mrs. F. Bower and the Rev. J. J. B. Palmer, for Travancore.

Per *s.s. Mongolia*, November 20th, from London:—Mr. J. Fleming, for the United Provinces.

Per *s.s. India*, November 26th, from London:—Miss H. P. Phillips, for Ceylon.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last notice:—

Tufts and Tails, or, Walks and Talks with Chinese Children. A book for children and young people, by the Ven. Archdeacon A. E. Moule, with a Preface by the Bishop of Durham. Well illustrated. 80 pages, impl. 16mo, cloth boards, 1s., post free.

The Bengal Mission. A Handbook on the Mission. 48 pages, crown 8vo, in pictorial cover, and with a sketch map. Members of C.M.S. Unions and Bands, and all friends giving addresses on this Mission, will find the book most valuable, supplemented, as it should be, by the latest Annual Report. 3d., post free.

Extracts from the Annual Letters of Missionaries for 1902:—

Part XV., Japan Mission, 64 pages, price 4d., post free.

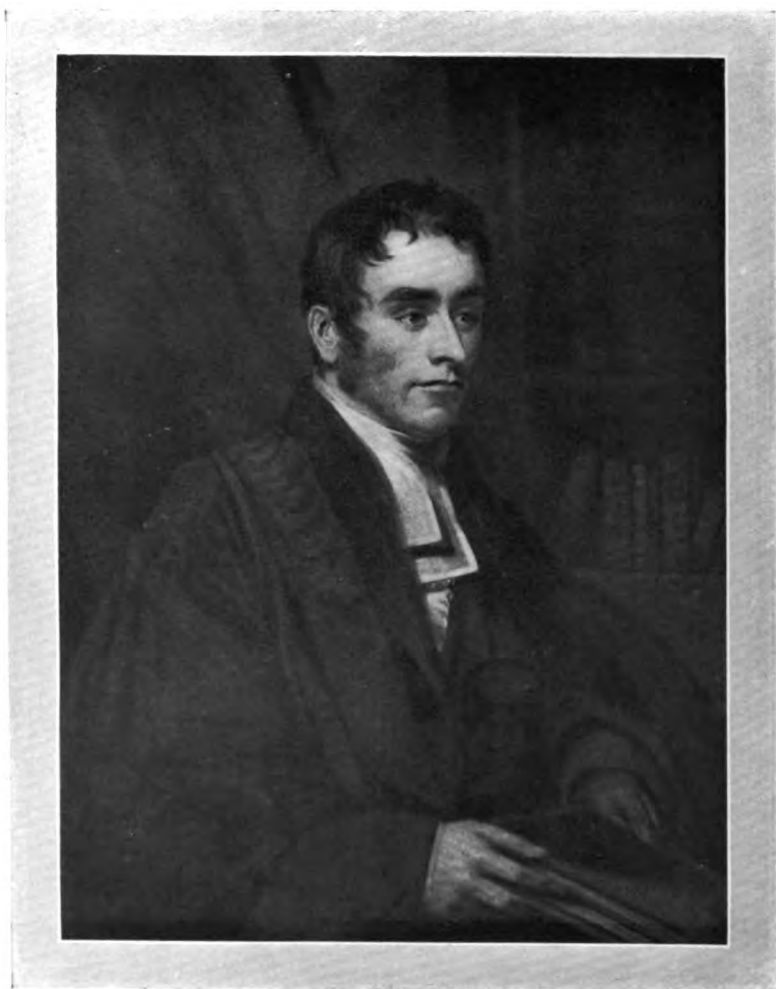
Part XVI., Mid China, British Columbia, &c.; also an Index to the whole series. 56 pages, price 3d., post free.

Echoes of the War. A new 4-page Occasional Paper (No. 40), intended for general distribution. Copies free of charge.

Sunday-School Missionary Lesson, No. 19, entitled "The Noble Army of Martyrs Praise Thee." Free of charge to S.S. Teachers in C.M.S. Parishes.

A special **Collecting Sheet**, for use in connexion with the "O.O.M." Fund, has been drawn up. Secretaries of Local Associations are invited to send for a specimen.

orders for books, magazines, and papers should be addressed to
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.



EDWARD BICKERSTETH,

C.M.S. Secretary 1816—1830.

[From an Engraving on Steel now in the Committee-Room at the C.M. House.]

(See page 888.)

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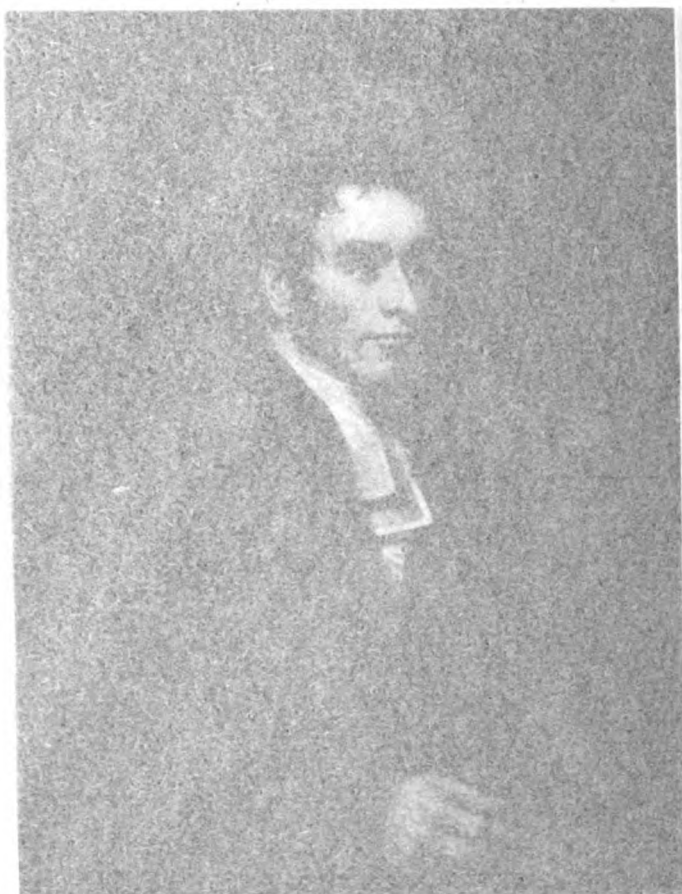
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ANSWERS to Prayer are not given. But Answers to Prayer are given by Faith. We ask for the same thing, sometimes there is "not room."

work of any kind is sure to involve faith and love of the worker, that is, faith in the readiness for sacrifice generally, and in the fact that we can trust God for strength and success.

The Church Missionary Society—there is no doubt about it—has a Committee—scarcely realizes the amount of prayer that has been offered to God to grant to its work in answer to prayer. It has been called away suddenly twenty times in the last ten years, and has heart or larger views of mission than it has at present. It has anticipated that in the future it would be almost quadrupled, and would be almost quadrupled, which he took a special and personal interest in East Africa, Palestine, China, Japan, and elsewhere. The cost would be all but met. It has been called away to see these things fail to come to pass. It has been praising the Lord, and following the Lord, and following the sacrifice, people are complaining. The result of their failure so to act, is that they are doubted. When they have prayed for extension, they have doubted. When, following the widely-used Cry of the Church, Monthly Letter, or to the personal appeal of the Church, they have prayed for extension in prayer, and then they have doubted. It was that the prayer should be answered. But the answer would be a fresh Call to Service. The Church has failed to see that a fearless will to obey would power to obey.

Of course, what is being so widely and freely said, whether society or individual, is based on the fact that God enables it or him to do. But it is not too much to say to man. He gives us freewill, and if we use it as God is used in the right way, the power of God is ours. "Stretch forth thy hand," said Jesus Christ to the lame man. How easy for him to have said, "I can do all things," told, "he stretched it forth." We have the conscious accession of strength. N



EDWARD PICKERSTETH.

C. M. S. Secretary 1816-1830.

Portrait of Edward Pickersteth now in the Chamber of the Council of the C. M. S. House.

(S. C. 100. 555)

THE
CHURCH MISSIONARY INTELLIGENCER

THE POSITION OF THE SOCIETY.

ANSWERS to Prayer are—? Calls to Sacrifice, said Henry Wright. But Answers to Prayer are something else: they are Tests of Faith. We ask for blessing; the blessing comes; and sometimes there is "not room to receive it." For blessing upon work of any kind is sure to involve further calls upon the zeal and faith and love of the worker, that is, Calls to Sacrifice; and the worker's readiness for sacrifice generally depends upon the degree in which he can trust God for strength to make the sacrifice.

The Church Missionary Society—that is the body of members, not the Committee—scarcely realizes the amount of blessing which it has pleased God to grant to its work in answer to prayer. Henry Wright was called away suddenly twenty-three years ago. No man had a larger heart or larger views of missionary possibilities; but even he could not have anticipated that in that brief period the number of missionaries would be almost quadrupled; that the whole face of the Missions in which he took a special and personal interest—East Africa, Uganda, Palestine, China, Japan—would be altered; that the immensely increased cost would be *all but* met. Even we who have been privileged actually to see these things fail to realize what they mean. And instead of praising the Lord, and following up the praise by fresh labour and self-sacrifice, people are complaining of the "deficits" which are simply the result of their failure so to act. Their sincerity in prayer is not to be doubted. When they have prayed for more men they really meant it. When, following the widely-used Cycle of Prayer, or responding to the Monthly Letter, or to the personal appeal of some individual missionary, they have prayed for extension in this and that field, their honest desire was that the prayer should be granted. But they did not see that an Answer would be a fresh Call to Sacrifice. The Call has come, and they have failed to see that a fearless will to obey would assuredly bring the power to obey.

Of course, what is being so widely and freely said is true, that no one, whether society or individual, is bound to do, or is able to do, more than God enables it or him to do. But it is not God's way to use compulsion to man. He gives us freewill, and expects us to use it aright, and if it is used in the right way, the power to effect what is willed is given—one may almost say without irreverence, automatically given. "Stretch forth thy hand," said Jesus Christ to the man whose hand was withered. How easy for him to have said, "I can't!"—and how true! Yet we are told, "he stretched it forth." We are not told that he waited for a conscious accession of strength. No; if he had felt within himself that

Divine strength had been infused into him, there would have been no room for the exercise of faith; and faith was the essential thing. His unquestioning faith in the goodness and power of Christ led him to make the effort to do an impossible thing; and on making the effort he found he could.

For sixteen years the Committee of the Church Missionary Society have persevered in a course of action which has been called for convenience the "policy of faith." Some friends do not like this phrase. The word "policy" is thought to savour of worldly diplomacy; and the word "faith" is thought to imply that those who would take a different line are without faith. In deference to these feelings we have for some time refrained from using the phrase; yet it is not easy to see how else to describe what the Society has been doing. After all, a "policy" means a principle of action; and if the principle of action adopted in 1887 was not based on faith, upon what was it based? The fact is that the period was one of deep spiritual feeling. There was a real belief that God had spoken to the Society, particularly through the mouths of Mr. (now Prebendary) Webb-Peploe and Mr. (now Bishop) James Johnson. Men were coming forward in unprecedented numbers; women were pressing into a Society which up to that time had refused them. The men and the women were exceptional. No committee in the world could have lightly declined their services. Yet the Finance Committee were saying—quite rightly from the point of view of mere finance—"Pray stop! you are going too fast! the funds don't allow of this!" What was to be done? The General Committee felt profoundly the responsibility of a decision. Led by Canon Hoare and others, they earnestly prayed about it. The conviction deepened that God had sent these applicants for service, and that if we trusted Him, He would also send the means for their support; and without any flourish of trumpets, without any public announcement, the Committee determined simply to go on, accepting and sending forth such of the applicants as really seemed to be God's chosen messengers.

But the period was not one only of definite spiritual influence. It was one also of widespread suspicion and incessant attack, not about this "policy," but about the Committee's supposed unfaithfulness to Evangelical principles. The former of the two great Sion College meetings on the question of the Jerusalem Bishopric had taken place only five months before. Episcopal Vice-Presidents, services at St. Paul's, matters in India, Ceylon, and Japan, were also topics on which anonymous correspondents filled the columns of Evangelical newspapers with denunciations of Salisbury Square. The complaints of the present day are mild in comparison. Salisbury Square persisted in walking in the real "old paths"; not the imaginary "old paths" of critics who knew little of past history, but the "old paths" in which Pratt and Venn walked, and for walking in which they were suspected in much the same way in their day. All the same, we were told that we were forfeiting God's blessing. Yet at that very time, God in His great goodness manifested His guidance in numberless ways of which the critics apparently knew nothing; and as for His favour, how could it have been shown more conspicuously than by the coming into the

Society's service of such a stream of devoted Christian men and women as joined our ranks in the next few years?

Seven years passed away. We had not counted heads. We really did not know what had been the actual result of the "policy." We never thought about it. We simply went on. But in 1894, after the announcement of a deficit and the raising by Mr. Wigram, within a fortnight, of £16,000 to cover it, a motion was made in Committee, by a most honoured member, to abandon the lines adopted in 1887. Then the results were examined; and to the universal surprise it was found that in the seven years the number of missionaries had risen from 309 to 619, had in fact *doubled* with one to spare; and that the financial position, reckoning all the various funds at the Society's disposal, was in reality considerably better. In the face of these facts, the motion was withdrawn, and it has never been renewed.

Are we boasting? God forbid! As Mr. Moody would have said, It was *no credit to us!* All these years we have needed to humble ourselves for failures and shortcomings. But shall we shut our eyes to the goodness of the Lord? Shall we shrink from proclaiming it? Again we say, God forbid!

But in the last few years, and especially since the Centenary, the income, *though still increasing year by year*, has not increased as fast as the expenditure. The number of missionaries—clergymen, laymen, single women (not including wives)—has risen to 977, more than three times the 309 of 1887, nearly four times the 256 of 1880. All the agencies, the native teachers and evangelists, the schools, the hospitals, the dispensaries, have multiplied in corresponding degree. The expenditure, under the careful management of the committees at home and abroad, has not advanced in anything like the same ratio. It is not yet double what it was in 1880. But it has outrun the income; and the consequence is the recurring deficits. Great efforts have been made in the past two years to arrest its growth. Economy, within reason, is not hostile to efficiency; but some of the Missions have certainly suffered by the docking of their estimates. The really effective way to reduce expenditure, or to check its increase, is to stop sending out more missionaries. But to do this would be to swerve from the course adopted in 1887. Whether right or wrong, this would be a grave thing to do.

Last May, after the Anniversary, the Committee considered the position. After Dean Barlow's successful appeal last year to wipe off the deficit of 1901-02, it was not thought well to make another. Such appeals, however kindly responded to, create no enthusiasm. But a strong sub-committee was appointed to consider and report on "the financial position of the Society at home." On their recommendation, in June, it was resolved to appeal, not for the deficit, but for the Heathen, and for the cause of the Evangelization of the World. This was done in the Call for 500 more missionaries, and for an income of £400,000 at once, and of £500,000 in a few years. The Call was warmly welcomed by friends in all parts of the country, and no doubt we shall see ere long what its practical result has been.

But it has long been felt that the Society's Home Organization

Department has not received the attention of the General Committee to which it was entitled, and has not developed *pari passu* with the foreign work. Indeed those new agencies which have done so much to spread interest and information, promote prayer, and increase funds, such as the Gleaners' and other Unions, the Women's Department, and the Medical Auxiliary, have been to a large extent worked independently. Might it not be that the home operations of the Society could be developed more steadily if the Organization Department in Salisbury Square were strengthened? The large Sub-Committee considered this question with great care at several meetings; and the resulting proposals have now been confirmed by the General Committee, on November 10th.

The chief proposal was the appointment of a new officer in the Home Organization Department. It was felt, as the Sub-Committee said in a Report to the General Committee, that "if it should please God to arouse His servants to more earnestness in the missionary cause," there was really at headquarters "not the equipment necessary for fostering and guiding the movement that would follow." The Associations and Unions and Bands in the country, they urged, constituted in the aggregate a loose organization which might effect a great deal more in the way of personal service and of raising funds than it does at present. "In many places," they said, "there is both real life and good organization; but in others the organization exists as an almost perfect skeleton with little or no life, while in a third class there is real life with imperfect organization." They concluded that "the needed inspiration and guidance should be provided from headquarters." They further indicated the particular functions which the proposed new officer might fulfil.

The General Committee approved this scheme in July last; and during the next three months the Hon. Secretary made extensive inquiries in the country with a view to finding the right man. Several were thought of, and at last the suggestion was made by one friend that the very man required was already in the C.M. House, and familiar with the sort of work waiting to be done. This was Dr. Herbert Lankester, whose remarkable success in organizing, within the last ten years, the flourishing Medical Mission Auxiliary, is universally appreciated. On being unofficially sounded, Dr. Lankester expressed his readiness to throw his whole energies into the scheme, and his confidence that the important work he would have to vacate could be adequately provided for. The suggestion that he be appointed was carefully considered by the Sub-Committee, adopted by them unanimously, and, on November 10th, unanimously adopted by the General Committee with every manifestation of thankfulness and hope. The Sub-Committee had originally proposed that the new officer should be an assistant to the Central or Home Secretary (Mr. Flynn); but this, which would have been suitable in the case of an untried man brought in from outside, was felt to be unsuitable in Dr. Lankester's case. He is therefore appointed a Secretary of the Society in the full sense, under Laws XX. and XXII.; and he will share with the present Secretary the work of unifying and strengthening the Home organization.*

* We may add that Dr. Lankester had already, in anticipation of his appointment

Meanwhile, at the same meeting of the General Committee, the Medical Committee made their recommendations regarding the future conduct of the department under their charge, which also were accepted with equal unanimity. The Rev. R. Elliott, himself a medical man, who has been Dr. Lankester's Assistant Secretary, was appointed Secretary to the Medical Committee, and Dr. C. F. Harford was appointed Physician, for the medical examination of candidates, &c. The Society's medical work is therefore now committed to two men who have themselves been missionaries.

This new development was resolved upon just in time. For at that same meeting of the General Committee, on November 10th, the Estimates Committee, which had been for some weeks examining the estimates from the various Missions of their expected expenditure in the ensuing year, presented an important Report, recommending grave action on the part of the Society in view of its financial position. Let us look at the figures. The actual expenditure for 1902-03, i.e. the year ending March last, was £350,659. The available Income of that year was £317,977 (exclusive of Dean Barlow's fund to cover the previous year's deficit); and the deficit on April 1st, including the small uncovered balance of the previous year's deficit, was just £35,000. Then for the current year, ending March next, the estimated expenditure is £371,706; and to meet this expenditure we obviously require about £53,700 more than the ordinary available income of last year, *besides* £35,000 to cover last year's deficit. And all this, it should be observed, is quite independent of the Estimates which the Committee had to pass on November 10th. The current year's expenditure was settled months ago, the greater part of it a year ago, and no possible action could now reduce it. What the Committee have to consider and pass each November are the Foreign Estimates for the *next year*. Those now in question have been most carefully framed, and after cutting them down as far as possible, the Estimates Committee reported that, on the present scale, the expenditure for the year *commencing* next April would probably be about £373,000. Supposing, therefore, that our happy lot next April is to report that last year's deficit and this year's expenditure are fully covered,—that is, supposing (say) £88,000 more than last year's income has been contributed,—we shall still require, for the year *commencing* next April, £55,000 more than last year's income. And supposing neither the £88,000 nor the £55,000 should be forthcoming, over and above (both in the current year and next year) an ordinary income equal to last year's, there would be, on March 31st, 1905, a deficit of £143,000, representing the accumulated deficits of a little more than three years. This would mean that, for the three years, eighty-seven per cent. of the expenditure had been covered, and thirteen per cent. not covered.

But observe, even then, in that extreme case, the Society *would not be in debt*. For against the adverse balance there would be the Working

being confirmed, begun to make plans; being keenly conscious that if a real advance in the funds is to be effected before next April, there is not a moment to spare. Concerning one important plan, the Million Shilling Fund, see page 927.

Capital of £100,000,* and the Society's valuable properties in Salisbury Square, at Islington, and at Limpsfield, to say nothing of a great number of valuable properties in land and buildings in India and other mission-fields. Still, although, if the Society were being wound up, all these would be available, and would much more than meet all liabilities, they are not available for use in a going concern. They are required for the work. The position, therefore, would be still serious, notwithstanding the fact that there would be *no debt*.

It is obvious that no minor economies could meet a case like this. Such economies, indeed, ought not to be omitted. We must not forget the old adage that if we take care of the pence the pounds will take care of themselves. But we must face the fact that the expenditure can only be sufficiently reduced by very large and drastic measures. But what measures? Friends sometimes say, Give up this or that Mission. Well, let us take one for example, and to avoid invidiousness let us take one which no friend would suggest for abandonment. Take Uganda. Let us suppose a resolution passed, to withdraw from Uganda in the course of the ensuing year. The staff of the Uganda Mission comprises twenty-nine clergymen, three doctors, thirteen other laymen, eighteen wives, and nineteen single women, total eighty-two. Suppose we dismissed them all at one stroke, and also stopped the grants for other purposes in the Mission: what should we save? About £14,000, or one-tenth of the deficit above-mentioned as possible (in certain extreme contingencies) next March twelvemonth! But after all, could we dismiss eighty-two people without a penny in this way? Of course the idea is absurd.

No, there is only one way of bringing the expenditure down to a figure which would be covered by the sum contributed as ordinary income last year—supposing this step to be necessary. That one only way is the suspension of reinforcements. If we sent no new missionaries out for some few years, then, owing to the natural leakage by deaths and retirements, the number would gradually be reduced, and the expenditure consequently reduced also. Probably for three or four years, notwithstanding this tremendous step, the deficits would go on increasing, but in time the gradual lessening of the staff would tell, and expenditure and income would be equalized. Yet would they be equalized after all? Would not the heart be so taken out of our home circle that the income would be rapidly going down?

Nevertheless, it is to this that we must come, if there is not an immediate and substantial move forward in the contributions of our supporters. And in order to make this perfectly clear, the Committee have given notice now to the whole body of the Society that unless, when the accounts are made up next April, there should at least be clear indications of progress all over the country, the great step will be at once taken. That is, the Committee will not then begin to consider whether they shall take the step or not; they will actually take it at

* It is scarcely necessary to explain that the Working Capital is a sum of money used each year to cover the expenses of the earlier months of the year before the income gradually comes in. This is an essential arrangement to avoid even temporary debt.

once. That is, *they will put a sudden and peremptory stop on new missionaries going out to the field*—such missionaries, at least, as have to live on the Society's funds. And in order to be quite ready in case of need, a sub-committee is already at work planning the necessary arrangements regarding candidates lately accepted or now under training; and also considering what other reductions may be possible; for example, what Missions or mission stations can most properly be closed,—for although (as above explained) this would not save much at once, it would of course save a good deal in the long run,—but save it, let us remember, at the cost of deserting the flock God gave us to feed and the field He gave us to work.

The question will now be put to us, What of the policy of 1887, the policy of sending out all qualified candidates, trusting in the Lord to provide the means? Is this abandoned? No, it is not abandoned, *yet*. But a grave warning has been given that unless certain things happen before next April, it cannot be persevered in. Has the Society then been wrong all these years? It is quite possible that some will say so. It is quite possible that some will smile at our discomfiture. We can only express our own deep conviction that if ever in the Society's history a particular course of action has received God's manifest and unmistakable blessing, the policy of 1887 has received it.

Well, then, it will be said on the other hand—it is said already—Why abandon or suspend the policy which God has so honoured? Why not persevere, in simple faith? Why not be assured that though He may test our faith to the uttermost, He will not fail us?

Let us give a plain answer to this question. Abraham “staggered not through unbelief”; but he was one man. George Müller was again and again tried to the uttermost, and failed not; but he was one man. The Church Missionary Society is not one man, but a vast body of men, of which body the Committee are only the representatives; and the faith of the body is no other than the average faith of the members; and *this faith has not been strong enough to conquer*. For faith, if genuine, will show itself by works of love and self-sacrifice; and real self-sacrifice, though beautifully exhibited here and there, has not been general. On the contrary, there has been grumbling at the Society's expenditure, the natural and inevitable expenditure resulting from God's blessing. There have been suggestions, even in print—suggestions to make angels weep—that the C.M.S. gets too much, and robs Home Missions! Christian families, “warm friends of the Society” (as the phrase goes), have been spending hundreds at health resorts and in recreation—quite rightly in many cases,—but have resented the suggestion that the guinea or five-guinea subscription to the evangelization of the world is not quite worthy of them.

We are quite conscious that in some quarters a retort is ready. We shall be told with fresh incisiveness that the Society has been unfaithful to Evangelical principles, and that God has withdrawn His blessing. This will be a reproach that we shall try to bear patiently, because it will be a reproach for persevering in the straight paths of our forefathers and refusing to swerve from them in obedience to unreasoning clamour. It will be a reproach for doing what our consciences assure us is right,

and what we believe to be in accordance with the will of God. We do not here enter into details, or we might show that some of the charges against us are unfounded and others unreasonable, and declare for the thousandth time our unfaltering allegiance to Evangelical truth. We regret that a few friends here and there should have been so misled regarding us as to feel unable to continue their support, for we are sure it is pain and grief to them. But we shall not be turned from what we hold to be the right and the Christian course for fear of losing money. To do so would be a failure indeed in steadfastness and in faith.

Is it then too late to avert the dreaded blow? Is the die cast? No, it is not too late; but there is not a moment to spare. The next four months will be a testing time such as we have never had before. If, in parishes all over the land that can conscientiously accept the C.M.S. as the channel, or a channel, for their gifts to the cause of the Evangelization of the World, clergy and people should feel that the test is not for the Committee, but for them—for their faith, for their courage, for their self-sacrifice,—and solemnly upon their knees resolve to stand the test, and to make real self-sacrifice for what they honestly believe to be God's work, then the blow may be averted. Otherwise—but we will not forecast the otherwise. Our strength and stay is expressed in the 115th Psalm: the Past—"the Lord hath been mindful of us"; the Future—"He will bless us!"

E. S.

AN ADVENT SERMON BY EDWARD BICKERSTETH.*

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."—*Rev. xiv. 6, 7.*

THE increasing growth of that spirit of missionary zeal which animated the first Christians is a truly blessed sign of the times. It is well calculated to raise the Christian's expectation that the Church of Christ is coming up out of the wilderness. It marks the revival of religion in the Church of God; it glorifies His great Name; and it is His means for gathering His Church from out of all nations to Himself.

But this bright sign for the Church has a dark and lowering aspect upon the wicked; it is full charged with woe to the ungodly. Like the first preaching of the Gospel, which was a savour of life unto life to them who were saved, and a savour of death unto death to them that were perishing; so the diffusion of the Gospel in our days is a token on

* [The Rev. Edward Bickersteth, whose portrait forms the Frontispiece to this number, was father of the late Bishop of Exeter and grandfather of the second Bishop of the Church of England in Japan. From 1816 to 1830 he was a Secretary of the C.M.S., and few men have exercised more influence on its tone and character than he did. This Sermon we judge from internal evidence to have been written at the close of 1835 or in 1836. The Bishop of Calcutta referred to in the paragraph at the bottom of page 891 was evidently Daniel Wilson, who was consecrated in 1832 and survived Mr. Bickersteth eight years.—ED.]

the one hand of the beginning of the Church's triumph, and on the other of the final overthrow of the wicked. The Lord help me from this part of God's Word to lay these things distinctly before you.

I. *The time of fulfilment.* That which gives a peculiar interest and force to this passage of God's Word is that it relates to the present time, and to that which is now doing, and the very work which we are this day met to promote. In the beginning of the chapter is represented to us a company of 144,000 standing with the Lamb on Mount Zion; it is the same company which had been represented in the seventh chapter as sealed and preserved before the four angels holding the four winds hurt the earth. We have this glorious company here again in the position of triumph; they are on Mount Zion with the Lamb, in that attitude to which the Redeemer calls His Church—"Then look up and lift up your heads, for your redemption draweth nigh." They sing a song as discerning the purposes of God in the judgments which shall take place on the earth, and anticipating, notwithstanding previous sufferings, the triumph of Christ over all His enemies. The steps in that triumph then follow in our chapter.

There is first the universal preaching of the Gospel, connected with judgments on God's enemies, as in our text. There is next the announcement of the fall of Babylon, that great system of corruption which in its Pagan, Papal, and Infidel forms has ever been the grand enemy of the Church of Christ. There is thirdly the announcement of tremendous judgments on all who receive the mark of that beast in their foreheads. These things we see beginning to take place in the diffusion of the Gospel among the nations of the earth, whether Papal, Mohammedan, or Heathen, and in commencing judgments that have been threatening these countries.

But in what follows (ver. 12 and 13) there seems a clear intimation of times of great sufferings to God's people. "Here is the patience of the saints." "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord." This concurs with various other passages to show that times of suffering precede the full glory of the Church.

After this time of suffering follows the harvest. "I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." So we read in St. Matt. xxiv. 30, 31, "They shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of heaven to the other." It appears to me to describe the large ingathering and security of the living saints ripe for their glorious reward.

The vintage concludes the remarkable chapter, and here, as everywhere else, the treading of the winepress is descriptive of the destruction of wicked nations at the same eventful period. "The Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

This is the length of the Papal dominions in Italy,* and the length of the Holy Land in Palestine. Either of these may be the scene of most awful judgments on God's enemies.

The harvest precedes the vintage. As, in the Deluge, Noah being safely shut in the Ark preceded the flood, so the gathering of the righteous into a place of safety from the last awful judgment on apostate nations precedes the destruction of those nations.

The whole of this chapter is therefore of intense interest to us at this time, and it was needful to give you this outline of its contents that you might see the force and bearing of our text in the present day and with reference to the great work of Christian Missions.

II. *The blessed work to be done.* "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This has been applied by some to the Albigenses and Waldenses, and by others to Wickliffe, and to Luther and the times of the Reformation; but these applications were clearly not the full extent of the prophecy. These true confessors of the faith might, and they did, prepare the way by translating the Bible and appealing to and circulating the Word of God; but even the Reformers did not diffuse the Gospel through Christian Europe; the Reformation was smothered in France, quenched in Spain and Italy, and they never sent the Gospel to distant nations. They were therefore the rising rather than the full flight of the angels. Nor were the times of the Reformation connected as here with judgments on Papal countries. The Babylon of Revelation still stands, and Popery has even recovered some of the ground which it lost at the Reformation. They were therefore the anticipation rather than the accomplishment.

The flight of the Angel, then, refers in its fulness to a later period, and seems more immediately to point out the missionary exertions of these latter days, which for the last century have been gradually increasing and enlarging and extending over the whole earth.

You will observe the Angel described in two ways: first as having the Gospel, and second as having it to preach. First, the Angel flies having the everlasting Gospel, that is, the Angel conveys the Gospel. I am persuaded that every heart at once speaks the interpretation which facts have now given; this is eminently the work of Bible Societies. What cause we have to thank God for the amazing growth of exertion and enlargement of success in the circulation of the Bible! What country now almost remains unvisited by this boon of the Everlasting Gospel? There is something descriptive in the very term *Gospel*; to many nations the Bible Societies have been unable yet to give the whole Scriptures, but to few indeed have they been unable to present a Gospel in their own tongue. Probably nineteen-twentieths of the human race have now the Gospel prepared in a language known to them. The Scriptures in all or in part have been translated into 160 languages. The sum of £2,000,000 has already been spent in this work by the British and Foreign Bible Society of our own country. American Bible Societies have emulated our steps. Other Societies on the

* [That is, the Papal States as they were sixty years ago.—Ed.]

Continent and in our own country have laboured in the same cause. In connexion with and through the aid of the British and Foreign Bible Society twelve millions of copies of the Scriptures, probably a greater number than had previously existed in the earth, have in the last thirty years been distributed over the world.

The Gospel is thus in these latter days carried, not merely over the earth, which may only, in the language of the Revelation, point out the Roman Empire, but to every nation, and kindred, and tongue, and people; which points out the whole surface of our earth, as does indeed the flight in the midst of heaven. It is a visible, conspicuous, and extended course of blessedness obvious to every eye.

The Gospel is also to be *preached* through these nations as well as to be carried by the Angel. While the Book is conveyed, its sacred truths are to be proclaimed by Missionary Societies. Lift up your eyes, then, and look, and see if the fields are not in these latter days ripening for the harvest.

The work of Missions began even in the days of the Reformation. In 1556 Swiss missionaries were sent out. The Danish Mission, the Christian Knowledge Society, the Gospel Propagation Society, and the Halle Institution, about the beginning of 1700 took it up again. The Moravians in 1732 followed. The Scotch, the Baptists, the London Missionary, the Wesleyan Missionary, the Jews', the Church Missionary, and the Edinburgh Societies succeeded; Netherlands, German, American, and French Missions have entered into the same work. The Angel preaching the Gospel is manifestly rising to the full zenith of his flight among the Heathen; and Continental, Reformation, and Foreign translation Societies spread the same Gospel over the Roman earth.

The growth of the Societies in the last ten years has been very perceptible. The gross amount of all the religious Societies in 1823 was £367,373; in 1833, £655,488; in 1835, £778,035; there being a steady increase, with slight exceptions, from year to year so as nearly to have doubled in the last twelve years.

See now at length the last barrier of the heathen world, the apparently impregnable fortress of Satan, falsely named the Celestial Empire, is opening to the victorious inroads of Christian compassion. China is no longer closed to the missionary. The Angel having the Everlasting Gospel has beheld, has reached, has entered China. Its 362 millions of immortal beings shall yet have preached to them the good tidings. The missionaries, Abeel and Gutzlaff, have led the way and shown us that we may follow. And I rejoice to think that our C.M.S., with that Apostolic spirit which I pray God may ever distinguish it, to preach the Gospel where Christ has not been named, already purposes to enter in at this open door. The Lord Himself make their way plain before them, and enlarge the hearts of all its friends.

Nor must we lose sight of that gracious Providence which raised up Bishops with enlarged wisdom and love one after another for India, with its hundred and eleven millions under our influence, and has at length placed over it one who will devote energy, mind, affection of heart, firmness of purpose, and comprehensiveness of view to promote the diffusion of the Gospel through our Indian Empire.

Take now a map of the world and see if missionary and Bible geography comprehend not every nation, kindred, tongue, and people, and a Missionary Gazetteer be not a gazetteer to every land. The Bible or the missionary have entered Africa, East and West, North and South; Mauritius and Madagascar; the shores of the Mediterranean, of the Red, and the Black Seas; of the Persian and Caspian Gulfs; Siberia, China, India within and beyond the Ganges, Ceylon, Sumatra, Java, Amboyna, Australasia, Polynesia, the South American States, Guiana, the West Indies, the North American Indians, Greenland, and Labrador. A more enlarged scheme could not have been planned for publishing the Gospel everywhere in the shortest time. It is infinitely better than having all efforts and missionaries concentrated in one heathen kingdom. By about six hundred stations thus occupied almost the whole earth is brought within distinct observation. On the one hand, each heathen nation must soon hear of the glorious Gospel of Christ, and, on the other, each Mission pleading for its own district, the world is presented to the view of the Christian Church as infinitely needing the Gospel. Oh, to our God be all the glory!

Think, then, for a moment what it is that is thus being sent far and wide over the earth.

The Gospel; the good tidings of great joy that there is a Saviour for lost man; that there is a salvation free, full, complete in all its parts—abundant pardon for the most sinful, reconciliation of sinners by Christ to God, their offended Judge; perfect righteousness for the most guilty; grace for the most unworthy; inward purity for the most polluted; the gifts of faith, hope, and love, adoption into the heavenly family, the indwelling of the Holy Ghost, the free gift of eternal life in Christ Jesus, and the glorious resurrection at the coming of the Lord. Oh, blessed tidings! How can we believe them and contain them locked in our bosoms or confine them to our own shores? Let the full tide of joy swell all over the whole world, till the knowledge of the Lord cover the earth as the waters cover the sea.

It is the *everlasting Gospel* also. As fresh now as when three thousand on the Day of Pentecost first drank of its refreshing streams; as exhaustless as the sun of its beams of light, or the ocean of its drops of water. The everlasting Gospel in its origin in the Divine purpose from eternity, in its choice of God's family in Christ before the world began, and in the duration of its blessing through an eternity to come. Oh, the boundless treasures which God has deposited with us! And oh, the fulness of Gospel grace and love! These tidings are *for the use of the world*: all are to be invited to partake of them.

Yes, they are to be preached to every creature in all the world; to every nation, and kindred, and tongue, and people. Say not, poor sinner, "It is not for me"; yes, it is proclaimed to thee this day; whoever thou art, ask and thou shalt have; seek and thou shalt find. Whosoever will, let him take the water of life freely. The good things are for thee, and for every human being.

God means to gather to Himself a great multitude which no man can number, of all nations and kindreds and peoples and tongues, to stand before the throne clothed with white robes and palms in their hand,

and to sing with one voice, "Salvation to our God, which sitteth upon the throne, and unto the Lamb." And to accomplish this end, "to take out of the Gentiles a people to His Name," He is now sending forth His Angel with the everlasting Gospel all through the world.

Here is the blessed work to be done in these latter days, and pleasant would it be to confine our attention to this. But we must not stop here, or we attain but a partial and limited view of God's purpose, and are incomplete heralds of His will.

III. *The solemn message to be announced.* "Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

On the one hand there is to be set before men the good tidings of great joy, that the love of Christ may constrain; and on the other the hour of His judgment, that the terrors of the Lord may persuade.

The nations of the earth now, whether Papal or Heathen, have no fear of God before their eyes; they are giving His glory to senseless idols and worshipping the work of their own hands. The message which we have to deliver is to call them from these dumb idols which cannot profit to the service of the Living God; to tell them to fear Him Who can cast both body and soul into hell fire, for Whose glory and pleasure all are, and were created, Who made all things, and is to be universally honoured and adored.

The sanction of this Message is tremendously awful, for *the hour of His judgment is come*. This is no uncertain period in Scripture, but one clearly defined, and of immense moment. Daniel foretells it, as the period (Dan. vii. 9) when "the Ancient of days did sit, . . . His throne was like the fiery flame, and His wheels as burning fire, a fiery stream issued and came forth from before Him, thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. The judgment was set, and the books were opened, . . . [and the fourth] beast was slain, and his body destroyed, and given to the burning flame." It is the period also of the destruction of that anti-Christian power "which speaks great words against the Most High, and wears out the Saints of the Most High: and they shall be given into His hand until a time and times and the dividing of time." Respecting this anti-Christian power, he goes on to say, "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end."

We find the same concurrence of events at the sounding of the seventh trumpet; a glorious result accomplished, attended with judgment on the wicked. Rev. xi. 15: "And the seventh Angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever," "and the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the

saints, and them that fear Thy Name, small and great; and shouldest destroy them which destroy the earth."

It appears from the expressions in Psalm cx., "Sit Thou at My right hand, until I make Thine enemies Thy footstool," and in Daniel, "The Ancient of days did sit," that the Eternal Father, Who is essentially invisible, and can only be discerned by the eye of faith, conducts this judgment on Papal countries by His own Providence, an agency altogether invisible.

Look, then, at the history of Europe in the last forty years, and see how concurrently with the large efforts to spread the Gospel has been the sitting of judgment on the Papal kingdoms of Europe already. During this period every European kingdom has been shaken to its foundations, desolated by wars and drenched in blood. The principal thrones of Europe have been again and again subverted. In the greater part of Papal countries the property of the Church of Rome has been seized for secular purposes, and the power of the temporal sword, once wielded by it, has been broken not only in Europe but also in America. The present state of Spain, Portugal, Italy, and even Austria, is such as either to portend or to manifest the same hour of judgment upon them. When was the whole state of Europe so heaving with all the symptoms of convulsion?—men's hearts failing them for fear, and looking after those things which are coming on the earth.

Nor are these symptoms to stop, nor these judgments to cease, but in the entire destruction of anti-Christian kingdoms, which, having been the seat of the four Universal Empires, have oppressed the Jewish nation, and not obeyed the Gospel of Christ. According to the plain prediction of Daniel ii. 35: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Which is thus explained: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and it shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The expressions pointing out these judgments are fearfully awful; the burning fire utterly destroys what it consumes; the kingdoms are represented as so completely annihilated that no place is found for them: "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

May our God give unto us as a nation a spirit of repentance, and may the advice Daniel gave to Nebuchadnezzar be applied by the Spirit of God to us: "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Say not, because the Gospel spreads from us, we cannot be punished. Look at Jerusalem and its Apostolic labours, and its destruction, and learn to fear. As a nation we do nothing worthy of Missions, and faithful Christians may be preserved from the last judgments while as a nation we are consumed.

These events are the more awakening, and to Christians the more

full of hope and interest, since connected with these judgments on the ungodly nations is the coming of the Son of Man to establish His glorious Kingdom. Dan. vii. 13, 14, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, . . . and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

Leading writers on prophecy differ as to the nature of this coming and Kingdom, though I have no remaining doubt that they are personal and visible as well as holy and heavenly. Search the Scriptures diligently upon it, compare Scripture with Scripture, pray much for Divine light, and remember the solemn direction of God Himself: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed," till the day shine out. Enough, however, is clear and distinct to show you the immense importance of the time in which we live, and the peculiar character and magnitude of all missionary exertions. And however those who have studied the prophetic Word differ on the nature of the Coming and Kingdom of Christ, with one voice they agree that times of increasing judgments on ungodly nations, and times of full triumph, glory, and blessing to the whole Church of Christ, are at hand.

And all this speaks with a loud voice to every Christian, What is thy situation, and what are thy duties at this time?

IV. *The situation of faithful Christians at this time.* Our duties are fully set before us in this chapter, and I pray God that the description may lead us to self-examination, and quicken us to holy exertion.

Let us notice the holy character, the patient obedience, and the glorious reward of faithful Christians. *Their holy character* is set before us in these expressions. They have the Father's Name written on their foreheads. The Papal worshippers, the infidel anti-Christ, have the name of the beast on their right hand or on their forehead, and in contrast faithful Christians bear the stamp of the Divine image—renewed in holiness.

"They were not defiled with women; for they are virgins." This is opposed to the unchastity of the great harlot as idolatrous. We have here set forth their purity from Popery, infidelity, worldliness, and the lust of the flesh, the lust of the eye, and the pride of life. They are the wise virgins, having oil in their vessels, ready to meet the Bridegroom. They follow the Lamb whithersoever He goes. They resolutely adhere to the pure Gospel of Christ and the doctrine of His atoning blood, amidst all the scoffs of the world and the scorn of infidel philosophers, and the superstitions of false religion: taking up their cross daily, denying themselves and confessing Christ, they walk with Him wheresoever His Word, His example, His Spirit leads them.

"In their mouth was found no guile." They do not handle God's Word deceitfully, either as the Papists or an infidel or formal Church, but honestly search the sacred volume to find God's will, and having found it, they openly confess and simply declare the truths of the everlasting Gospel.

"They are without fault before the throne of God." Jude puts it thus, "The only wise God our Saviour, Who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." In themselves they are weak, sinful, full of defects, and full of infirmities; their language is ever, "In me (that is, in my flesh) dwelleth no good thing"; but in Christ they are clothed with Divine righteousness, have the spirit of adoption and of holiness, and are by His grace made meet for the heavenly inheritance.

Oh, my brethren, let this holy character be to you a subject of close self-examination and of earnest prayer. Take this passage of God's Word and lay it before the throne of grace with fervent desires that it may be your character at this time.

Notice next their *patient obedience*. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." This seems to have an immediate reference to the work which the successive angels had to execute. The Church has to fulfil this work; the faith of Jesus calls them to it: it is a system of propagation; it is a witness, a Divine testimony, to the world; the faith of Jesus, if genuine, must speak. "I believed, and therefore have I spoken" (2 Cor. iv. 13). The commandment of Jesus equally requires us to engage in the same work. The law of love is at the root of all missionary exertions; and, that there might be no mistake, Jesus made it His last direction, "Go ye into all the world, and preach the Gospel to every creature." The patience of the saints in doing this is sorely exercised amidst all discouragements within and without—amidst the contempt of the world and the obstructions raised by Satan through the earth.

To this threefold work of sending the Gospel, testifying the certain destruction of Babylon, and warning all the followers of Popery and infidelity of their awful danger, we are now called, in order to manifest our keeping the commandments of God and the faith of Jesus. The Lord direct our hearts into the love of God and the patient waiting for Christ.

Notice lastly *their glorious reward*. "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

This intimates, what other passages make clear, that times of trial precede the time of triumph; that we must suffer with Christ if we would reign. Christians! be prepared for the Cross of Christ before you attain the crown. Remember the exhortations and promises, "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

And if we are called to suffer for Christ's sake—if God give us that grace, that peculiar and special grace, not only to believe on His Name but also to suffer for His sake—pre-eminent also is our blessedness. The emphatic "from henceforth" points out that now at length the Church is about to enter into that glorious state of rest which was promised by the mouth of all the holy prophets; Babylon being fallen,

and the beast slain, the rest which remaineth for the people of God at length arrives. From henceforth they are supremely blessed. In a similar form of expression we are told of their glory, Rev. xx. 4: "And I saw thrones, and they sat upon them, and judgment was given to them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, nor had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." "Blessed and holy is he that hath part in the first resurrection." "The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." To see Christ our Lord, to be approved by Him, to enter His joy, to be ever with the Lord in glorious resurrection bodies, shining as the sun in the Kingdom of our Father, here is a part of our glorious reward. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

What a motive is here, my brethren, for attaining a believer's holy character? I entreat you, Be not content with a form of godliness without the power, with mere nominal Christianity. It will avail only to your greater condemnation. Like the wise virgins, gain oil for your lamps—obtain the indwelling Spirit of God.

What a motive is here for enlarged support of such a Society as the C.M.S., engaged in the very work which the Saviour shows will be the work of His people in this day and which He will reward. Oh, did we believe this, our contributions would be of another character to what they have been, and the income of the Society might easily be raised to the largest income that all the Societies put together have yet attained. . . .

THE NIGER DELTA PASTORATE.

ON February 4th-10th, 1903, the Second Annual Conference of the Niger Delta Pastorate was held at Opobo, under the presidency of the Right Rev. James Johnson, Assistant Bishop in Western Equatorial Africa, whose address on the occasion has been sent to us. After referring to the absence on account of illness of Archdeacon Crowther and the Rev. J. A. Pratt, the pastors respectively of St. Stephen's, Bonny, and of St. Paul's, Opobo, the most important congregations in the Delta, the Bishop proceeded, before coming to local matters, to comment upon King Edward's illness and coronation, and the death of Archbishop Temple, with a passing reference to the Boer War. What he said, as a Native of Africa, of the war has an interest even now. He observed that it "was waged in the interest of liberty and equality on behalf of British residents in the Dutch Republics of South Africa"; and that before its conclusion "it came to be regarded as calculated to bring relief to the native races also in that territory and assert for them the rights of humanity and of loyal and dutiful subjects which they had been denied by the Republics, which had regarded and treated them always as if they were mere chattels and beasts of burden made only to minister to the comfort and convenience of the Dutch people"; and that it had "elicited the active patriotic interest of the Colonies and the earnest sympathy of native races forming a part of

the Empire, not excluding West Africa, whose Negro soldiery would have willingly shed its blood with that of the English in the veldts of the Republics if its proffered services had been accepted."

Of the late Archbishop, after a reference to his personal character and his zeal in the causes of Temperance and Foreign Missions, Bishop Johnson said:—

"We, West Africans, had always felt drawn towards him from the circumstance that his father, Major Octavius Temple, was one of the earliest and most popular Governors of the Colony of Sierra Leone, where the older people were never tired of speaking of Governor Temple, and from this circumstance we had always regarded him as one to whose interest and sympathy we had some claim."

Coming then to events more closely affecting the Niger Christians whom he addressed, he dwelt upon the Aron Expedition of 1901:—

"In consequence of the unwillingness of Bendehs, Abams, and Arons, amongst others, to throw open the interior Ibo country to free commercial intercourse with the outside world, the raiding, slave-making, and slave-selling which they had unitedly carried on there for ages unchecked, and the awful dread imposed by a strong superstitious belief in the divinity of Aro Chuku, popularly known on the Ibo coast as 'Long Juju' (an oracle of far-famed repute, whose shrine was often visited by large numbers of people far and near, at whose altar a countless number of fellow human beings had been sacrificed, for whose sacrificial use the fourteen villages composing the sacred district had become a provisional residence for persons collected or presented to it from different parts of Southern Nigeria and other districts), the British Government determined the year before the last to carry an Expedition into the country, force it open, and break the awful spell of that superstition that had so long terrorized it. On the early morning of November 20th of that year, when both the Rev. J. Boyle, pastor of St. Stephen's, Bonny, and I were travelling up-country, visiting the market chapels, and I was hoping to be able to reach Bendeh in the interior in the interest of mission work, Arons, and Abams who were mercenaries to them, threw down the gauntlet by sending out a force that fell upon Ubeho, on the Azumiren River, which was in treaty relations with the British Government, killed about 800 of its women and children, set fire to it, and compelled the remainder of its dismayed, awe-stricken, and frightened inhabitants to fly helter-skelter for refuge to other towns and villages, and into very narrow and swampy creeks. But the British Expedition soon after arrived on the scene and proceeded into the interior. After a march of several days, and a fight which happily did not involve much loss of life on either side, the enemy having accounted a timely surrender the better part of valour, victory declared itself on the side of the Expedition.

"The British Protectorate is now effective throughout Iboland. The divinity of Aro-Chuku has, with its sacred stream and sacred fish in it, ceased to exist as an object of worship; and the weakness, impotence, and utter helplessness of the god has been exposed; and the priests that had deluded and terrorized the people have been deported from their home and country. British consulates have been introduced, and the work of pacification is now in progress. A country long sealed against intercourse with the world outside has now been thrown open, and a grand opportunity is hereby given to the Christian Church, and especially to the Niger Delta Church (large numbers of whose members have hailed from this dark interior), to shed upon it the light of the Gospel. The question which the Conference is now to answer is,—What is the Niger Delta Church going to make of this God-given golden opportunity for the spread of the Gospel?"

Bishop Johnson expressed the warm thanks of the Niger Delta Pastorate to the Government of the Southern Nigeria Protectorate for what it has done to promote education. A Boys' School and Industrial Establishment has been opened at Ogungumaga in Bonny for the whole Protectorate, and an Elementary Day-school in Benin City; and the Government is about to make provision for the periodical inspection of such schools as may apply for grants-in-aid. Bishop Johnson stated that he had observed a "decided improvement" in

the schools of the Delta Pastorate, "both in respect to correct learning and to the exercise of the thinking faculty."

The Statistical Returns of the Pastorate are given in the Bishop's address. There are 934 communicants, 2,711 baptized persons, and 2,048 catechumens connected with the several congregations, an increase on the previous year's numbers of 45, 200, and 300 respectively. The adult baptisms of the past year were 107 in number, and of children 173. The Church lost 57 from the exercise of discipline in consequence of polygamy and lapses to Heathenism. There are 511 pupils in the schools, of whom 168 are girls. The local contributions amounted to £1,430 15s. 9d. Of this £400 was raised by the Opobo Christians and chiefs for rebuilding St. Paul's Church in that place, towards which in addition £320 had been contributed by Europeans (£100 being a generous gift of the S.P.C.K.). The above total (£1,430) compares well with that of the previous year, which was £919 17s. 8d., and which included about £150 from Europeans, whereas in the past year nothing was received from abroad towards the current expenses of the Pastorate, and the special gifts of Europeans towards St. Paul's, Opobo, are not included in the £1,430. A Mission Fund has been opened to which offertories on Christmas Day, Good Friday, and Ascension Day are devoted.

The Bishop's remarks regarding the congregations and their spiritual life have special interest:—

"The reports from pastors and other agents in charge of stations show that in some parishes the work of the Church and the spiritual life of the people have suffered from a very lax and negligent attendance on the public means of grace, a continued apathy and indifference on the part of many, especially the adult male section, to the labour of learning to read in order that such portions of the Word of God as are available to them in the vernacular might minister help to them; in one from a very quarrelsome disposition, in indulgence in which the people resident in it and connected with the Church have distinguished themselves; and in one from a revival of heathen worship and a renewed lively interest, on the part of devotees, in some of its long-neglected shrines and groves, which they have set themselves to putting in order, and from the lapse of several professing Christians, through the influence of this revived heathen and idolatrous zeal, into paganism and its ways.

"But the reports also show that the Church and its work have not been without their bright sides. For they speak of believers giving evidence in their lives of the work of grace in their souls; of the reclamation of some backsliders; of good attendances in some places at the Sunday-school; of appreciable progress in reading on the part of several who are endeavouring to acquire the art, and of regret on the part of some men that they had neglected acquiring it before and diligent effort to recover lost time and wasted opportunity; of helpful visits of brethren to their fellows when suffering from sickness; and of hopeful and happy deaths,—all which afford encouragement to us all, clergy and laity, to continue to labour and pray, and pray and labour, for the consolidation and expansion of the Church, and call for earnest thanksgiving to God. The Opobo section of the Bible Translation Committee has been able to report that the Epistle to the Romans has been translated into the vernacular; and the Bonny section has done portions of the Gospels by Saints Matthew, Mark, and Luke. The translations will be subjected to a careful revision before they are forwarded to the British and Foreign Bible Society for printing. We are thankful to both sections of the Committee for the work done and presented to us, and rejoice over the prospect of our being before very long in possession of at least the New Testament portion of the Bible for the use of Iuama Ibo-speaking Christians."

The Bishop refers to "Societies" formed at Wari and at Sapele, the members of which are African Christians from other districts residing at or visiting those places, and some Native Christians of the places themselves, the object being to promote the holding of public services for worship on

Sundays and aggressive work among the Heathen. At Sapele, near Benin City, two services and a Sunday-school have been regularly held for some time, the congregation fluctuating between 30 and 120, of whom about one-third are Christians. In Benin City also the Yoruba Christians have a "Society" and hold services every Sunday, and a schoolmaster evangelist has been appointed. Bishop Johnson paid a visit to Old Calabar, which is the seat of the Southern Nigeria Protectorate, and where the United Presbyterian Church of Scotland has an old-established Mission. He went especially to plead for the West Africa Bishops' Fund, and met with a most kind reception from the missionaries, officials, and chiefs. The commodious Grammar School of the Mission was placed at his disposal for a meeting, over which one of the European missionaries, a layman, presided.

FIRST CONFERENCE OF MISSIONARIES IN THE PROVINCE OF HU-NAN.

THE first Conference of missionaries working in the province of Hu-Nan took place in June, at Chang-sha, the capital. C.M.S. was represented by Messrs. Byrde and Laird. In all over thirty missionaries were present, representing ten societies out of thirteen working in the province.

The names of these Missions may not be without interest. London Missionary Society, to whose veteran missionary, Dr. John, Christianity in the province owes so much in the past. China Inland Mission, whose missionaries in former years have repeatedly been driven out. Wesleyan Missionary Society, which has long had work carried on by native workers. Christian and Missionary Alliance, whose missionary sailor, Mr. Alexander, manfully stuck to Chang-sha, living on a boat, and at the last succeeded in opening that hostile city, the first foreigner to successfully reside in the province. The American Presbyterian Mission, whose work from Kwang-Tung has long lapped over into Hu-Nan, and which has now the strongest foreign force, eight in all, and several more due. The remaining Missions, Protestant Episcopal Church, United Evangelical Mission, Cumberland Presbyterians, Finland Missionary Society, Norwegian Missionary Society, Protestant Methodist (American), Reformed Church in U.S.A. (Dutch Reformed), and the C.M.S., have in the past had no connexion, as far as I know, with the province, except it be in the matter of prayer. These thirteen Missions have a foreign staff of over fifty, but of these the Protestant Episcopal Church has no resident foreigner, a Chinese clergyman carrying on its work at Chang-sha, superintended from Han-kow.

It was truly a wonderful experience that such a number of foreigners could meet peacefully in the very capital, and that, moreover, during the celebration of the great yearly heathen fête. There is no question that, as Dr. John says, "Hu-Nan is open," and not only open at its doors, but open from end to end. We travelled from Kuei-lin right through the province, guarded, it is true, by soldiers, for since the Chen-chou massacre the officials have been exceedingly careful, but nevertheless the country is open everywhere.

A word about Chang-sha, "The Long Sand," so called from the long sand flat in the river opposite the city. It is one of the finest cities in China; several missionaries of wide experience said that they had not seen a finer. Its population is supposed to be four hundred thousand, though the last official "census" gives about half that figure. The city

lies roughly foursquare, on the east side of the Siang River, the whole area within the walls being built over. The streets are broader than usual, and the shops are imposing. It escaped the T'ai-pings, from whose depredations many cities have not yet recovered. Signs of progress are apparent on all hands. I will only mention the extensive use of glass in the houses, and the Wellington boots of the military students at the newly-built military college.

We met for conference in the Wesleyan Mission-house, as being the most convenient available of the seven mission-houses in Chang-sha. It was a Chinese house, somewhat altered, as are also all the others, the local style of building lending itself very well to such adaptations.

To relate in detail the doings of such a Conference would only be tedious, so I merely give the outstanding impressions. The chair was taken, in the unavoidable absence of Dr. John, by the Rev. W. H. Watson, of the Wesleyan Mission, who has been for more than twenty years in Hu-Peh. A most harmonious and brotherly spirit pervaded all the proceedings. The papers were commendably short, and so full time was allowed for discussion, the very opposite of what took place at the Tokyo Conference of 1900. Among matters generally agreed to it was decided to adopt "Kituh Kiao" for "Christianity," "Fuhyin Kiao" for "Protestantism," "Fuhyin Tang" for "preaching-hall," and as far as possible to keep in the background distinctive names, especially those of political significance, i.e. to the Chinese mind.

A committee was appointed to draw up a version of the Lord's Prayer, which all Missions might use; also to report on a Union Hymn-book. It is also hoped that some permanent organization representing all the Missions in the province may be established as one permanent result of the Conference. Such was one result of the West China Conference in 1898, with most beneficial result.

One main subject was continually before us in one shape or another, viz., how to prevent the Church from being a political organization. It is difficult to briefly describe the state of mind current in Hu-Nan. Multitudes are desirous of being connected with foreigners (motives not necessarily bad), but this, though our great opportunity, opens the door for the unscrupulous to use our name and supposed authority to do all sorts of evil. Many false chapels exist, mere subterfuges to conceal political ends. No definite rules of procedure can be laid down, but a unanimous feeling prevailed that we must do all in our power, e.g., by refraining from dealings with the Yamens and in other ways, to prevent this evil from spreading, and as far as possible to counteract it.

A proposal made by the Yale University Mission to settle at Chang-sha and establish a great educational institution received a hearty approval, and a resolution was passed urging the various mission committees to cordially support the same. This, if it came about, would solve the question of higher mission education for the province, so urgently needed, and yet almost impossible for any one Mission to undertake and at the same time man its extensive field.

The Conference was concluded by a united service and Communion, but as our steamer was leaving a day earlier than expected we were unable to attend.*

* An interesting point about the steamer on which we travelled to Hankow was the payment by her of about \$700 likin for that trip. Chang-sha not being a treaty port, she was treated as a junk. At the treaty port of Yoh-chow, lower down, she of course paid customs as well—I believe about half the above sum.

So the Conference is over. But what an object-lesson of what God has wrought in a few short years! It is but three years ago that the Boxers killed the Roman Catholic bishop and a priest at Heng-chou, and the few other foreigners in the province had to flee. Only last year two C.I.M. missionaries were killed at Chen-chou. And now, what a change! The whole province is in a sense feeling for something new, something stable. I would not hide the fact that there is another element, but at present it is smouldering. It *all depends* on what use the Church makes of the present opportunity whether this will flicker out or burst into a flame. Which shall it be?

LOUIS BYRDE.

Wu-chow, S. China, July 17th, 1903.

A "THREE YEARS' ENTERPRISE" FOR CHINA.

DURING this late summer the ex-Student Volunteers spending part of the hot weather at Ku-ling, a mountain resort near Kiu-kiang, Central China, have had it laid very much on their hearts that they ought to make some movement towards asking for a large reinforcement of missionaries for work in China. The present outlook in China is the most encouraging in the history of Missions in this dark land. Crowds that used to mob the missionaries in years gone by now listen respectfully and attentively to the story of the Gospel; proud Confucianists are now glad to get some knowledge of the wonderful "Western learning"; young men are very anxious to learn English, the great gate of Western culture and, what is still more attractive, a great help toward getting a large salary. Provinces that a few years ago were closed to the missionary are now waiting for him and glad to receive him. Many of the officials are now reckoned among the personal friends of the missionaries, and almost all show them outward good-will.

One or two meetings for special prayer on this subject were held, but at first no definite plan of action was adopted. Older missionaries came to the meetings, and at last the Rev. G. G. Warren, acting-chairman of the Wesleyan Mission in Hankow, made a suggestion which was acted upon. The year 1907 will be the centenary of the landing of Robert Morrison, the first Protestant missionary in China, and will thus be the centenary of Protestant Missions in China. Mr. Warren, who is a great admirer of the C.M.S., suggested that it would be a good thing to establish a "Three Years' Enterprise" for China, a T.Y.E. on the same lines as that of the C.M.S., founded on the three watchwords, "Thanksgiving," "Confession," and "Prayer."

A mass meeting of all the missionaries staying in Ku-ling was called, with the venerable Dr. Griffith John, of the London Mission, in the chair. At this meeting there were about two hundred missionaries present. A resolution was adopted inaugurating a Three Years' Enterprise for China, and formulating an appeal to all the missionary societies and home Churches for a large reinforcement of missionaries before the one hundredth anniversary of Morrison's landing. A committee was appointed to attend to business matters in connexion with sending this appeal to the annual meetings of the various missionary societies, so that it might be a united appeal from *all* the missionaries in China. The committee consisted of representatives from nineteen different missionary societies, and six different countries, Great Britain, the United States, Germany, Norway and Sweden, Denmark, and Finland.

A spirit of deep earnestness prevailed in the mass meeting, and a spirit

of union such as the Master desired when He prayed, "That they also may be one in Us." In the course of his remarks Dr. John said, "I feel that the division between me and the great and glorious historic episcopate as represented in my friend Bishop Ingle (of the American Church Mission, who was present) is rolled away, and the Jordan of division between me and my friend Mr. Adams (of the American Baptist Mission) is dried up, gone into the Dead Sea." One of the leaders of the Y.M.C.A. movement said that he had come into the meeting feeling that he was not ready to make such an appeal as was proposed, but during the time of the meeting that readiness had come to him.

When the project was once brought to light, it was found that God had been working on the hearts of several leading missionaries. Mr. Adams, whom I have mentioned above, had been thinking and praying about this for some time. Only a few days before the mass meeting, Mr. Orr-Ewing, one of the superintending missionaries of the China Inland Mission, had received a letter from Mr. Hoste, the successor of Mr. Hudson Taylor. Mr. Hoste said that he had lately felt led to pray most earnestly for a large reinforcement of missionaries, and he asked that the missionaries in the interior would join him in prayer.

I am not permitted to send a copy of the appeal, as it has been decided not to send it home until after the end of the year. This is to give an opportunity for all the Missions represented in China to sign it. I am afraid, too, that I must not tell how large a reinforcement is to be asked for,* but I think it will be a surprise at home. The suggestion of the number came from Dr. Griffith John. We all felt that the number was very large, and with men it would seem impossible, but we were asking great things from the living God, Who ruleth the hearts of men to send them out, and Whose treasures are inexhaustible.

Ningpo.

T. C. GOODCHILD.

IN BAFFIN'S LAND.

EXTRACTS FROM THE JOURNAL OF MR. J. W. BILBY, BLACKLEAD ISLAND, CUMBERLAND SOUND.

OCT. 12th, 1902.—Three boats were sent out this morning to tow out the smack *Kate*. Mr. Greenshield and I went aboard with the crews, and, after much hauling, had the satisfaction of seeing her heading down the gulf for home. She was soon after lost to sight in a snow-storm.

24th.—The sea was covered with ice and the boating stopped. During the evening one of the Eskimo children died. The father begged a box for it to be placed in, after which it was taken to the burial-place at once, Mr. Greenshield and the father carrying the box between them, whilst a woman went before with a light (i.e. a piece of lighted blubber in an old glass jar), but this was not much guide in avoiding snow-drifts, ravines, &c., consequently it happened that once or twice the men, coffin, and

light-bearer disappeared over the rocks into a ravine or snow-drift, making the progress to the grave very slow and difficult. On reaching the burial-place a brief service was held over the body, and the party then returned. Only those who have seen and experienced such things can realize the utter desolation of the place.

Nov. 3rd.—We have been having heavy gales for a week, which have broken the ice up and made hunting an impossibility. Owing to the heat inside, and the cold on the outside of our chimney, it burst and smoked us out. We soon repaired this by slipping another old pipe over the broken one and lashing it down, after which we had no more trouble.

16th.—Ice became quite safe, and the men made a good day's hunting.

* [From information subsequently received we know that the missionaries are asking for the doubling of their forces in the three years.—Ed.]

18th.—Our work was in full progress by this time, the church services and school being splendidly attended; the building was full every time the Natives were called.

20th.—Had a day off, and soon after breakfast hired a sled and started for Nauyatalik, a place five miles across the bay, to visit some Natives there, and to attend to a sick child whose leg was broken. After attending to him we had dinner with the Eskimo and returned to Blacklead in the evening, feeling much better for our trip. Winter is our busiest time, and we grudge even a day away, but if we did not take one occasionally, a breakdown in health would be the result.

December.—During the end of November and until Christmas everything continued prosperous, and we had several lantern services, using the Scripture slides. These services are always popular. At Christmas time we had our school examinations, the usual subjects being taken, with the addition of arithmetic, geography, and map-drawing, the latter subject being liked very much. The results are satisfactory in every way, and showed that great pains had been taken to acquire the knowledge.

January, 1903.—During the first week in January we decided to give the children their feast and Christmas-tree. Mr. Greenshield and I were cooking for a week, and it is heavy work for two amateurs to cook for eighty children with good appetites, and also at the same time to choose the toys and presents and award the prizes. It means many late nights, but we managed to finish it all within the week, and we then gave the feast. Everything went off satisfactorily, and all seemed satisfied.

During the feast news was brought to us that one of the Europeans was very ill and desirous of help. He was wintering amongst the Natives eighty miles to the north of us, his engagement being to watch the wreck of the *Alert* and to save as much as possible.* Mr. Greenshield decided to go, and, hiring a sled and dogs, started on January 2nd, provisioned for five days, hoping to reach his destination in two days' time. Soon after his departure the

weather changed, a south wind began to blow, snow-storms and gales followed one another in quick succession, and it was impossible sometimes to go out of doors. Mr. Greenshield managed to reach a family of Natives half a day's journey from us, and could get no farther. He was snowed up for three days, and during this time two of his dogs broke loose and returned to us, causing us all much uneasiness. At the end of the sixth day, just as I had got a relief party together, Mr. Greenshield and his driver arrived on foot, thoroughly worn out and hungry. It appears that their provisions being nearly ended, and there being no chance of obtaining more, they abandoned all hope of reaching the sick one, and started for home; but the snow was very deep and the gales continued unabated, and at the end of the first day they had to abandon the sled. The dogs were then traced to the sleeping-bag, and what remained of the provisions and other articles of necessity were put inside; but even with this and the men walking, or rather floundering through the snow, it was too much, and when about two miles from home the dogs broke adrift. They had to be let go, and the bag was buried in the snow with a spear to mark the spot. Both men and dogs reached home just in time, for both strength and provisions were expended. Journeys in this country in the winter time are alike difficult and dangerous.

Soon after Mr. Greenshield's arrival the storm ceased for a time, and it was now my turn to try to reach the sick man. I started in the third week of January, and reached my destination on the evening of the second day, during a heavy drift. The snow was very deep, and the journey very trying physically. I was glad to find the invalid better. I left medicine for present and future use, and then started for home, arriving at Blacklead on the fourth day. The only accident which occurred was my being knocked off the sled by a lump of ice flying up and striking me in the face. Not much damage was done, and I continued my journey rejoicing.

February.—During this month we had rather a rough time, storm following storm in quick succession, and we were making and distributing soup

* [It will be remembered that the *Alert*, the sailing vessel in which the journey to and from Cumberland Sound has usually been made by the missionaries, was wrecked in September, 1902.—ED.]

daily. Doing this in addition to our regular work rather tires one out: we were often too tired to go to bed, but fell asleep in our chairs or on the floor, whichever was handiest. I do not know how the people would survive at these times if it were not for the help they receive. They are most grateful, as also are we to the many friends who send us the material to relieve the distress of the Natives. We cannot thank them enough.

March.—At the commencement of this month it was time for me to go north on my missionary journey. I started with thirteen dogs and plenty of provisions, also taking my snow-shoes and *ski*. At the end of the first day I arrived at the camp of the European previously mentioned. His tent was pitched alongside the wreck of the *Alert*, and I felt quite at home. At the end of the fourth day I reached Kikkerton, my destination, and on my arrival I was received by Mr. Milne, the trader in charge, who most generously gave me food and shelter, allowed me the use of the largest store for services, and helped me in every way he could. His help and his company were most agreeable.

There were very few people at Kikkerton when I arrived; they had separated into two bands and gone away out to sea on the ice. One band was a day's journey from Kikkerton, the other band was about forty or fifty miles away. I was delayed a week at Kikkerton by snow-storms, but managed to have some good lantern services, which were much appreciated.

At the end of the week I left Kikkerton and went to the first camp of Eskimo. This band was by far the larger one, and most of the Natives were known to me. They soon built an igloo for me, and supplied me with blubber. I stayed a week or two with them, teaching the children in the morning, the women in the afternoon, and the men in the evening. The men came very regularly and readily, sometimes even before they had their evening meal.

We were camped on a small island, and while I was with the people we had a very severe gale which lasted for several days. On turning out one morning we found ourselves cut off from everywhere, for the ice had been smashed up and carried away, and nothing but open sea was to be seen.

There were no boats or *kayaks* on the island—it was a case of being stranded. However, the water soon freezes here, and directly the storm abated we were frozen up within twenty-four hours and hunting was resumed.

I was able to give the Eskimo a musical treat, for I had taken a very small phonograph with me. Its advent caused a sensation, for they had heard long ago that it could sing and speak, but none had ever heard such a thing before. On the night of my arrival I gave notice that a concert was to be held in my igloo. No one was missing. Those who could not get inside or on the sleeping-bench, crowded into the porch, and that being full, others lay flat against the outsides of the igloo, and, with their ears glued to the snow-walls, prepared to listen. But they were doomed to disappointment, for on putting up the machine I found that the tip of the reproducer had been knocked off. I had the pieces, but no glue to mend them with. I tried soap, but it was not adhesive enough, and I began to despair, until an Eskimo solved the difficulty by rushing off to his igloo, melting some glue from the binding of a book, and bringing it to me. With this I was soon able to repair the phonograph and delight my audience with some music. Their astonishment was amusing when they heard the voice coming out, and their estimation of the Europeans went up several degrees.

I was greatly helped in my teaching by the large coloured Scripture pictures which were sent to me from St. Philip's and from other friends. My mode of working was to pin a picture to the side of the igloo, and then, after singing one or two hymns, we would read the passage together, after which I gave them a very short account of the picture and its meaning. The people were able to understand and remember much better by having the picture to refer to. I also had copies of some of the books of the Old Testament, and the Epistles written out by the Blacklead scholars, and these were of great use to me whilst working amongst the Kikkerton Natives. These copies I have since sent away far up north to the completely heathen Eskimo.

23rd.—I received a letter from Mr. Greenshield telling me that he had left Blacklead for Signia, where he

expected to be until August. He had an accident to his sledge the second day out, and had to return for another sledge, after which he resumed his journey, and reached Signia on the twelfth day. I was very sorry for my own sake that he had decided to go so soon, and was glad when he returned. It is no wonder, however, that he took the first chance of going, for the people here give one no rest day or night, and after a winter's work one gets thoroughly worn out.

My time with the first band of the Eskimo soon drew to a close, and I was very sorry to leave them, for they took every opportunity of coming along to see and hear again about the pictures. Even the old women came; and these are the worst cases we have to deal with, for nothing less than an earthquake would move them. But we have to take the material as we find it, and make the best we can of it.

Towards the close of my last week my igloo began to get the worse for wear, and there were holes all over it. It was quite a common thing for one of the congregation to run out during the service to repair the roof, and certainly, what with the smoke, the dripping from the roof, the smell of the seal-oil, and the dropping of the snow through the holes as they were being repaired, I think I can safely say our services were not at all conventional, and it certainly required every effort to remember what one wanted to say. In this country we all like to hear the dripping of water, for it speaks of summer; but we do not care to hear it in an igloo, for it speaks of holes to be repaired, and reminds us that we shall want a new igloo very soon.

The night before I left, after service was over, I distributed hymn-books and Gospels to those who could use them, making them promise in return to read them, to keep them clean, and not to part with them. I also had some pleasant talks with the men in their igloos. One man especially wanted to know why we did not separate the Christians from the unbelievers and form a Christian community. He thought it would be much better than treating all alike.

On the 28th I returned to Kikkerton, and was again received and helped by Mr. Milne, whose kindness in lending me the use of dogs and sled, and his

store wherein to teach, &c., I cannot be too thankful for. Such kindnesses in this country mean a great deal, for with poor dogs and sled, travelling is slow, cold, expensive, and exhausting.

For a week after this I was blocked in by snow-storms, but on Monday I managed to have school and lantern service, after which I delighted the people with the phonograph. Some of them greatly desired to borrow it to take to their *tupiks*, but my generosity drew a line at that.

April.—I left Kikkerton on the 5th with a good team, intending to spend some time with the second band of Eskimo. I reached them late at night, after a long, cold journey. I took quarters for the night with an Eskimo family, hired two men to build an igloo for me, and paid off my driver. In two hours' time my igloo was finished, and then came the borrowing of lamps, buying of blubber, &c. Then two of the lamps were placed inside the igloo and lighted, and the door was sealed up. This latter is a necessary precaution, for all apertures being stopped and the door sealed, the heat from the native lamps draws the dampness from the surface of the snow, and this during the night freezes and forms a glaze over the whole inside of the igloo; thus we have a windproof house, and a much warmer one than we otherwise should have. It was now supper-time, and all of us were more than hungry, so gathering round our hostess's pot of seal stew, we emptied it, and finished up with coffee and ship's biscuit. I do not think many Europeans would care for such fare, but after a long, cold ride, no dinner, and only coffee and ship's biscuit for breakfast, one feels like eating the igloo and everything it contains. After supper there was the paying of my two house-builders, and then preparations for sleep. Spreading my deerskin beside my host, I was soon asleep, from which even the snores of my companions could not rouse me.

I turned out early and moved into my new house—a simple operation, which consisted of hauling my sleeping-bag and canteen from one igloo to the other, and then I was at home. In the afternoon the children came to school, and in the evening the adults came to service. There were only seven families in camp, consequently I was

able to get the whole of my congregation into my igloo, and still had room to spare. Seats there were none, but this difficulty was quickly overcome by one of the Natives bringing in some lumps of ice, and we used these as seats.

I stayed with these people for some time, following the same plan of teaching. I could not get the men, as it was young-sealing time and they were away hunting day and night, only coming in occasionally to get their clothes dried and repaired. I did not, however, remain as long as I should have liked, the expense was too heavy, such as: building of igloos and repairing of same, for they are continually getting out of repair by the action of the lamps inside and wind outside; buying of meat and blubber; hiring of lamps and attendance; drying and repairing clothing, &c. Such things as these make a very heavy inroad into one's stores. I was able to have a very good time with those who were left in camp, both as regards services and visiting. I was also able to find out about the difference of opinion which had sprung up between the two bands and to put the matter right.

On the second day of my residence two of the women cut a hole through the roof of my igloo and froze in my skin window for me. For a door I had a slab of ice, which I could place in front of the entrance or put inside, as occasion required. Such elaborate arrangements as box-lid doors, porches, &c., I did not attempt; I was not staying long enough. The holes which were being continually worn through my igloo by lamps and wind were very troublesome, the repairing of which with hard snow was not sufficient. But there is a proverb which says, "Where there's a will there's a way," and this is true with us; for in this case, by repairing the holes with lumps of ice I not only had a lasting material, but also windows which gave me plenty of light. Nor was this the only blessing I experienced whilst there; for an iceberg was frozen in about a mile distant from our camp, from which I had ice fetched daily, and this, when melted, made splendid water, far superior to that made from the snow. Snow-water is not very pure, and has a saline taste.

Another blessing, or rather otherwise, which we experience as mis-

sionaries when living alone in an igloo, is the lamp arrangement, i.e. replenishing it with blubber, putting the wick right, setting new moss in where the old wick has burned out, &c. This is woman's work; but as we have no help excepting in the daytime, we have to do the best we can, and after a little experience become fairly expert. It is not, however, the height of bliss to wake up at 2 a.m. and find the lamps nearly out, necessitating one's turning out to put them right. A Native generally does this in about ten minutes; it takes me about half an hour to do it, and when it is completed one crawls back into the sleeping-bag with cold body and chattering teeth, wondering why the lamps always go wrong at the coldest hours of the night, whilst mixed with this and sundry other reflections is a comfortable feeling of triumph at having overcome another difficulty.

I mentioned before that there was a change in the Eskimo; in fact, the Kikkerton people had split into two parties, each party being scarcely on speaking terms with the other for some time. It was difficult to find the cause, the accounts given being so conflicting. One party claimed to have advanced in the Christian life by putting aside all the old heathen customs, but this statement the other party deny. Which of the two is right remains to be seen later on. I did my best to point out to them that it was only by our Saviour they could hope for salvation, and not by simply putting aside a few customs.

The prayers of all believers are needed, that these people may be enabled to grasp more fully the great sacrifice made for them by our Master. Some are very slow in grasping spiritual truths, but none are beyond the reach of our prayers, and of being righted by God's Spirit. They were no longer at enmity with one another when I left, and they promised to follow more closely God's Word and be complete believers.

Shortly after this some sleds were going to Kikkerton to take in seals. I managed to get my baggage on one of them, and followed it on foot. By continual running I was able to keep up with the sled. The distance to Kikkerton was a day's journey. I ran three parts of the way, and was then met by a sled from Kikkerton

which had been sent to fetch me, and I was very glad to take a seat and be hauled home. My dinner had consisted of one biscuit and a drink of water from the Eskimo's skin bottle. This is a doubtful luxury, and it is best to swallow the water as quickly as possible and not to think of the taste.

On my arrival at Kikkerton I set the church right and in order, and decided to remain there until the Natives came in from young-seal hunting. On the following Monday, however, word was brought in that one of the hunters was very ill. He was in an igloo about forty miles away, and had been ill some time. Mr. Milne kindly lent dogs and sled, and I fetched him in to Kikkerton. He had torn his hand with his spear, and blood-poisoning had resulted, after which his hand had been incised with a Native's knife, and then nothing further was done. He was in a very bad state when I reached him, and suffering great pain. On our arrival we did all we possibly could, but he died soon after. I called the Natives together and impressed on them the importance of taking care of their sick, and of bringing them to the station as soon as there was anything the matter. A few days after his death all the Natives came in from seal-hunting to prepare the boats for the whale-fishing. I had a very busy and profitable time with them before they left again with the boats. We had school, services, lantern services, and visiting afterwards. I generally finished up at 10 or 10.30 p.m. Certainly the Natives generally backed me up in my work by good attendance and good attention given. The lantern services were, of course, attractive to them.

One incident occurred whilst I was at Kikkerton which nearly turned out seriously. We had been much troubled with wolves all the winter. They were many and bold, sometimes coming right into the camp. During the spring a hunter left Kikkerton with dogs and sled, taking two small boys as companions. He went several days' journey north, but did not get many seals. Then he was delayed by snow-storms, until at last, having no ammunition left and no food, he started for home. His progress was slow, for the snow was very deep. On the second day, towards evening, one of the boys noticed some animals dotted about the ice, apparently following and

closing in with them. He called out that there were many foxes on the ice. The man looked round, and the first glance showed him a more serious state of affairs, for the supposed foxes were wolves, and hungry ones too; most of them white, but their leader a large grey one, and these are by far the most dangerous. They soon closed in and made darts for the dogs and sled. The man could do very little except urge on the dogs, and they of their own accord were doing their utmost to outstrip their enemies. The boys were ordered to keep up a continual shouting, while the man, kneeling on the sled with his spear in his hand ready, kept his long whip steadily slashing at both dogs and anything that came within reach. An Eskimo dog-whip is a dangerous weapon in a Native's hand, and in this case it did its work well, for after a long chase the wolves gave it up at last and made for the land. The hunter, however, did not stop until he was well out of their reach, and some time after came into the station with hands and feet much swollen. He was unable to hunt for some time, and it was also some time before I could get him fully set right again.

Not long after this incident, just as I had finished evening service, the cry came that there were bears close by the island. We went to see, and could just make out the mother and her cubs not far away, coming towards the island. It was, however, getting dark, and nothing could be done. In the morning some of the Eskimo turned out early, but the bears had gone away. Soon after this the men left for the floe-edge, and my sled arrived from Blacklead. I was delayed several days by storms, but on May 1st, when the ice was beginning to get dangerous out to sea, I left for home. The Natives and I parted with mutual regret, for during my stay I had lived almost entirely with them, and I think we had been a help to one another. I promised to send more books to them.

I reached Blacklead after a rough passage, and only just in time, for the ice out to sea was dreadfully unsafe. There were very few men at Blacklead on my arrival, as most of them were in the boats whaling. Their families, however, were with us, and I soon settled down again to my work amongst them. I missed the help and companionship of Mr. Greenshield very much, but

heard that he was doing good work south in Frobisher Bay.

June.—On the 17th one of our congregation died, being ill for a short time only. Mr. Esslemont and I made a coffin for her, and when it was finished we followed, in company with some of the Christians, to the last resting-place, where I held an informal service over the body. She was a woman who by her quiet and industrious ways had won the love of her fellow-Natives, and her loss was felt by both Europeans and Natives.

During school on the 28th a boy was brought to me to attend to. He had been playing with a gun, which had burst, the whole charge of powder going into his face and eyes. I was afraid at first that his eyesight was gone, but after careful cleaning and attention I managed to extract most of the powder and bandaged him up. I was thankful a week later when I found that he

could see a little. He has since quite recovered.

July.—On the 15th a smack from Scotland called in on its way up Davis Straits to Pond's Bay, on board being Mr. Mutch, late in charge of the Blacklead trading station. The object of the visit was to procure Natives for the establishing of a station at the afore-mentioned Pond's Bay. In this, however, he was not particularly successful, only a few Natives being engaged, who are expecting to return in two years' time.

Aug. 11th.—Our vessel, the *Gerda*, a Swedish top-sail schooner, hove in sight. When about thirty miles south of us the breeze fell and she lay-to, but during the evening a fair breeze springing up, she bore up for Blacklead and soon arrived at her anchorage. We went aboard and were delighted to meet our chief, Mr. Peck, who stated that he had had a very pleasant trip out, of thirty-five days' duration.

A C.M.S. GRAIN-SHOP IN KASHMIR.

By the Rev. J. HINTON KNOWLES.

A MISSIONARY of any time in the mission-field goes through a variety of experiences in the work,—sometimes he is pastor in charge of a station, sometimes the principal of a college, sometimes itinerating missionary, at other times medico-evangelist, relieving officer, colporteur, translator, &c., &c., or he may be (tell it not!) one and all of these at one and the same time. But I wonder if any missionary has ever opened a grain-shop and actually taken part in the proceedings himself with shirt-sleeves turned up above the elbows! That has been part of the work of one of the clerical missionaries in Kashmir lately, and some days he could hardly have been distinguished from a working miller. How did it come about?

The English papers will have published some accounts of the terrible floods that have recently caused such destruction to life and crops and property in this country. Never within the memory of man, in this land of rivers and streams and brooks, have the flood-waters risen so high and stayed so long. A broad strip of land, several miles broad in many parts, from end to end of the central valley, has been inundated, and for some days, looking

down upon it from the mountains, the valley presented the aspect of a vast inland sea. It is estimated by competent judges that one third of the area of the valley has been under water, and that quite a quarter of the grain produce for this season has been destroyed. Hard times are before tens of thousands of the people. The condition of affairs before this awful disaster was bad enough, owing to the famine prices that prevailed, but now it is almost worse than a famine to many, for they have lost their homes and herds and flocks, and in several cases the fathers and sons and brothers of the families have been drowned. I am thankful to say that the mission hospitals, dispensaries, and schools have escaped, being situated on high ground, and that most of the mission staff have not suffered any damage worthy of mention.

So we missionaries have started a fund to help some of the poorer folk to purchase food and erect shanties for themselves before the coming winter, and several thousand rupees have come tumbling into our relief coffers. Friends in the Army and in the Civil Service, missionaries of all denominations, Native Christians, and some Hindus, Mohammedans, and

Parsis have sent us money and many a kind note with it. One letter I will transcribe here, as it will serve to illustrate something of the bright side of our work:—

"I should like to tell you the history of two small sums that go to help make up the amount of the cheque enclosed,—one of ten rupees given by four girls and a woman who were rescued during the famine a year or so ago. The four famine girls are in training in our mission hospital, and the woman is their cook, &c. I told them about the suffering in Kashmir, which they can understand from their own recent experience, and so can sympathize with the poor Kashmiris in a way that we cannot; and at the end of my chat with them I put to them the question, 'You each have five rupees a month to support yourselves: how much of it will you send this month to help the people of Kashmir?' They were given time to think about the matter, and each was supplied with a piece of paper on which to write the sum she wished to give, as I did not want the answer given by the first to influence the rest. When the papers were handed in, I found the sum of three rupees written on two of them, and two rupees and one rupee on the other two; while the cook said that she would give a quarter of her salary. I was pleased that out of their poverty they were willing to give so much. The other little sum, three annas only, was given by a recent convert. The woman had four annas only in the world just then, and she gave three-fourths of it with a smiling face. That was most encouraging, surely! I must confess that at first I was inclined to demur at taking these two contributions to our fund, but I remembered that the poor widow of the Gospels gave all she had and was commended by our Lord."

What are we doing with all this money? We were all agreed that one of the most effectual ways of relief for the distressed people hereabouts was to purchase a quantity of rice and flour and salt (Kashmiris use a large quantity of the last commodity, mixing it even in their tea) and open a shop for the benefit of those who had been nearly reduced to the last ebb by the loss of their little property. Every morning we sallied forth in different directions and sought out the poor flood-stricken on the spot, often wading

through two feet of mud and water to get to them, and gave them a rupee or so to help rebuild their huts, and a ticket with their name on it, on presenting which at the C.M.S. shop they would receive grain at twenty-five per cent. below bazaar rates.

We had to be very wary in our proceedings, because the Kashmiri is more wily than most people we have ever come across, and especially so in the matter of raw cash (I have heard this suggested as the probable origin of the name "Kashmir"!). For instance, I find amongst others three names down for a certain village of people who have suffered much from the floods,—Ramzan Bat, we will say, Razzak Bat, and Aziz Bat. In my progress through this village I am shown Ramzan's hut, down flat on the ground, and expressing my sorrow for him I hand him two rupees and a cheap grain-ticket. A little while afterwards I am shown Razzak's hut, also down, but on regarding it carefully I discover that it is the other R. B.'s place, only the other way about. It is very difficult to distinguish one hut from another, when they are all of the same colour and pattern, and particularly when they are down, and there is not much left of them beside a lot of mud and a few beams and sticks. Well, I do not give my friend Razzak anything; he must share the money and the rice with his evident brother. Before leaving the village I find that Aziz is another brother. And yet they all three had sworn to me by the Prophet that each of their houses had been swept away by the floods. So I told the three brothers that I was very angry with them for their lying and deceit, and that as they lived in the same house and shared the misfortunes of that house, so they must be content to share the little help already given to the eldest brother. They were three able-bodied bread-winners in one house, and they ought to be exceedingly thankful that I did not take away the *baksheesh* given, as a punishment for their attempt to deceive me. (I wish that I had some brothers to help share my losses! But that is a *lapsus calami*.) Greetings of laughter applaud my judgment, and I leave the village with the reputation of a veritable Solomon.

But to revert to the grain-shop. We had two ideas in mind in opening this shop for the sale of cheap grain. One idea, of course, was the relief of the

distressed; the other was a hope that our cheap prices would serve to bring down the high rates current in the city. I know that we have to a large extent fulfilled the former; I trust that we have done something towards realizing the latter, for there was a consultation amongst the leading *baniyas* (shop-keepers) in Srinagar the other day, when the matter of our grain-shop was discussed, with what definite result we do not know, except that for some reason or other rice is a trifle cheaper to-day. It is not that there has been any real scarcity of crops here, but, owing to the recent advocacy of free trade in the valley by the powers that be ("fiscal policy" on the confines of Central Asia!), some of the rich men of the country have been buying up all the grain they could obtain, paying for it often a year beforehand, and have formed a ring; and therefore, as will be imagined in a little country isolated as this is from the rest of the world by snow-capped mountains on every side, these *Croesuses* have had it pretty much their own way. I hope that we are disturbing their little tricks. At all events we are going on, and intend to go on, selling at a cheap rate as long as our coffers will stand the strain. It goes without saying that we are doing a roaring trade—literally roaring, for a crowd of Kashmiris is not quite the same thing as a well-ordered crowd in the old country. People shove and push one another to obtain precedence of purchase, and the air is rent with

cries of various sorts. I wish that I could send you a photograph of the crowds who flock to our grain-shop every week-day during the prescribed hours. At the beginning of the work each day I stand upon a chair, being of small stature, and inform the people at what rate we are selling, and why we are selling so cheaply, and I make them quite understand that it is a purely mission concern, prosecuted solely in the Name and for the sake of Jesus Christ, Who had compassion on the multitude because they had nothing to eat, and Who left it as our motive for all time, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Loud and, I believe, genuine are the expressions of gratitude that fall upon our ears as we weigh out the grain and pour it into their laps and baskets; anyhow we do it as unto Christ, and if Heaven's ears are open to a tithe of the prayers ejaculated on our behalf, we shall have scores of children and crores of rupees, and never know another sorrow or pain as long as this life lasts.

Brethren, pray for us. This work must be accomplishing good, and good only, like all other philanthropic work done wisely and from the right motive and with the right aim. Will readers of this paper please pray that this special work to meet the exigencies of the time, and all other relief work going on in the valley just now, may help to soften the Kashmiris' hard hearts and attract them to Christ?

THE SEVENTEENTH ANNIVERSARY OF THE GLEANERS' UNION.

AS All Saints' Day this year fell on a Sunday, it was thought best to defer the Gleaners' Union Anniversary until Tuesday, November 3rd. On the Monday there was a Conference of Secretaries and Delegates in the Committee Room at the C.M. House. The first session in the afternoon was preceded by a short prayer-meeting; then, after a few words from the Chairman, Captain Cundy, papers by Miss H. S. Streatfeild (Leamington), the Rev. Harrington C. Lees (Kenilworth), Dr. Bellerby (Margate), Miss Ince (Trowbridge), and the Rev. H. E. Boulbee (Bristol), were read, dealing respectively with the following selected subjects:—"Christ the Ideal Worker; what we are to learn from His Teaching and Example in Prayer"; "Christ our Ideal in the Study and Use of the Scriptures"; "Christ our Ideal in Observation and Communication of Facts"; "Christ our Ideal in Influence over Others"; and "Christ our Ideal in Giving." These papers were succeeded by discussions, in which a number of friends freely joined. On the resumption of the Conference in the evening,

Mr. Anderson, Secretary of the Gleaners' Union, read a Review of Branch Reports, and a discussion of some of the difficulties mentioned by local secretaries ensued. The session was closed by an address from the Rev. D. Stather Hunt, of Tunbridge Wells, based on Acts i. 6.

On the Tuesday morning the Holy Communion was administered in St. Bride's Church, after a sermon on Phil. i. 9-11 by the Rev. H. L. C. V. de Candole, of Cambridge. The afternoon meeting took place in the Lower Exeter Hall, under the presidency of Mr. Eugene Stock. As usual, all the speakers were ladies. Two of them, Miss Irene H. Barnes, the Editor of the *Gleaner*, and Miss S. M. Etches, who has lately returned from and is soon going back to Canada, represented home workers; and the other three were from the mission-field, viz., Mrs. A. I. Birkett, M.D., of Lucknow, better known formerly as Dr. Jane Haskew; Miss E. G. Butlin, of Mosul, Turkish Arabia; and Miss C. J. Lambert, of Fuh-chow. The last-named spoke of educational work, and the other two missionaries described medical work.

There was a good attendance at the Anniversary Meeting, which was held in Exeter Hall in the evening. After the Rev. B. Baring-Gould had read 2 Tim. iv. 1-8, and the Rev. Prebendary H. E. Fox had offered prayer, the Chairman, Sir Lewis T. Dibdin, D.C.L., the Dean of Arches, rose to give his address. He displayed an intimate knowledge of the history of the Union, and full sympathy with its objects, and concluded with a stirring missionary appeal. The other speakers were Bishop Oluwole, who dwelt upon the encouragement afforded at the present time by the work in Western Equatorial Africa; Mr. Eugene Stock, who pressed home the responsibility of members of the G.U.; the Rev. Ll. H. Gwynne, of Khartoum, who told how thousands of people in the Eastern Soudan were expecting the advent of the Prophet Jesus; and the Ven. J. K. Latham, Archdeacon of Ferns, who made effective use of some incidents in Irish history. During the meeting a hymn, "Soldiers of Christ, why halting still?" specially written for the Anniversary by Miss A. J. Janvrin, was heartily sung.

The Annual Report of the Union shows that 7,600 new members were enrolled during the year, a slightly greater number than in 1902, making the total enrolled during the seventeen years and three months of the Union's existence 150,759. About 57,000 members "renewed" at headquarters, and from 10,000 to 11,000 in India and the Colonies during the last year for which complete figures are available. Forty-seven new Branches were registered at home, as compared with fifty-two in the previous year, and fourteen were disbanded, leaving 1,081 Branches, irrespective of those abroad. The number of Branches supporting or partially supporting their "Own Missionary" stands at forty-seven. One hundred and sixty-five Branches subscribe to the C.M.S. Circulating Library. The fees and small gifts towards expenses sufficed to defray the cost of working the Union, and leave a sum of £480 for the General Fund of the Society. The amount contributed for the support of the fourteen Gleaners' Union "Own Missionaries" was £1,243, that is, £157 less than was required. Including contributions towards the deficit, £3,430 was raised for the C.M.S. General Fund, exclusive of the amount mentioned above.

The Gleaners' Union Motto Texts for the New Year are:—

"Thou art Mine."—ISA. xliii. 1.

"The silver is Mine, and the gold is Mine."—HAGG. ii. 8.

"Render . . . to God the things that are God's."—ST. MARK xii. 17.

THE MISSION-FIELD.

Western Equatorial Africa.

IN the C.M.S. bookshop at Lagos during the year 1902-03, some 3,200 Bibles and Testaments, 5,300 Prayer-books, and 29,700 Primers and Readers were sold.

On returning to Lagos after a visit to the Jebu country, Bishop Tugwell wrote on September 24th :—

The work in this country still grows ; we see nothing like it elsewhere. An officer, who was stationed in Jebu Ode immediately after the occupation of that town by the British, re-visited it whilst I was there. He was amazed at the change effected in the place and people in ten years. "It is incredible," he said ; "I can hardly believe they are the same people." The changes to which he referred were due to good government, &c., which undoubtedly reflect the greatest credit upon British

administration, but at the same time he candidly stated that he thought the Mission was doing great things for the people. This is the more encouraging when we realize that this Mission has been conducted from the outset by the Native Church, under the Rev. R. A. Coker's supervision. Those who carry on the work are apt to be depressed by the manifest shortcomings on the part of many. It is cheering to find that the outsider is impressed with the progress made.

At Oshogbo, on August 30th, the Rev. R. S. Oyeboode, the African pastor of Ilesa, baptized sixteen adults, seven of whom were from Oshogbo, five from Oba-Agun (the firstfruits of that place), and four from Ada. Three children, a representative from each of these three places, were also baptized on the same day. The second annual native pastorate meeting was held on August 31st. The native contributions of the year amounted to about £7, which Mr. H. F. Gane considers very encouraging, as missionary work was begun less than three years ago.

In an account of a fortnight's tour in the Onitsha hinterland, in company with Miss Mary Bird and an African Bible-woman, Miss M. E. Elms, who has since come home on furlough, writes :—

Unewi [about sixteen miles from Onitsha] and its surrounding towns is a very beautiful and fertile country.

After staying two days we set off, intending to go first to Otolo, and try to ingratiate the king there, who is of bad repute, showing his power, as he does, by frequently attacking and oppressing the people of the smaller surrounding towns. The inquirers of Unewi all followed, willingly carrying all our loads. We stopped for rest at Otola-Umunem, receiving a most enthusiastic welcome from the old chief and his followers. In a few moments the courtyard was filled with a large crowd ; so very quickly and noiselessly had they appeared one could not but wonder where they had sprung from.

Miss Bird at once seized the opportunity of giving the Gospel message very simply and forcibly. All listened very intently and gave very ready answers to her questions as to their own worship, to which she showed them in contrast the pure faith of our Lord Jesus Christ. When she had finished, the old chief and his followers went

away. Presently he returned and said : "We believe that what you say is true ; we would like to see Christians among our number, but you must give us time to think of it. To-morrow morning we will meet again, and if we decide to let any of the people become Christians we will send six men to lead you back to us and to carry your loads ; but to prove to you that we are in earnest, we will show you the place where the church shall be built."

The site chosen was a lovely spot, a rich background of stately trees, and here and there the many ruins of old mud walls carved in curious designs, and which had formerly been dedicated to certain gods. These were now covered with a thick, dark-green velvety moss ; from this again had sprung many varieties of little ferns. . . . As we stood there, the old chief said they were thinking of giving some of their children to be Christians. He met with a stern rebuke from N— [the Bible-woman], who said, "No one must be forced ; all who come out must do so of their own free will," and she pointed

out the extreme importance of the elders becoming Christians. By this time a still larger crowd had gathered, and again the Gospel was preached, after which, instead of continuing our journey, we returned to Unewi to await the result.

Next morning we repacked our goods in faith, and in the afternoon the six men came. When we arrived the matter was still under discussion. We turned out very early next morning, and found a large crowd awaiting us, among them some sick ones, to whom I was able to give a little temporary relief. The Word was preached and a short prayer was taught them, a prayer easy to learn, but full of meaning, and

Idols were burnt and a site given for a church at another place called Ilol. Miss Elms says:—

The people there are very striking, finely built, intelligent-looking men, but rather formidable with their long snake-like hair and naked bodies. The women were afraid to come near us, so I went over to them and tried to win their confidence, and Miss Bird spoke to the crowd. After she had finished the king got up and gave out that if any one wished to give up his idols and become a Christian let him come out now, no one should prevent him, no one should persecute him. One man stepped out and in a little while his wife came and stood timidly beside him; next came a medicine-man, who brought all his charms with which he had so long deceived the people, and presently two others. After the usual questions had been answered, the fire was lighted and the idols burned.

Then they said a place must be built where they could worship the true God, and a site was chosen which had already been cleared for heathen sacrifices. In one corner of it was a group of young trees and a lot of *alus*.

which was taught everywhere: "Jesus, Son of God, Saviour of the world, forgive my sins, show me Thy way."

Then an opportunity was given for any to come out. At first, five ventured out of the crowd and expressed their wish to give up their idols and worship the true God. Miss Bird drew a long line and waited; others came forward and the line had to be extended: soon they numbered twenty-three and several children. Miss Bird was very thorough, questioning each one as to his motive, then the Commandments were given out one by one, each one expressing his desire to keep them. Finally the fire was lighted and the idols brought and piled on it.

"What is this?" said Miss Bird, pointing to it. "Oh, that is God," they said, and looked very dismayed, and many of them were afraid when she said, "Cut it down!" After a few minutes' conversation, they agreed to do so, and a piece of it was put into the fire to prove it could not hurt them, after which they seemed greatly relieved.

We returned to Unewi for Sunday, and nearly all the inquirers from the various places we had visited came over, and we had services in the little church there. Miss Bird asked them, among other things, what they would say when asked why they did not serve idols. One man, the medicine-man, said, "I shall say I know now there is only one God, and I mean to put my trust in Him and serve Him; but," he went on, "it is easy for me to say this to you now, but when I have to face it my body will go cold and I shall tremble and it will be very hard for me to say it." A good testimony I thought, for though he confessed his weakness, it proved his sincerity.

Eastern Equatorial Africa.

It is eleven years since the agencies of the Mombasa Medical Mission had their centre located at Mzizima (the ground for the hospital being given by the Sultan of Zanzibar), though they were long previously at work in Frere Town and in the town of Mombasa. During the fifteen years they have been under Dr. C. S. Edwards, it is computed that at least 5,000 in-patients have been dealt with, and the branch dispensaries, of which there are three in other C.M.S. stations, have treated many thousands of out-patients. In an article in the first number of the *Mombasa Diocesan Magazine*, just published, Mrs. Edwards writes:—

In travelling even hundreds of miles up-country, one is constantly meeting individuals who recall themselves to

our recollection as former patients at Mzizima, for our sick folk come from all distances and directions, and a most

heterogeneous medley of tribes and nationalities have been represented—Beluchis, Afghans, Singhalese, Chinese, Persians, Turks, Javanese, as well as Arabs, Washahiri, Somalis, Baganda, and other Africans of all sorts and sizes. Quite recently, a Mshahiri travelled here expressly for treatment from his home in Arabia, having heard of Mzizima from friends returning thence from Mombasa. Other patients of good social standing have taken the journey from Malindi, Lamu, &c., in the same way; and, of course, the poor

and outcast are not slow in finding out this place of help and refuge. Caravan porters in the past have formed a large proportion of our sick; slaves, too, some brought to us by their masters, others creeping in of their own accord or carried in when cast out as useless.

Each of our three large wards can accommodate twenty-five, and an eye ward and various smaller houses are used for isolated cases, while the leper house, at a considerable distance from the rest, has its contingent of about half a dozen chronic sufferers.

In June, Mr. and Mrs. V. V. Verbi, of Taveta, paid a visit to Kisigau. The former wrote to Bishop Peel from Sagalla on June 20th:—

The old chief Mwongajilo came and brought us some fowls after our arrival in camp. The next day we held a service in camp, when about forty people came. One noticed how anxious the people were to hear and also their earnestness and reverence at prayer.

The next day I went up to the village, where they have a little church, *but no preacher*. I held a service and had a congregation of fifty or so. This spot

greatly resembles the hill at Dabida, only there is a large village on it of twenty houses or so, and from which one can see another large village of about the same number of houses.

I do not like to repeat all they said to me, but it went to one's heart to hear the pathetic way in which they spoke of a teacher being sent there—they have built the church and they are waiting.

In writing to the Rev. F. Burt from near Fort Hall, in the Kenia district, Mr. A. W. McGregor says:—"When I came to the Government station I found that the whole of Kenia was under martial law owing to over sixty cases of murder having occurred in the last three or four months within a few hours' distance of this place," and "owing to martial law any European is only allowed in the district on sufferance." He speaks of the population as "immense." "The whole country as far as the eye can reach is simply covered with villages." Mr. McGregor continues: "Wherever I went the people received me with open arms, bringing goats and sheep and all kinds of food. Still, despite this, the Sub-Commissioner does not feel able to give me permission to settle anywhere."

At Mamboia, during the first seven months of this year, over fifty persons have given in their names as inquirers after the morning services. On one occasion after Dr. Baxter's African assistant had preached, fifteen adults came forward to be written down, six of whom belonged to Mamboia Hill, and nine were from the Valley. Two of the fifteen were from among the in-patients at the hospital.

Uganda.

On September 13th Bishop Tucker confirmed 120 candidates at Nakanonyi, the Rev. G. R. Blackledge's station in North Kyagwe.

The Rev. and Mrs. J. B. Purvis and Mr. and Mrs. C. W. Hattersley, who left Marseilles on July 28th, arrived at Entebbe on August 25th and reached Mengo on the 27th. Mr. Hattersley has resumed charge of the Mengo Boys' School and Mr. and Mrs. Purvis have gone to the Masaba district (Kavirondo), to relieve the Rev. and Mrs. W. A. Crabtree, whose furlough is due.

In one of the articles on "How Christianity came to Uganda," which Apolc Kagwa, the Katikiro, is contributing to *Uganda Notes*, he thus refers to his baptism and the persecution he and other converts suffered at the time of Bishop Hannington's murder:—

After Mutesa's death we came here to Mengo, and then I diligently studied and was baptized. Nuwa Nalukaga and Samwiri Mukasa were my god-

fathers. Shortly after my baptism King Mwanga heard that a European, Bishop Hannington, had come through Busoga and arrived at Luba's.

When he heard that he sent Lwanga Wakoli, the *sabadu* of the gate porters, and he went to kill him, and when I, Apolo Kagwa, heard the king's orders I sent Maliko Sekajija (now Mako Mutesa) and he went and told Mackay that they had gone to kill him. And without any delay he brought ivory and cloth to redeem his life, because Mackay knew our custom that whenever a person came under the king's condemnation we used to bring presents as compensation for him and he would be released: hence Mackay did this too. But King Mwanga did not accept them, and they went and killed the Bishop on the 29th day of the month of October, 1885.

Now there was one of the king's servants, Balikudembe the Musalosalo; he was a great friend of the king, and a Roman Catholic. He said to the king, "Sir, why are you going to kill a European, whom your father would not have killed?" The king did not answer him and he did not say any more. But immediately after he had said this the king fell ill with inflammation of the eyes and slight fever. Then when the Katikiro Mukasa came to see the king and to inquire after his health, he told him what Balikudembe had said to him. Then the Katikiro Mukasa without any delay seized him and said, "Do you abuse the king with the bones of his father?" and they carried him off to the executioner, the Musigula Mukajanga, and he burned him alive.

And that was the cause that led to King Mwanga hating those who embraced the religion of Jesus Christ our Lord. And many wanted all the more to read and believe with all their hearts. And when they had killed the Bishop, the king's houses and treasures were burned, and people were afraid that the houses were burned owing to the king having killed the European.

Now after the burning of the king's

houses he went to Munyonyo, and when he arrived there the chiefs accused the Christian readers to him, saying that they killed a serpent and a sheep, and boiled them together for a feast. When the king heard that he tried to find some occasion to condemn them.

Then without waiting he went to hunt hippopotami on the Lake, and when we came back from the hunt the king asked about a boy. Tomasi Muwafu, the son of the Katikiro Mukasa, saying, "Where has he gone?" and they told him that he had gone to Kisule, the blacksmith. When the king heard that, he was furious and sent to fetch him, and when they had brought him he bound his arms with a rope and came with him into his treasury-house, and he found me, Apolo Kagwa, there, and asked me, "Where are my spears?" and I replied, "We took them to the blacksmith, Kakoza, to be polished," and he said, "Where is my sword?" and I answered, "Here is one," taking it down and giving it to him, and he drew it and left the sheath in my hand. Then he was about to cut Tomasi Muwafu with it, and asked him, "Now then, tell me the name of your teacher," and he said, "Sebugwawo Semukutu taught me." Thereupon they went to fetch that boy, Sebugwawo Semukutu. When they brought him to the king, he was seized and made to lie down in the courtyard, and the king took a spear and wounded the boy and then handed him over to the executioner, Mukajanga, saying, "Take him away and kill him."

After giving him these commands, he arrested me, Apolo Kagwa, but he did not spear me, but took his spear and hit me on the head, striking me thrice, and then seized me and I was beaten with thirty stripes perhaps. I don't very well remember because after he had beaten me he commanded three men to kick me after they had tied my hands, whilst I lay on the ground, and they took all the skins off me and I was all but dead, and only came round after they had untied me.

It will be remembered that Mwanga was under instruction for some time previous to 1897, when he revolted against the British authority, and that hopes were entertained of his conversion. The Revs. J. Roscoe and E. Millar, the latter now at home on furlough, used to go frequently to the court, and Mwanga showed much interest in reading God's Word. They had some most serious talks with him, and in reporting the matter home, frequently asked for prayer. Mwanga was deported to the Seychelles in 1901, and we have heard from

different sources that he was subsequently baptized there. Miss E. M. Brewer in a recent letter from Mengo writes:—

We have heard lately that Mwanga the ex-king was really baptized and seemed repentant before he died. He took the name of Danieri. He kept to one wife only, and her he taught to read and she was baptized as Doris. She has a baby girl, who is now about eighteen months old—her name is Mary. For Mwanga to teach his wife to read we think shows that he was really in earnest, for to the African kings their wives are only servants. Doris says that Mwanga also gave up drink. Doris has come to Mengo,

bringing with her little Mary. Mary is, of course, a princess: she has been given a house and enclosure within the Katikiro's fence. We went to see them on Saturday. The Rev. Henry Wright Duta preached a very graphic sermon on Sunday: he evidently thinks that Mwanga's conversion is real. He pictured Mwanga's arrival in heaven, and Bishop Hannington going out to meet him and saying, "How do you do, my friend? Have you come here, you who hurried me here and have now joined me?"

Writing of his experiences during the medical itineration last summer, to which reference has previously been made in our pages, Dr. A. R. Cook thus refers to the ravages of the sleeping-sickness:—

All through Kyagwe and Busoga melancholy proof was given of the correctness of Colonel Bruce's brilliant discovery that the germ of sleeping-sickness is conveyed by the kivu fly. At Jinja we met several men carrying large bundles of twigs to the fort, and they told us that every twig represented a death from sleeping-sickness. Mr. Grant informed us that on that day alone no less than 11,000 of these twigs were handed in, and he expected that the total death-roll would be not less

than 20,000. If we may add to these the numbers of those who have died in Uganda proper since the commencement of the epidemic, viz., 48,000, we get the appalling total of 68,000 for Uganda and Busoga, of which 10,000 have occurred in Uganda during the last four months, which is at the rate of over eighty a day. Sleeping-sickness became less and less common as we marched north-east from Iganga, and once across the Mpologoma ceased entirely.

United Provinces.

In some notes on the Lucknow Diocese, the Rev. C. H. Gill writes:—

The Oxford and Cambridge Hostel at Allahabad has its rooms full, and the Rev. W. E. S. Holland's hands are full likewise with his various duties, and very varied they are. The spacious but unpretending buildings are quite completed.

The numbers in the College classes at St. John's College, Agra, have con-

siderably exceeded the record of previous years; and the Hostel for Christian Boys is also full to overflowing. The same may be said of the Hostel for Hindu students in the Principal's compound. There appears to be an urgent need for new buildings if St. John's College is to keep abreast of modern requirements.

The Rev. H. Bennett, of Mussourie, reports the baptism of six blind women at Rajpur. He writes:—"They had been most carefully prepared, and as far as we were able to tell, had experienced a great change of heart. They answered some questions I asked them very well indeed, and prayer is needed on their behalf that they may grow in grace. These are the first baptisms at Rajpur, and the first in Miss Sharp's Blind Institution." The Bishop of Lucknow confirmed eighteen blind women there on October 3rd.

The North India Conference of Christian Workers was held at Mussourie during the eight days from September 16th to 24th. The meetings began each day with Bible-readings held in three centres for the convenience of residents in different parts of the station. At the Kellog Memorial Church in Landour, the Rev. E. H. M. Waller, of Allahabad, conducted a series of readings on "The Journeyings of the People of God." He treated the journeyings under six

periods, each marked by a prominent characteristic, viz., "Hard Bondage," "Great Deliverance," "Organization," "Trial and Failure," "No Progress," and "Victory."

Punjab and Sindh.

The cosmopolitan character of the Baring High School, Batala, suggests to a writer in the *Punjab Mission News* that such an institution is a help in the union of East and West, and might conceivably lead up to the Re-union of Christendom! The article is headed, "A Grain of Mustard Seed," and is as follows:—

Punjabi, Abyssinian, English, Arabic, that's four! And then there is Urdu and Persian, that's six! and—and—and—so on up to eleven! What am I reckoning up? Why, the languages we can speak in the Baring High School!

Yes, we are a truly cosmopolitan gathering now, for while we number over sixty Indian lads we include three Coptic Christians from Abyssinia and three Chaldean boys from Bussorah, and between us we can speak languages which would carry us over all the continents, except South America.

There is another side of interest in these facts, and that is, by our Abyssinian boys we are linked with the first African Christian, the treasurer of Queen Candace of Ethiopia, while Chaldeæa reminds us of the Church in Babylon which sent its greetings to the scattered Jewish Christians in the first Epistle of St. Peter, and we are carried in thought along the great line of the Saints of God from the Apostles onwards through the names of Aidan and Augustine in the British Church to Charlotte Tucker and Ishar Chandra Singha in the living romance of the nineteenth and twentieth centuries.

And yet one more thought rises in

our minds as we look round these happy Christian faces gathered in the old Hindu shrine which forms the dining-room at the Baring High School, and it is, "What a seed-time this for the Re-union of Christendom!" Punjabi, Coptic, Anglican, and Chaldean meeting in one school, and in one daily common worship in a chapel whose very architecture suggests a union of East and West.

Would it not have gladdened the heart of Archbishop Benson to have seen such a sight, and to feel that here is the material, only waiting a call from God, by which the Church of India helped by her Western sister, the Church of England, may in her turn be a means of helping those ancient Churches—Assyria and Africa. And as the thought inspires us to greater faith and nobler expectation, we recall the inspiring words which issued from the Lambeth Conference summoned by that same great Archbishop:—"While in the past unity without truth has been destructive, and faith without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ"; and our heart of hearts responds, "God grant grace that thus it may be."

Western India.

Bishop Macarthur's retirement from the see of Bombay was mentioned in our "Editorial Notes" last month. In the Bombay localized *C.M. Gleaner* for September, in response to a request, the Bishop gives a few farewell words in support of the work which is being done by the Gleaners' Union, in the course of which he says:—

I have always regarded the Union as one most happily conceived for enlisting general co-operation in the cause of Missions. Our object ought to be to bring home to the minds and hearts of Christian people that every true Christian, however poor he may be, ought to do something towards fulfilling Christ's command to preach the Gospel of His Kingdom to all

nations. The special value of the Gleaners' Union is that it suggests ways in which this may be done by those who can give but little in time, money, or services With such a Union inviting him to its membership, no one can truly say that his circumstances preclude his doing anything for the extension of Christ's Kingdom.

The laity of Bombay had an opportunity of publicly bidding farewell to the Bishop on his retirement, at a meeting called for the purpose in the grounds of the Bombay Education Society, Byculla, on October 12th.

It often happens that men are drawn towards Christianity, receive instruction, then their faith is unprofessed through timidity, or undermined by doubt. An inquirer, whose experience had been of this character, after seven years' waiting, was baptized by immersion in Bombay on September 13th by the Rev. T. Davis, together with a young man who had been under instruction for nearly two years.

The following account of openings and difficulties recently met with by the Rev. J. P. Butlin, of Aurungabad, when itinerating in an out-of-the-way part of India, is published in the hope that it may call forth prayer for the district referred to:—

Towards the end of 1902, the Rev. J. P. Butlin (who was then stationed at Aurungabad) was led to visit a certain town, X—, in the Nizam's Dominions. The plague was then raging at Aurungabad. From fifty to sixty victims were carried off daily, and the whole district was panic-stricken. Whilst encamped outside the town the chief schoolmaster came out to him and begged him to lecture to the inhabitants, as no European missionary had ever visited the neighbourhood before. Upon proceeding to the appointed place, however, the head constable demanded the Christians' immediate departure. Wishing to avoid a disturbance Mr. Butlin withdrew. But where should he go? Every village was closed against him. Nor is it to be wondered at! Rumour had spread far and wide that the King-Emperor had decreed that the people in the Nizam's Dominions were too numerous, and that the white men had orders to kill off a large proportion by plague. It was confidently maintained that English officials had the plague principle hidden in their thumbs. By the simple process of placing the thumb upon a man's wrist the plague was instantly bestowed upon the victim. No one could be induced to come near this being of evil intent.

There happened to be a large village not far away, which was governed by a Mohammedan gentleman, whose official title is the Jagirdar. This great man, who knew Mr. Butlin, readily granted permission for him to encamp there. Arriving at the outskirts of the village he proceeded to make his camp. Confused murmurs arose from the village precincts. The murmurs grew in volume as an angry crowd surged out towards the new arrivals. Talking loudly and gesticulating violently they approached, and many voices ordered the missionary to leave at once, threatening all manner of evils should he dare to disobey their demands. "But stay—the Jagirdar

has granted me permission to stop here," replied Mr. Butlin. "Who cares for the Jagirdar or any one else?" cried the infuriated mob. "We will kill him, too, if he allows such as you to menace our peace!" As the Jagirdar was away on a hunting expedition there was nothing for it but to depart. However, a note was dispatched to the Jagirdar, informing him of the reception accorded by his people to the missionary.

Very depressed and disheartened, Mr. Butlin decided to return to Aurungabad. But he was not destined to remain there very long. One morning a deputation waited upon him. The members of it wore very sorry faces. The tax-collector was among them, and the village clerk with four other local dignitaries. They had come to tender a very humble apology for their recent behaviour. It seems that the Jagirdar was furious when he heard of the inhospitable treatment of Mr. Butlin. Hastily returning to the village he flung 200 of his people into prison, after fining each of them the sum of 25 rupees. The elders of the place, who ought to have known better, were sent off to the Ganges to do penance! The cowed members of the deputation quaked in their sandals at the prospect of bearding Mr. Butlin in his den. They had brought a written order to bring the missionary back with them. Mr. Butlin treated them with every kindness—much to their amazement—and gladly set off on another visit to the village.

He arrived there on Advent Sunday. The village clerk came out to see that he was comfortably encamped. Meanwhile Mr. Butlin wrote pleading for the release of the 200 captives. Every one was at his beck and call. All were eager to help; after a very tiring day he retired to bed early. About 9.30 p.m. he was awakened by excited voices. Had suspicion again got the better of these poor people? No—it was

only a present from the Jagirdar, a large haunch of venison, the result of that day's hunting expedition. The 200 prisoners were released, but nothing would induce them to come near the missionary. Four or five days were

spent by Mr. Butlin in preaching Christ to the villagers, and a very warm welcome will await him on his return.

Thus slowly but surely is the Gospel penetrating to the out-of-the-way parts of India.

Travancore and Cochin.

On August 7th there passed away, in the eighty-fourth year of his age, the Rev. Jacob Tharien, a pastor who was admitted to Holy Orders as far back as 1856. Three other Syrian Christians were ordained the same year, and the only survivor of the four, the Ven. Archdeacon Oomen Mämen, contributes an In Memoriam to his fellow-pastor in the *Travancore Diocesan Record*, from which we must take a few paragraphs. The Archdeacon says:—

The Rev. J. Tharien was one of the Syrian deacons whom Mar Dionysius, of Pallippadu, suspended for siding with Abraham Malpan, of Maramannu, who was the Morning Star of reformation in the Syrian Church. As soon as the Rev. Joseph Peet settled in Mavelikara in the year 1838, Mr. Tharien came over from Puthancavoo, his native place, and joined Mr. Peet, who needed native helpers in the work he had started. Before Mr. and Mrs. Peet left for England on furlough in 1845, Mr. Tharien was sent to Madras to be trained for the ministry in the C.M.S. Institution there. The Rev. Joseph Henry Gray was then Principal. While Mr. Tharien studied under Mr. Gray, Mrs. Tharien was taught with Miss Anna Devasagayam, afterwards Mrs. Saththianadhan, of Madras, and by Mrs. Brown, the wife of Colonel Brown, who was a member of the Corresponding Committee as well as Military Secretary to the Government. Mr. Tharien was obliged to leave Madras because the climate did not suit him. He returned to the Cottayam College to study under the Rev. John Chapman. The Rev. H. Baker (Junior), who began the Pallam Mission, stood in need of a helper, and

Mr. Tharien with his family settled at Pallam and took duty in the out-stations of Kollad, Ericadu, &c. Afterwards Mr. Baker put him in charge of Changanachery, where a church was built for converts from the Chokas.

As soon as Mr. Peet returned from England, about the year 1849, Mr. Tharien and family were called back to Mavelikara, where he remained helping Mr. Peet in the work of founding new out-stations. This work was vigorously carried on till 1856, when Mr. Tharien was ordained a deacon of the Church of England.

After his ordination Mr. Peet assigned the infant out-station of Kannit to Mr. Tharien, who was ably assisted by his wife in caring for the new converts from the Chokas. During their stay there, the baptism of a large Brahman family and of another family of Nairs took place. Afterwards Mr. Tharien and family were transferred to S. Puthupally. From thence they were removed to Mavelikara after the death of Mr. Peet in 1865.

Thus the deceased laboured at Mavelikara till the close of 1883, when, after a service of forty-four years, he was put on the retired list.

China (General).

The following is from the *Indian Witness*, a weekly paper published in Calcutta:—

A Chinese Chancellor is reported to have made an extraordinary address at a recent degree examination in Shen-Si. The literary Chancellor who conducts the examination and confers the degrees departed from the usual order of proceedings and addressed the 500 assembled graduates on Christianity. Missionaries, he said, had come to China to do good, and he warned his hearers against believing foolish stories to the contrary. He urged the neces-

sity of maintaining peaceful relations with the Christian Church, and especially of cultivating the acquaintance of Protestant missionaries. There was a marked difference, he said, between the Protestant and Roman Catholic Churches. The desire of the Protestants was to enlighten the people by the distribution of good literature and the opening of schools; moreover, they sought no legal advantage for their converts, but were content with justice.

The converts, too, were admitted with discrimination, and if guilty of grave wrong-doing were expelled. "If," said the Chancellor, "you wish to enter the Protestant Church you are at liberty to do so, as far as I am concerned, though I cannot say the same of the

Roman Catholic Church." The scholars who heard this could hardly believe their ears, it being a thing unheard of that one who had attained the highest degree in the Empire and occupied such a position should speak so fearlessly and favourably of Christianity.

South China.

At an ordination in the Cathedral, Hong Kong, on September 20th, the Bishop of Victoria admitted to Priests' Orders the Rev. M. Mackenzie, B.A., M.B., the Rev. John Hind, B.A., of Fuh-ning, and the Rev. F. Child, of Kuei-lin. The candidates were presented by Archdeacon Banister, and the preacher was the late Rev. H. C. Hodges, chaplain of Shanghai Cathedral.

The following account of two Chinese Christians who have lately been called to their rest is from the monthly leaflet of the Hong Kong C.M. Association:—

The Mission has recently lost the services of two earnest native lay workers, both of whom worked without any remuneration. Mr. Leung Chan, of Yaumatei, had been in the service of the Royal Navy for years as commodore's coxswain, and had received a medal for long service together with a pension. His death by plague, on April 25th, removed one of the chief helpers in the Yaumatei congregation. For some time he had been in charge of the preaching-hall in that district, which was open every night, but his efforts were not confined to this alone. Wherever he went, in the surrounding villages or near his own home, he used to tell his countrymen of the love of God, and his bright face and earnest manner recommended the doctrine.

Within the last few days the news

Towards the end of 1902 the Victoria Home and Orphanage, of which Miss A. K. Hamper is in charge, was removed from Hong Kong to premises at Kowloon, on the mainland. After six months' experience of the new quarters Miss Hamper wrote:—

The free life of the country suits the class of girl we have to deal with much better. We have a good deal of outside work as well. Two Bible-women are at work in Kowloon and the villages round. Miss Bachlor and I visit with them and find a ready entrance into the houses. In three of the villages there are inquirers who are being taught regularly; they are busy in their fields all day long, but come whenever possible to a meeting on Thursdays and to service on Sundays. Our little church was much too small for our needs; we could

has arrived of the sudden death at Kong-moon of Mrs. Wong. She came to Canton in 1899, and was for some time a member of Mrs. Bennett's women's school, where she obtained a grasp of Christian truth which enabled her personally to comprehend in a manner unusual to Chinese women, and also to teach to other women, the spiritual realities of the faith. During the past three years she has continually given her time to teach in her own house the many women who came to her, only asking the Mission to defray the expenses for extra oil and fuel. Many have been led to present themselves for baptism through her instruction.

Of both these faithful workers it is true that "their works do follow them." They sought no reward on earth: their reward is with their Lord.

only take a few of the girls. Since it has been pulled down to make way for the new road we have been holding services in our schoolroom. The service is a very hearty one, and the people listen most attentively to the preaching. I hope soon there will be sufficient money to complete our new church. Our day-schools are well attended. Hunghom has over thirty scholars, Kowloon over forty, the Anglo-Chinese Boys' School over thirty. The Chinese have opened one within the city walls for the study of English and Japanese.

The work in Liem-chau city, twenty miles from Pakhoi, presents some encouraging features. Mr. S. Wicks wrote thence on August 17th:—

"They shall be gathered one by one" seems to be true of us here, for

although there is no great eagerness to receive the message, there are the one

or two who gladly hear, and one's heart is gladdened. We were having a little meeting in one of the streets a few weeks ago, and unconsciously were standing in a memorable spot; for in that place, about eighteen years previously, the first three native evangelists sent up from Pakhoi had tried to rent a house and preach to the people, but the house was pulled down about their heads, and they themselves were stoned and had to beat a hasty retreat. Standing in the crowd listening to us was a man who remembered this, and after the catechist had finished speaking, he said in a voice that all might hear, that he knew it was true that we wished them good, for we did not retaliate when it was in our power to do so; and to prove his sincerity he bought some literature, so we were encouraged.

The catechist is a very earnest man, and although only young in the faith, having been converted about three years ago, is able to put the plan of salvation clearly before his friends, for he is a Liem-chau man.

Mr. Norman Mackenzie, who for three months in the summer was engaged in assisting in the relief of sufferers from famine in the neighbouring province of Kwang-Si, has returned to Liem-chau. His first experience of relief work was at Kwai-ping, some 450 miles up the West River, involving a journey of over one thousand miles for Mr. Mackenzie, as he was obliged to go from Pakhoi to Hong Kong, and thence up the river. Of Kwai-ping he writes:—

The distress was certainly more acute here than in any place visited subsequently. It was here where human flesh, usually that of executed criminals, was bought and sold in open market; women and girls were sold by the hundred and taken to Canton and elsewhere, until it was estimated that some 10,000 or more had been sold. . . . In going about the streets or upon the city wall it was no uncommon sight to see those who had died from starvation,

Our other helper is an old man of sixty-four years whom I brought down from Hong Kong to act as my teacher. He is not an educated man, but it is very difficult to obtain teachers now, and so I had no choice. He is a Christian man, and very energetic in the preaching-hall, so this makes up for a great deal.

At the daily preaching our congregations average fifty to sixty, and a few come each evening to examine the Scriptures. Four of these latter hope to receive the catechumenate card soon. One cannot help feeling that every day the interest is deepening, and thanking God for such a privilege as He has given. May we be ready in His hands for the day of opportunity which may be coming!

It is difficult to state the number of believers, for many come into the city from distant villages, and after showing many signs of having received the Word, go back to their homes and we see them no more. One of our Sunday-school attendants comes from Nám Hong, a little town about sixteen miles distant!

besides many others whose pitiful appearance showed that, although relief had come, it had come too late for them. Frequently also on going round to open the doors of the temple, where rice was given, men and women were seen dying right at the doorway. Almost immediately after their last breath a rude coffin would be brought, the body roughly thrown in, and the whole carried away, to be given a hasty burial outside the city.

Mid China.

We regret to hear of the death, on October 26th, of the Rev. H. C. Hodges, Bishop's Chaplain, and Chaplain of the Cathedral, Shanghai, who had been in China since 1886. He was a brother of Bishop Hodges, of Travancore and Cochin, and though not a C.M.S. missionary he was always a warm ally, and by his death the Society has lost a true friend.

The Rev. J. B. Ost, of Chuki, reports the resignation of the Rev. Tai-lah-An, pastor of Fong-gyiao. He was educated at Ningpo College, and ordained by Bishop Moule in 1897. The following year he was admitted to Priests' Orders.

Miss A. R. S. Ashwell forwards to us, under date June 12th, the following notes by Mrs. W. S. Moule on the work in the Ningpo Women's School:—

The Women's School has just closed after three months' session. The class was a small one, but six of the seven

women who came made real progress, and some of them hope to come again in the latter half of the year, which is

always a less busy time in their homes than the earlier part. Four of the women were Christians.

No. 1, a woman of sixty, has lately been baptized, and is now looking forward to confirmation. She was in the school for a term last year, but did not seem to make much progress then; this time, however, she has certainly got on, and can now read her Romanized Testament and can tell in her own words some of the Gospel stories as well as the histories of some of the Old Testament saints. We have carefully gone through the first part of *Line upon Line* this term, and all the women seem thoroughly to have enjoyed it. They always seem to understand these stories with their Eastern colouring so much better than people at home.

No. 2 is a young woman who has been in the Women's School before, but is to have two terms' teaching this year, in the hope of being employed as a schoolmistress afterwards. Her father-in-law and her husband died within a few weeks of each other about three years ago, leaving her a widow only nineteen, with one little boy. She is a bright, intelligent young woman, and, I believe, a true Christian. She is likely, I hope, to make a very good teacher.

No. 3 is a Christian young woman who was to have been married early in this year, but the father of her betrothed, one of our pastors, died just at the time arranged for the wedding, and ever since then the young man has been ill in the hospital. He is getting better now, I am thankful to say. This young woman was formerly in Mrs. Jose's school in T'ai-chow, and she is very glad to have the opportunity of learning a little more.

No. 4 is a young girl of fifteen, whom I took into the school under protest, as the school is for women, not girls; But she was so eager to come and learn more. Her father is a Christian, but her mother is still rather a bigoted Heathen, and sometimes makes it

difficult for her at home. She is, however, devotedly attached to both her parents, and had many conversations with our matron about her mother. The matron encouraged her to go on praying in faith and to be gentle and obliging, doing all she could to help in her home.

Nos. 5 and 6 are from the country. One is the bride of a Christian young man, and the other is the betrothed of his cousin. The young men have both become Christians and are most anxious that these young women should be taught. The one who is already married had heard a little of the Gospel from her husband, but almost immediately after their marriage the man had to leave for a distant province. He wrote a letter in English to my husband asking if I could take his wife and his cousin's betrothed into my school and teach them Christianity. They have been very attentive and diligent, and both read fairly well now, and mean to keep it up at home, I am thankful to say.

No. 7 is the future daughter-in-law of the older woman I mentioned as No. 1. She has had a little teaching in one of our day-schools for girls, but she seems almost hopelessly dull and unable to take in things. She has, however, managed to learn a few texts and hymns and to get some facts of the Gospel story into her head—I cannot but hope into her heart too.

This work is very much "line upon line," "here a little and there a little," but we have had much encouragement in the past to make us persevere in it. We find in many cases that the women do keep up daily Bible-reading in their homes after they leave us, and in some cases we have had testimony that they have been quite changed by their time in the school.

Pray for us that this humble little work may still be blessed and made a blessing to many of the women amongst whom we live.

Japan.

At an ordination in the Divinity School Chapel, Osaka, on September 20th, the Bishop of Kiu-Shiu (acting for the Bishop of Osaka) admitted to Priests' Orders the Rev. O. H. Knight, of Matsuye.

After a week of itinerating in the Nagasaki District, accompanied by a catechist, the Rev. S. Heaslett wrote on July 7th:—

We found no difficulty whatever in getting a meeting in the various villages we visited, and everywhere the people were

willing to listen. Invariably the village schoolmasters were kind and polite, and in one case not only announced the

meeting to the school, but came and visited us in the inn, and all the masters, to the number of seven or eight, from the head downwards, came to our meeting in the evening. There are opportunities for work amongst this class, which a monthly visit does not supply in such a measure as could be wished. They seem to have given up their old beliefs, and their general

attitude is well summed up in the answer that a bright, intelligent school-boy gave me when I asked him what his religion was. He answered, "My religion is—ah (with a wave of his hand to emphasize or define)—God." Amongst this class Europeans can work well. . . . I suppose it is trite to say it, but what we want is more workers. Now is the day of opportunity.

The Rev. D. M. Lang wrote in his journal on his return to Hakodate, after a "pleasant and profitable tour round the whole island-coast" in May:—

There are many points one might touch upon. At one place especially, for example, one could see how opposition had been broken down; where last year a woman was not allowed by her husband to be baptized, this year not only was the prohibition removed, but the husband also is an inquirer.

While in another case where a man who had been baptized last year had

soon after come to the catechist saying, "Please take back my baptism; my wife leads me such a life about it"; now, thank God, the wife too is an inquirer.

Such instances are proofs that the Saviour is with us. St. Mark xvi. 20 is still true, and, like Paul, we too need not be ashamed of the Gospel of Christ; for it is still "the power of God unto salvation."

The statistics of the Hakodate Medical Mission for the first six months of 1903 are as follows:—In-patients, 65; visits of out-patients, 1,500; baptisms, 39; catechumens, 24.

North-West Canada.

We have heard with regret of the death of the Rev. T. II. Pritchard, of Lac Seul, in the Diocese of Keewatin. He had been in charge of that station for thirteen years, having been ordained by the Bishop of Rupert's Land in 1890. He won the affections of the Indians and proved himself in all respects a devoted missionary. He bore a long and trying illness with exemplary patience and unselfishness. (Our advices do not give the date of his death.)

The Rev. E. J. Peck, who left Peterhead on July 9th, reached Blacklead Island on August 11th. He wrote thence on September 3rd:—

I was pleased indeed to meet my kind helpers, Messrs. Bilby and Greenshield, and to find them well and happy, and better still, they were able to give me very cheering accounts of God's continued presence with them and His

blessing on the work. The Eskimo gave me a right hearty welcome when I arrived, and one may well believe that the Holy Spirit has taken of the things of Jesus, and has shown them to some of these poor creatures.

Last summer the Bishop of Athabasca visited most of the mission stations in the Mackenzie River Diocese, at the request of Bishop Reeve who was detained in England. We regret to announce that, owing to failure of health, Bishop Young, who arrived in England on October 15th, feels obliged to resign the see of Athabasca at the close of this year. In the course of a resolution on his retirement the Finance Committee of the C.M.S. in the Rupert's Land Diocese refer to his work as follows:—

Sent out by the C.M.S. in 1875, he took charge of St. Andrew's Parish with the special purpose of introducing the principle and practice of self-support in this and other of the older Missions of the Society. From that time he acted as Joint-Secretary of the Society with the Ven. Archdeacon Cowley until his appointment in 1884 to the see of

Athabasca. We remember with gratitude his devotion and self-denying toil in that distant diocese up to the present time, which have done so much to set the work of the Church there upon sure foundations, and to prepare a spiritual welcome and the ministrations of the Church for the settlers in the fertile lands of Athabasca.

TWENTY-FIRST ANNIVERSARY OF THE C.M.S. LAY WORKERS' UNION FOR LONDON.

ON Friday, October 30th last, the London Lay Workers' Union completed the twenty-first year of its existence, having been founded on that date in 1882. The Committee of the Union took advantage of the event to make the whole of the twenty-first session a special one by a comprehensive endeavour to raise the standard of missionary interest amongst Evangelical Churchmen, not only in London but the provinces too. Over one hundred meetings and sermons were arranged in metropolitan parishes last spring, besides several in the country, such towns as Leamington, Derby, Oxford, Cheltenham, Manchester, Oldham, Carlisle, and Hereford participating, besides many other places. In London these gatherings led up to a Whole-Day Convention in Exeter Hall on May 2nd, followed by Conferences of Lay Workers, mostly from the provinces, on May 4th and 5th, interspersing the Anniversary meetings of the Parent Society. A thankoffering collection on May 2nd amounted to £125.

The week in which October 30th occurred was kept as "Foundation Week," and three gatherings were arranged—on the Monday, Wednesday, and Friday. The first took the form of a Conference between the members of the Lay Workers' and the other purely Metropolitan C.M.S. Unions—the Ladies' and the Clergy Unions—on the subject of "possibilities of joint action" between the three Unions. Papers were read by the Rev. C. D. Snell and Mr. T. G. Hughes in favour of such joint action, besides a letter from the Rev. G. T. Manley, and the tendency of the discussion was favourable to the idea of joint action.

The Wednesday meeting took the form of a *conversazione*. Tea and coffee were served in the old Committee Room from six o'clock, and parties formed to inspect the Publication Warehouse and the new Museum. After this the lantern was brought into service, and pictures depicting places where former members of the Union were now labouring in the mission-field were shown. Then the guests settled down to a meeting at which Mr. Herbert Arbuthnot presided, and at which suitable addresses were given by Mr. Eugene Stock, the first Treasurer; Mr. Henry Morris, the first Chairman; and Lieut.-Colonel Seton Churchill, one of the two first Honorary Secretaries. Mr. E. M. Anderson, one of the first members of the Union, offered prayer. An excellent address by the Rev. A. R. Blackett, of Persia, concluded a very happy gathering.

Friday, the actual Anniversary day, was solemnly kept by a Communion service at St. Bride's, Fleet Street, in the evening, preceded by a sermon from Mr. G. A. King, M.A., one of the Honorary Secretaries of the Union and a London Diocesan Reader, who preached from 1 Cor. xii. 22, "Nay, much more those members of the body, which seem to be more feeble, are necessary." Canon Flynn and the Rev. J. E. Padfield officiated, the number of communicants being 105. The offertory was taken for the C.M.S. The service was a very helpful one throughout.

Preparatory to these gatherings a series of prayer-meetings took place, mostly on Saturday, October 3rd, in the members' various localities.

The twenty-one years of the L.W.U. is co-incident with about a fifth of the time the C.M.S. itself has been established. A feeling of hope seemed to prevail throughout the celebration that the general body of lay workers, not only in London but throughout the country, might increase and become a greater power in the missionary cause.

THE ONE-MILLION-SHILLINGS SCHEME.

LETTER FROM DR. HERBERT LANKESTER TO LOCAL TREASURERS AND SECRETARIES.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

MY DEAR FRIEND,—You may have heard that the General Committee of the Society have asked me to give up the post that I have held for the past ten years in the Medical Department, have appointed me a Secretary of the Society, and have requested me to take charge of the Home Organization Department jointly with Canon Flynn.

You have possibly seen a copy of the Resolutions on the Financial Position passed by the Committee on November 10th. The Estimates Committee called their attention to the fact that unless there was an increase in the income for the current year it would be insufficient to meet the expenditure for the year by £53,700, and that therefore, as there was a deficit on March 31st last of £35,000, an *increased income of no less than* £88,700 would be required if we are to close the year free of any adverse balance.

Every one will agree that if sufficient money were not received a day would come, sooner or later, when the Committee would be obliged to give up their present policy of sending out every candidate whom they believe to be called of God for the work of a missionary.

The Committee believe that that day will come in April next, unless there is a large and hopeful increase in the income by March 31st, and have decided that, if so, they will be compelled to suspend reinforcements and effect other retrenchments. Furthermore, they have appointed a Sub-Committee to advise as to the right steps to be taken should such a contingency unhappily arise, so that in that case the necessary orders may at once be issued.

If this contingency did arise would not many of us feel it almost as a personal disgrace, and as a disgrace to our Church? Would it not spread dismay among the front rank of our workers—those who are in the mission-field—and might it not be a great blow to the faith and hope of friends of Missions all over the world?

Before attending to any questions of general organization I feel, therefore, that my first duty must be to try and increase the income of the current year to such an extent that any curtailment of the work may not only be unnecessary, but that we may be able to go forward as never before.

Our Lord and Master Himself has said to us: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." If, at the present moment, there is any danger of the Society being compelled to abandon the policy adopted in 1887, and since re-affirmed more than once, is it not because we, the members of the Society, have so often failed in fulfilling the conditions which our Lord has laid down? May this approaching Advent season and the special Day of Missionary Intercession be a time of quiet personal consecration, in which we may learn more than ever to abide in Him and to let His words fully abide in us, as they only can when we are filled with His Spirit.

There is no question that the multitudes in C.M.S. congregations could easily provide all that is needed if all would do their part, and I desire simply to help in bringing this about.

I propose, with the cordial co-operation of my colleagues, to collect at least One Million Shillings before February 29th, and this can only be done if large numbers help. I am issuing three sheets of small receipts. Sheet A

£250,000 for C.M.S. No. 1 SHILLING 1,000,000 £250,000 for C.M.S.	£250,000 for C.M.S. No. 1 SHILLING 21,000,000 £250,000 for C.M.S.	£250,000 for C.M.S. No. 1 SHILLING 41,000,000 £250,000 for C.M.S.	£250,000 for C.M.S. No. 1 SHILLING 61,000,000 £250,000 for C.M.S.	£250,000 for C.M.S. No. 1 SHILLING 81,000,000 £250,000 for C.M.S.
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£250,000 for C.M.S. No. 1 SHILLING 19,000,000 £250,000 for C.M.S.	£250,000 for C.M.S. No. 1 SHILLING 39,000,000 £250,000 for C.M.S.	£250,000 for C.M.S. No. 1 SHILLING 59,000,000 £250,000 for C.M.S.	£250,000 for C.M.S. No. 1 SHILLING 79,000,000 £250,000 for C.M.S.	£250,000 for C.M.S. No. 1 SHILLING 99,000,000 £250,000 for C.M.S.
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SHEET OF RECEIPTS FOR
100 SHILLINGS.

No.
Issued to—
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.....
.....
Date

THREE FACTS FOR COLLECTORS.

1. If there is no increase in the income of the Society during the financial-year ending March, 1904, there will be a deficit of at least £65,000.
2. Unless this can be prevented, the Committee will be obliged to take at once very definite measures of retrenchment. (See Minute of Committee of Nov. 10 on other side.)
3. If gifts in answer to this appeal amounting to 1,000,000 shillings, i.e., £50,000, are received before March 1, we believe the danger will be averted.

N.B.—It is hoped that all money given in answer to this appeal may be distinctly over and above usual gifts; it will, however, be credited to any new alms, such as the support of a new missionary, if the request is made.

Return the remains of this Sheet not
later than Feb. 10 to

DR. LANKESTER,
C.M.S.,
BARNARDY SQUARE, E.C.

Receipts returned

Shillings sent

100

(P.T.O.)

contains 100 for one shilling; B, 20 for one shilling; and C, 60 for five shillings, 20 for three, and 20 for two shillings.

Will you note—(1) that these sheets will only be issued on direct application to me (address: Dr. Lankester, C.M.S., Salisbury Square, E.C.); (2) that any receipts not used, together with any money received, are to be returned as soon as possible to me; (3) that the money will be credited to any Local Association and to any new effort in connexion with that Association (such as a new "Own Missionary") if that is desired; (4) a brief statement about the scheme has been prepared suitable for distribution in seats in church or at meetings. Copies of this can be had on application.

May I ask all the officials of Local Associations, to whom this letter is sent, (a) to earnestly pray that God will abundantly bless this effort, that we may receive even more than we expect now, and that it may lead to a large increase in our annual income; (b) to bring the proposal as soon as possible before their Local Committees; (c) to set friends to work as rapidly as they can; and, unless for some reason it is impossible, will the clergy mention it from their pulpits and do their utmost to obtain contributions?

I am,

Yours in the Master's service,

HERBERT LANKESTER, M.D.

C.M. House, November, 1903.

P.S.—Any friends (not only local officials) may apply for collecting-sheets, but it will be as well to mention the congregation with which the applicant is connected.

NOTICES OF BOOKS.

MISSIONARY ATLAS AND HANDBOOK. *The Society for the Propagation of the Gospel in Foreign Parts.* (Price 1s. 9d. net.)

A CHIEF object aimed at by the S.P.G. in producing this atlas and handbook of accompanying information, as explained by the Editorial Secretary in the Introduction, has been to make it accessible to a wide circle by issuing it at the lowest possible price consistent with regard to accuracy and clearness. Certainly the book is a marvel of cheapness. Thirty-four full-page maps, covering well-nigh the whole world, and little short of a hundred pages of information, much of it statistical, must be acknowledged to give very generous money's worth for the price demanded. The maps, moreover, have nearly all been specially drawn for the purposes of the Atlas. They consist of seven of America, ten of Africa (including Madagascar), nine of India (including Ceylon and Straits Settlements), four of China and Japan, and four of Australasia and Melanesia. The chief aim of several of the maps is to show the boundaries of the dioceses of the Churches of the Anglican Communion; thus we have two giving the bishoprics of the American Church and the Canadian Dominion respectively, one showing the dioceses of Africa, and one each for those of India, China, and Japan. It is very difficult, without resorting to colouring, which would have defeated the object of cheapness, to make a map serve more objects than one, and that of Africa is too crowded with names to make an effective display. The map of India, however, is well done, and the eye catches at once the relative sizes of the several episcopal spheres. An imposing list of the English, Colonial, and missionary bishoprics is given,

with asterisks, &c., to indicate those which the S.P.G. has assisted to endow, or in which it has contributed to the support of the Bishop or the Mission in the diocese. There are very few which do not claim one of these marks, many have all three. The letterpress takes us over the ground diocese by diocese, not omitting those dioceses where the S.P.G. does not assist, and the work of all Church Societies obtains mention; now and then—as in Madagascar, where the L.M.S. is justly credited with “the greater part of the missionary work in the island”—other than Church Societies are alluded to. There is evidently a generous wish to include all Christian Missions, and regret is expressed that limits of space have prevented more than a few general statistics or occasional references to other Missions than those of the Church of England. To attempt the latter, however, is to embrace a sufficiently extensive scope, and it could not fail, in a first edition at all events, that errors and omissions should occur. It is curious, for example, that the Universities’ Mission is not mentioned under the dioceses of Zanzibar or Likoma, where its work is done; but it is mentioned under “Mombasa,” and in a way that shows that its omission before was accidental. Again, under Melanesia, the Melanesian Mission is only alluded to at the conclusion of the statement, where it is said that the aid of the S.P.G. to that Mission closed in 1881. The C.M.S. is generally credited with the correct figures of its clergy and baptized Christians, according to the last C.M.S. Report. There are, however, a few errors and some omissions. For some reason the C.M.S. gets no credit for work in the diocese of Keewatin. On the other hand, on the same page (20), it is said to support nine clergy in British Columbia Diocese, where it has only one. The Editor has apparently been misled by the title, “British Columbia Mission.” We are unable to account for the figures under Calcutta Diocese, which accord 13 European missionaries instead of 32, and 3 native clergy instead of 18 to the C.M.S.; nor for those under Bombay, which give 10 and 3 respectively instead of 15 and 9. The statement, on the last page, that the “considerable staff” of the C.M.S. in Palestine “work both amongst the Eastern Christians and amongst Mohammedans” is one that has been often made, and often denied in C.M.S. organs, and it surprises us to meet with it here. Still more surprising is an ecclesiastical error on page 84, where the Bishopric of Travancore and Cochin is said, like that of Tinnevely and Madura, to be “legally part of the diocese of Madras.” The statement is correct as regards Tinnevely and Madura, but Travancore and Cochin being semi-independent states were never included in the legal diocese of Madras. The see was constituted under the “Jerusalem Act.” The labour of preparing a book of this character is enormous, and we hope the S.P.G. will be encouraged by an extensive sale to issue a revised edition with more complete statistical tables of S.P.G. work. Those given for some of the Indian dioceses are most valuable, and so are the tables compiled from the last Indian Census.

The S.P.C.K., which helps Foreign Missions in so many ways, has again stepped into the breach by printing and publishing portions of the *Book of Common Prayer* and a *Hymnal* in the *Tenni* or *Slavi language* of Mackenzie River, North-West Canada. The books are nicely bound in cloth, and printed in the Syllabic character, a character invented for the use of the Indians many years ago by a Wesleyan missionary, and adapted and enlarged by others according to the requirements of other tribes. The type is large and clear, as is necessary in those northern regions where the winter nights are so long and artificial light so scarce. The advantage of the Syllabic character is that when once it is learnt there is no difficulty of spelling, an advantage which some of our English boys and girls

would appreciate! They are intended for the Indians in the neighbourhood of Fort Simpson, but can be used by some of the adjacent tribes, notwithstanding the difference of dialect. A large number are still unable to read, but a greater desire for instruction has been manifest of late years, and encouraging progress has been made, especially amongst the children. Amongst the hymns such well-known ones as "Nearer, my God, to Thee," "Sun of my soul," "Abide with me," and "Jesus shall reign" are conspicuous by their titles. The Tenni Indians are not musical, but they join heartily in singing those hymns with which they are familiar, and teaching a hymn is one of the pleasantest and most satisfactory ways of instructing them. Bishop Bompas has been the chief translator, but Archdeacon Kirkby and the Rev. W. Spendlove have had a hand in the work, as has also the writer of this notice, who has carried it through the press.

W. D. MACKENZIE RIVER.

The Bride's Mirror: A Tale of Domestic Life in Delhi Forty Years Ago. By Shamsululuma Maulavi Nazir-Ahmad. Translated by G. E. Ward, Esq., B.C.S. (Henry Frowde; 3s. 6d.) This is a well-known Indian story ("Mir-âtu-l-arûs"), written by a Mohammedan gentleman for his daughters, now done into English by a retired civilian, Mr. Ward. The Urdu original was edited about four years ago with notes, and has been useful to missionary ladies in encouraging Mohammedan girls to read, for it is a simple moral tale of a big girl with a bad temper and a younger sister who is discreet. For English ladies in India and in Europe desiring to learn the ways of Indian girls the book is excellent, and though the translation is wooden, it is an aid to the clearer understanding of the language of North India. Coarser ideas are softened, and the pictures are drawn from an ideal reformed Mohammedan family. Naturally there is a great deal about marrying and giving in marriage, mothers-in-law, and all the complicated relationships of an Indian household. Rupees and rats, white ants and sweets have their places in the picture, and the good Moulvie—I beg pardon, Maulavi—gives us an inkling of what goes on in the Cutcherry, or native courts of justice, which he spells "Kachahri." The book may be recommended to all missionary candidates as a faithful picture of a pious Indian Mohammedan family drawn from within the *purdah*.

E. P. H.

The Universities' Mission to Central Africa Atlas. (London: Offices of the U.M.C.A.; price 2s. 6d. net.) The friends of the Universities' Mission can have no excuse for ignorance of the geography of the stations and extent of the work. Eight exceedingly well-executed plates afford a wealth of information such as probably no other missionary society supplies to its members. There is first a map of Africa, coloured to show the political divisions, and indicating in bold red letters the bishoprics—diocesan and missionary. Two founts are used for their designations, one of large roman capitals and the other of smaller italic capitals. In the former all Church of England dioceses are given, and also those Roman Catholic dioceses where no English bishops as yet have been appointed; in the latter the Roman Catholic bishoprics in districts where there are English bishops, even though the appointments were anterior to those of the English bishops. For example, "Uganda," Bishop Tucker's diocese, which was part of the Eastern Equatorial Africa diocese, founded in 1884, is printed in the larger roman type, while the Roman Catholic bishopric of "North Nyanza," founded in 1880, is in italics. The Coptic bishopric of Khartoum, however, is indicated by the larger type, which implies that in the view of the editor of the Atlas Khartoum is in no existing Anglican diocese. This map would have been more useful if the Roman and English bishoprics had been made more easily distinguishable. The second plate gives a map of Eastern Central Africa, showing the boundaries of the dioceses of Zanzibar and Likoma, in which the whole of the Universities' Mission work is carried on. The plates that follow take us to the several districts, and by a succession of maps for each the reader is left in complete possession of the topography. To take the Island of Zanzibar as an example. There are three maps on plate iii., one of which gives the whole island on a scale of about six miles to the inch, a second gives a stretch of the west coast, including the town of Zanzibar, on a scale of about three-fourths of a mile to the inch, and the third gives a plan of the town of Zanzibar on a scale of about one-fourth of a mile to the inch. Then on plate iv. follow sketch plans of the U.M. stations—showing churches, hospitals, schools, houses, &c.—at Mkunazini (in the town of Zanzibar), Kuinzani, Mazizini, Kilimani, and Mbweni—all within three miles

of Zanzibar. Except the work on the islands of Zanzibar and Pemba and a few stations on the west coast of Lake Nyasa, all the Society's work lies in either German or Portuguese territory.

The Divine Rule of Faith and Practice, by the late Dean Goode, of Ripon. With a Short Biographical Sketch of the Author by his Daughter, Anne E. Metcalfe. (London: Nisbet; price 4s. net.) To the older generation of Evangelical clergy Dean Goode's great book on the sufficiency of Holy Scripture was an indispensable classic. It is a storehouse of historic facts and proofs for the greatest principle on which the Reformation turned. Many of our younger men, we fear, hardly know the book even by name. We welcome and heartily commend a new edition, which, though it has been condensed—three volumes into one, has done so at no loss to the main lines of the Author's argument, and is produced at a price which brings it within reach of the most slender purse. It would be a very useful present to any of our missionaries, men or women.

"*Via Eastern*" *Telegraphic Social Code*, Missionary Edition, compiled by Robert T. Atkinson. (London: The "Viâ Eastern" Code Company; price 5s.) A selection of phrases has been made with the assistance of the principal missionary societies, and these, supplemented by the general code in the same book, provide for the ordinary cable requirements of mission workers.

Copies of new editions of several books have reached us. As the original editions were noticed at some length recently in our pages, we can do no more now than give their names, &c. *The Church in Greater Britain* we welcome most gladly in its second edition by G. Robert Wynne, D.D., Archdeacon of Aghadoe. (London: S.P.G.; 1s. 6d. net.) A fourth edition of *James Chalmers, his Autobiography and Letters*, by Richard Lovett, M.A., is published by the Religious Tract Society. The fact that three large editions have been exhausted in a few months is sufficient testimony to the uncommon interest of the book. This popular edition (the price is only 3s. 6d.) should bring the book within the range of most young Christian men and women, and we trust it will prove an inspiration to many to desire to go and do the works that Chalmers did. A sixth edition, with some seventy additional pages of new matter, of *Missions to Jews* (price 6d.), one of the excellent Handbooks of the London Society for Promoting Christianity among the Jews, is published by that Society.

We have also received:—

God's Inspiration of the Scriptures, and *The Lord's Prophecy on Olivet in Matthew xxiv.*, xxv., both by William Kelly. (London: T. Weston.)

Work, by Hugh Black, M.A. (Hodder and Stoughton; price 2s. 6d.)

Geraldine de Lisle, by W. G. (Drummond's Tract Depot, Stirling; price 2s. 6d.)

The Lesson of Love and *The Face of the Minister*, by J. R. Miller, D.D. (Hodder and Stoughton; price 3s. 6d. and 1s. respectively.)

A Vagrant's Revenge, and other tales, by Constancia Serjeant. (London: Marshall Brothers; price 1s. 2d.)

Two Words did it, and other narratives, by A. M. C. (London: S. W. Partridge; price 1s. 6d.)

A Kalendar of Hymns Ancient and Modern for 1904. (Oxford University Press: price 2d. net.)

Israel's Return, and Other Verses, by Andrew Moody, D.D. (London: Morgan and Scott; price 2s.)

Healing Words for the Sick, by the Rev. M. B. Heaton. (London: Elliot Stock.)

The New Testament in Modern Speech, by the late Richard Francis Weymouth, M.A., D.Litt.; edited and partly revised by Ernest Hampden-Cook, M.A. (London: James Clarke and Co.; price 2s. 6d. net.)

The Men of the Beatitudes, by Albert J. Southouse. (London: Hodder and Stoughton; price 3s. 6d.)

Christ's Cure for Care, by Mark Guy Pearse. (London: Hodder and Stoughton; price 2s. 6d.)

A Short Account of our Great Church Musicians. (London: Henry Frowde; price 2s. 6d. net.)

Tasmania's Peril, or the State of the Church of England in Tasmania, by the Rev. H. C. Wisdom, B.A. (London: Chas. J. Thynne; price 1d.)

The Poor Doubting Christian drawn to Christ, by Thomas Hooker. (London: S. W. Partridge and Co.; price 6d.)

LETTERS TO THE EDITOR.

A PLAN TO MEET DEFICIENCIES ON A WET SUNDAY.

DEAR SIR,—There are one or two matters in connexion with our C.M.S. offertory at Holy Trinity, Worthing, on October 11th, which may interest you and other C.M.S. friends.

The Sunday, October 11th, to our great regret was wet and windy to such an extent that congregations in Worthing (and ours amongst the number) were very scanty, and offertories were liable to drop. We had specially (at the Saturday evening prayer-meeting) asked that God would bless the services on the Sunday.

We dropped some £5 at the mid-day offertory (£7 being given instead of £12). At night, before the offertory and notices, I gave out that, "On Sunday next, October 18th, a box will be placed in the porch to receive the offerings of any who, but for the stormy weather, would have been present to-day and contributed to the offertory for the C.M.S."

When we counted out the evening offertory an envelope was found containing four ten-pound Bank of England notes (£40), with the anonymous inscription, "It is requested that the enclosed four notes (£40) should be used in aid of missionaries who (d.v.) start this week for foreign lands." This was an answer to prayer and showed us that God can triumph over circumstances apparently most adverse, and "maintain His own Cause."

Our usual C.M.S. offertory is about £20. We received on the Sunday about £13 in addition to this £40. On the Monday I received additional offerings of £2, 10s., and 5s. But yesterday we put the box experiment in evidence, and I am glad to say that within a few pence of £3 was placed in the box—this included a sovereign, half-sovereign, and the bulk of the rest in silver, so that our total is £58 17s., or, apart from the £40, nearly £19, which is not far from last year's total.

I may say that the offertory for the day yesterday did not suffer in the slightest. I daresay others have done this before, but the recent experience may be stimulating. I think it occurs to comparatively few to say to themselves, "If we had been present we should have given so much; we will see to it that God's cause shall not suffer, and we will pay that which we had intended to give."

I do not know whether you will consider the £40 ear-marked; I leave that matter to you.

CHAS. J. HOLLIS.

Holy Trinity Vicarage, Worthing, Oct. 19th, 1903.

P.S.—The porch box had above it a large notice, "For C.M.S. offertory of Sunday last, October 11th."

"NEW MISSIONARIES AND THE STUDY OF VERNACULAR LITERATURE."

DEAR SIR,—I am very glad to see that, in your October number, such a veteran missionary as the Rev. Dr. Hooper has written "to endorse most heartily" my proposal "that missionaries, wherever possible, should spend six months after their location has been fixed in learning the rudiments of the vernacular" of the part of the mission-field to which they are located. He has also pointed out the necessity of great care being taken in the study of the pronunciation. To this I too attach very great weight indeed. Should the C.M.S. Committee decide to take steps to carry out the unanimous recommendation of the last Madras Quinquennial Conference by making arrangements for newly-appointed missionaries to begin their vernacular studies before leaving England, we may well hope that due attention will be paid to this matter.

It should, however, be noticed that the by no means too forcible language which Dr. Hooper uses when he tells us that "a large proportion of missionaries . . ., who have spent a long life in the use of an Indian vernacular, have never learnt to pronounce it properly," depicts the result of the *present system* of sending out young men and women to begin their language studies under the guidance of *munshis and pandits* in India. Such a result is an additional reason for urging an alteration in the system which produces it. There is a tale of a missionary so taunted, who caused much amusement to his Muslim hearers when, in speaking

Arabic, he invariably said *kalb* (dog) instead of *galb* (heart). Another surprised and shocked his Hindu audience by stating that the first duty of a Christian was "to kill his parents" (*bāpōn kō*), when he meant "his sins" (*pāpōn kō*),—the phrase being intended as a simplification of the injunction to mortify our corrupt affections. No competent European teacher would, I fancy, permit a student to retain such a pronunciation as the native instructors of these men unfortunately did, probably rather through timidity than through carelessness.

Bedford, Oct. 10th, 1903.

W. ST. CLAIR TISDALL.

"THE GROWTH OF THE KINGDOM OF GOD."

SIR,—There seems to be some strange slip in the interesting article in your April number on the growth of the Kingdom of God; possibly it has already been corrected. The writer states that the proportion of Christians to non-Christians in the whole world at the present time is as 1 to 3½, but the figures which he gives, viz., 490,000,000 Christians to 1,160,000,000 non-Christians, give us the much more favourable proportion of 1 to 2½ unless I am very much mistaken: and this correction will very much strengthen the argument of the writer (page 242, bottom).

G. S. E.

Oct. 31st, 1903.

NOTES ON OTHER MISSIONS.

THE LONDON MISSIONARY SOCIETY opens its pages with strong expressions of gratitude to God. The deficiency, which on April 1st, 1902, was £29,468, was by March 31st, 1903, entirely cleared. And not only was this burden rolled away, but there was something in hand towards the current year. Under every main item of account the receipts show a marked increase. In the aggregate they amount to £21,785 more than those of the preceding year. With the exception of the year of the Arthington gift, 1900-01, the ordinary funds were considerably larger than the Society has ever had in one year before. The other side of the balance-sheet shows a saving of £6,665. This reduction in expenditure is mainly due to causes which cannot occur again, and to economies which must be of a temporary character; and organizing agents, or, as we should call them, "Association Secretaries," are to be appointed for the special task of developing local interest in the Society's operations. The proposed removal of the Society to a new home has been mentioned in a previous number; it hopes to be able to enter upon the possession of its new premises before the end of next year. While the ranks of the workers abroad have been added to by fourteen new missionaries, the number now on the staff is one less than last year. There are now 210 men in the field, as against 206 last year, and 65 women missionaries, as against 70. In the membership of the native churches there is an increase of nearly 7,000. The work in China is spoken of as going forward with a success which is at once encouraging and "embarrassing." In North China stations have been re-occupied under most promising conditions, and matters in Central China are progressing so rapidly as to tax the powers of all engaged. In Madagascar the eagerness for admission to the station schools and the high schools of the capital continues unabated. The religious tone is deep, and many of the young people have been led to establish prayer-meetings amongst themselves. The statistics of the L.M.S. are as follows:—Missionaries, 275; native agents, 6,482; church-members, 69,607; native adherents, 196,026; Sunday-schools, 1,221; scholars, 50,810; boys in 1,755 day-schools, 58,998; girls in 185, 33,638.

The sphere of the NORTH AFRICA MISSION operations is carried on in the midst of five large centres, Algeria, Morocco, Tunisia, Tripoli, and Egypt. Three of the five new missionaries sent out this year have been appointed to Algeria, where there is an important Mission among the Kabyles. The translation of the New Testament in their language has also now been completed. In Morocco a time of great turmoil has been encountered, and the recent murder of one of the missionaries has also made the year one of tragedy. It is, however, thankfully noted that the crime, being the isolated act of a fanatic, did not stop the work even in Fez, though for

a time it lessened the attendances of patients and native visitors to the mission-house. In fact there has never been a year since the starting of the Mission when there has been so much encouragement. But more workers are sadly needed. Three-quarters of the inhabitants of Morocco live in villages, and to reach these, long and toilsome itinerating journeys must be taken. The report from Tunisia is also bright. Six converts from Islam have been baptized—five at Tunis and one at Susa: and one was baptized at Tunis the day after the year closed. In addition to these there are several inquirers, some of whom profess to know Christ as their Saviour, though they have not yet thus confessed Him openly. In the city of Tripoli there has been now for fourteen years an uninterrupted proclamation of the Gospel. The Turkish authorities, however, still object to Europeans residing, or even travelling, outside the city. In Egypt the work in the various branches has been well maintained. Preaching, itineration, book-selling, teaching, and visitation is quietly but steadily proceeding.

One of the greatest hindrances to the efforts of the BASEL GERMAN EVANGELICAL MISSION is the vastness of the sphere of its labour, which at times appears simply overwhelming. There is one missionary stationed alone at Puttur, in the Uppinangadi-Taluk, with only two assistants amongst more than 200,000 souls. The experience in Southern Mahratta is exactly the same. Another impediment is that in some parts great zeal is exhibited by the Hindus in making proselytes and in preaching against Christianity. Educational work is very important in its counter effect. An extended net of village schools exists on the Nilgiris, and in the high schools for non-Christians a real work of evangelization is carried on. The Medical Mission held 13,442 interviews and 30,604 consultations. For some patients the chief treatment consisted in feeding them up for a week. With regard to the general results, visible and tangible, in the form of conversions from Hinduism to Christianity in the year under report, 159 adults and 121 children (280 on the whole) were admitted by baptism from outside. The Native Church increased by 411 souls.

There are great indications of awakening in the Foreign Missions of the PRESBYTERIAN CHURCH, U.S.A. There have been 5,227 new church-members added to the roll. The previous year there were 5,241, this being the largest number, with a single exception, in any year in the Board's history. The native membership now stands at 46,540. In 1833 there were only 7 American missionaries under the Board. Thirty years later there were but 99 native workers. In 1903 there are 781 missionaries, and 1,988 native workers. These figures indicate a steady growth. To-day there are 127 stations, 1,402 out-stations, 764 schools, 27,370 pupils in schools, 38,342 Sunday scholars, 693 churches, 122 students for the ministry, ten printing-presses, which last year printed 107,938,713 pages, and 91 hospitals and dispensaries, which treated during the year 290,103 patients. The weak point, and it is admitted with sadness, is the lack of interest shown by the Sunday-schools. The total number of schools is 7,748. Of this number only 1,902 contributed directly. It is thereupon remarked that the Sunday-school work of the future should be largely to train givers, by carefully instructing the children in the facts and principles of mission work, and of giving to mission work.

The Report of the ARABIAN MISSION (New York) for 1902 mentions first its medical work as of primary importance. The number of patients treated at Bahrein has been 15,400, and 8,003 at Busrah, 23,403 in all. To the Mason Memorial Hospital, at Bahrein, a curious present has been made in the form of a windmill, an adjunct much needed, and which will be gratefully appreciated. By the missionaries and colporteurs eleven tours have been made, occupying 224 days, and covering 3,300 miles. The sales of Scriptures amounted to 4,069 copies, in seventeen languages. Of these, 3,362 were sold to Mohammedans, or eighty-two per cent. of the whole number. Steps have been taken to occupy Kuwait, an important strategic position near the head of the Persian Gulf. Much opposition and fanaticism is spoken of. Notwithstanding this, however, the whole tone of the Report is very optimistic.

J. A. P.

EDITORIAL NOTES.

THE opening article of this number, on "The Society's Position," by our colleague, Mr. Eugene Stock, relieves us of the duty of saying much regarding the Committee's decisions on November 10th. We will therefore content ourselves with drawing attention to the spirit in which the Committee have faced the financial facts and to the *ipsissima verba* of their Minute. In the first place it will be manifest that the Committee views the position with deep thankfulness. Looked at from any point of view, the Society's finances in recent years and at the present moment are a witness to God's abounding goodness and His answers to prayer. Let the opening words of the Committee's Minute be noted by our friends, and let them join in our acclamations of praise:—

"The General Committee, having been called by the Report of the Estimates Committee to the consideration of the Society's financial position and prospects, desire in the first place to make emphatic acknowledgment of the wonderful and unlooked-for progress which, by the blessing of God, has been achieved in the Society's work in recent years. In fifteen years the missionary staff has increased just three-fold; the employment of women missionaries systematically, which has added so much to the efficiency and completeness of the Missions, was begun sixteen years ago; the Medical Mission Auxiliary has in eleven years grown to its present high state of development; and all this time the Missions in almost all the Society's fields have been expanding beyond expectation. This expansion has, of course, caused the recent deficits; yet the fact that an expenditure amounting in eighteen years to over five millions has been so nearly covered is an additional cause for gratitude. The Committee render unfeigned praise to God for such remarkable blessing, and do not doubt that if the whole Society recognizes the reality and extent of that blessing, and is ready to obey the Divine command and trust the Divine promises, there need be no check in the progress of the work undertaken in fulfilment of the Society's share in the Evangelization of the World."

THEN, in the second place, it will be no less manifest that the Committee regard the position with a sense of serious responsibility. They are the trustees, so to speak, of the Society, and the question arises whether they have been pledging the body on whose behalf they act beyond—we cannot say its *power*, that would be absurd, but—beyond its will. It is true, as we said last month, that no direct intimations to that effect have reached the Committee, but it has been urged that the deficits, while indirect, are nevertheless plain and indubitable indications of the Society's views. Deficits, however, must be examined as well as quoted if they are to be understood, and we do not think it can be seriously said that the C.M.S. deficits of the past several years utter a plain call to retrench. However, the Committee's duty is to ask for a mandate which cannot be misunderstood. We quote the Committee's words, and we press upon our readers that they first make sure that they take in their full import and then that they take them and lay them in prayer, with a personal regard, before the Lord. The Minute runs:—

"That the Committee, as trustees for the whole body of members of the Society, dare not disregard the actual present position of the finances, and the certainty of a larger deficit than ever before on March 31st next, unless a very great increase in the income of the current year should be realized, possibly as much as £80,000.

"That in view of this position, the Estimates as presented be passed for half a year only, and the second half be again considered in due course.

"That the country at once be plainly informed of the absolute necessity, from April next, of suspending reinforcements and effecting other retrenchments unless there should then be clear evidence that a largely and sufficiently increased income may be speedily looked for.

"That in order to be prepared for the emergency in April next, recognized as possible in the above Resolution, a Special Sub-Committee be now appointed to consider and report, as early as possible, what arrangements will, in case of the contingency arising, be necessary touching the reception and training of candidates, and what retrenchments in other directions may, in the same contingency, be possible.

"That the same Sub-Committee be requested also to consider whether any reductions can meanwhile be made in the estimated expenditure for the year now next ensuing."

AND, yet again, we want it specially to be realized that the Committee are not in despair. They regard the position hopefully. While they provide, like prudent men, for the worst, they look for the best, guided thereto by a long experience of the bountifulness of the Lord and of the cheerful liberality of His people. Whatever answer the Society gives between now and next spring will be acted upon. But the Committee expect only one answer. The Minute proceeds :—

"The Committee have every confidence that the work which God has so much prospered will not be allowed to suffer, remembering how He has hitherto, and in so unexpected a manner, moved His people to supply the need. They doubt not that when the whole Society realizes the gravity of the position, prayer and effort on a scale not hitherto known will be evoked. In any case the Committee humbly and earnestly desire only to know the will of God, and to do it."

AN American contemporary, the *Baptist Missionary Magazine*, reviewing the financial history of the C.M.S. since 1887, says that the present crisis is illustrated by a well-known incident in the American Civil War. A gallant young standard-bearer, during a sudden charge of the troops up a steep incline, suddenly found himself far in advance of the ranks. "Come back!" called the commander, "bring back the flag!" "No," the colour-sergeant replied, "bring the ranks up to the flag!" The points of difference in the two cases are perhaps as marked as those of similarity. No command has reached the Committee to "come back," either from the Divine Leader, or from the ranks of His followers. Yet it is true that the standard is in advance of the host; for the moment it is, as it were, isolated and exposed in the presence of the foe; and the ranks must advance, or the Cause will inevitably sustain reproach. The "Call" of last June was a summons to "bring the ranks up to the flag," and then not to stand still but to go on; it claimed "half as many again" of workers both in the fields abroad and in our parishes at home. What shall the answer be?

THE Rev. Grantley Martin, Vicar of St. Andrew's, Southport, in the course of a fervent plea, which he has widely distributed,* expresses in the clearest terms the alternatives which confront the Society. He says :—

"Shall the Policy of Faith be cancelled? For ourselves we most earnestly say, God forbid! We believe it would be an overwhelming calamity, and that the whole Society would stagger under such an irreparable blow. The splendid watchword of the C.M.S., 'No suitable candidate will be refused,' would become, 'Our missionary ideals are now adjusted to the funds supplied.' In a word, instead of all striving to adjust the income to meet necessary expenditure, we should be allowed to rest upon our oars by the knowledge that the Society would only spend what was actually entrusted to it. In other words, instead of striving to raise the income to meet the needs of the work, the work would be cut down to

* We are informed that copies of Mr. Grantley Martin's pamphlet, "Shall the Policy of Faith be Cancelled?" can be obtained gratis on application to Miss Hayley, Missionary and Bible Depôt, 32, London Street, Southport, on remitting cost of postage.—ED.

meet the income. The splendid optimism of the past would be gone, and a hopeless pessimism would take the heart out of the supporters of the Society. We should indeed be straitened in ourselves. A reversal of the Policy of Faith would paralyze our missionary enthusiasm, and every missionary meeting would feel the chill of its blighting influence."

And the Rev. F. S. Webster, Rector of All Souls', Langham Place, London, wrote in the *Record* of November 13th:—

"It is imperative that in all Church Missionary circles the gravity of the present situation should be clearly recognized. Though our embarrassment springs from the success God has graciously given in the past, it is none the less a call for those largely increased sacrifices on the part of God's people which can alone avert an alarming deficiency. Surely it is a time when God's people should seriously lay to heart the Divine command, 'Lay not up for yourselves treasure upon earth.'"

AN honoured Nonconformist leader, the Rev. Dr. Horton, Chairman of the Congregational Union of England and Wales, said some "straight" things the other day at Bournemouth, which are very apposite to our subject. He premised two things. First, that St. John iii. 16 is an accurate compendium of the Gospel, and that it is so obviously a message to be delivered, a telegraphic despatch to mankind, that it is impossible not to censure a Christendom which, "like an idle telegraph-boy, is found playing at marbles in the street, with the undelivered despatch reserved for her own private use." And second, that "the Church exists simply and solely to deliver the message, to deliver it to all men." And the conclusion he drew is that the Church's expansive movement should be not accidental or occasional, but permanent and essential, and that only as the banners move forward does the army remain in discipline. The syllogism is correct, but what are the facts? Dr. Horton says:—

"We see how a great part of nominal Christendom is in the position of Hannibal's army, which went into winter quarters at Capua, and there became enervated. The conquest halted, and the power vanished. We are in an army that ought to be on the march, and but for a flying column, insignificant in numbers and equipment—only 7,000 from the vast British Empire—we are gone into barracks, and we sing barrack-room ballads and suffer from all the nameless demoralization that barracks always breed. This army should be on the march, set on the conquest of the world. What is it doing? Conquering the tiny island which was evangelized thirteen centuries ago? Apparently not. It seems impotent to convert the inhabitants of this island, baffled by a growing infidelity, by an amazing indifference, by a surging animalism, by 'the howling sense's ebb and flow.' Why? Because it should be an army on the march, and it is in barracks. Should we be engaged in this pitiable squabble about the education of the children if our one, or dominant, concern were to let the nations know the one truth of Christianity? It is the nemesis on a faithless Church; when she forgets that her task is that of an ambassador, she falls to quarrelling about points which cannot be determined."

THE announcement of the transfer of Dr. Herbert Lankester from the Medical Department to be joint head with the Rev. J. S. Flynn of the Home Department, and the arrangements consequent thereupon, has been made in the opening article. We commend both our colleagues very earnestly to the prayers of our readers. No light task is theirs—to arouse an army, enervated and demoralized with barrack life, to assume the offensive and to take the field. Mr. Flynn, as heretofore, will direct the deputational work through the Association Secretaries and others, and will keep in touch with the Society's clerical friends throughout the country by attending conferences and anniversary meetings. Dr. Lankester will mainly devote his attention to improving the old methods and devising new methods of raising funds,

and to bringing into closer co-operation all the various branches of the Home Organization. They will, however, work in concert, taking counsel together, and there is no doubt that both will find unceasing demands for their utmost labours.

On another page Dr. Lankester's first scheme in his new office is fully explained. We need do no more here than to beg that his appeal for a Million-Shilling Fund may be carefully and sympathetically read. Then we hope that it will be promptly and zealously taken up, and if it be the will of God, that by the last day of February the whole Million may be raised. It is a great scheme, and if it is, as we believe, "of the Lord," it may save the Society from steps which we should all deplore, though we might humbly admit their necessity.

THE amount of work which has to be provided for in consequence of Dr. Lankester's transfer—all of which is his own creation, for none of it was done at all when he first came to Salisbury Square ten years ago—is a happy augury for the success of the new appointment. The work which he leaves is indeed of a complex character. As Secretary of the Medical Department he prepared the work for and carried out the decisions of the Medical Committee. This part of his labours, included a considerable amount of administrative work relating to the conduct of the hospitals and dispensaries in the several foreign fields, and the sanitary state of all the Society's mission stations and home properties; and it also included the home organization for raising funds for Medical Missions, the editing of *Mercy and Truth*, &c. All this branch of his work is now handed over to the Rev. Dr. R. Elliott, who has hitherto been Dr. Lankester's Assistant Secretary. Then, besides the foreign administrative work and the home organization, Dr. Lankester as the Physician to the Society did a considerable amount of professional work, examining all candidates and all missionaries, and reporting to the Medical Board. Dr. Charles F. Harford succeeds to this professional work. Since his retirement from the Niger Mission in 1892, Dr. Harford has devoted himself as the founder and Principal of Livingstone College to providing missionaries with an elementary knowledge of hygiene and medical treatment, and as editor of *Climate* he has elicited and disseminated the latest discoveries regarding tropical diseases and their causes and remedies. He is, therefore, by experience and training peculiarly fitted in respect of knowledge for his new office, while his close association with the Committee for many years past renders his appointment a peculiar gratification. For both these dear friends in their new and responsible labours we confidently bespeak much prayer.

WE would ask all friends who will be coming to London for the Islington Clerical Conference on January 12th to keep the next day, Wednesday, January 13th, free from engagements. It is proposed on that day to gather them at Exeter Hall for three solemn meetings for prayer and consecration, in view of the grave position in which the Society now finds itself. Sixteen years ago, on January 11th, 1888,—just after the adoption of the principle of sending out all qualified men in faith that God would provide the means to support those whom He had called,—a Whole-Day Devotional Gathering took place at Exeter Hall; and it is most appropriate that a similar arrangement should be made when that principle, after sixteen years of blessing, seems to be in danger. The Committee then invited their friends "to humble themselves before God for all shortcomings and mixed motives and lack of zeal and love, to consecrate themselves solemnly to His service, and to plead

for His rich blessing"; and it is with the same purpose that the coming Day has been arranged. On that occasion the chairmen and speakers included the President, Archdeacon Richardson, Canon Hoare, the Revs. C. A. Fox, E. H. Hopkins, H. C. G. Moule, and H. W. Webb-Peploe, and Sir Arthur Blackwood. Three of these are no longer with us. Two of them, the Bishop of Durham and Prebendary Webb-Peploe, will preside over two of the meetings. Fuller particulars will be given in due course.

A MUCH-LOVED veteran has been taken from us by the death of the Rev. John Ireland Jones. It is but two years ago that, his wife having been called away, he went back to his old field, Ceylon, from which weakened health had driven him ten years before; and now, in the land of his missionary career, and among the people to whom he had so often preached Christ, he too has yielded up his spirit to God. He was one of the good and able men given to the Society by Trinity College, Dublin. From that *alma mater* had come before him, among others, W. A. Russell, John Bowen, and E. C. Stuart, all three afterwards Bishops (and the last still labouring). In the same year with him, 1857, T.C.D. also gave us F. W. N. Alexander, likewise at work to-day in India; and soon afterwards came W. Gray, R. Bruce, and J. Welland. His year also saw the going forth of Bishop G. E. Moule from Cambridge and Archdeacon J. Hamilton from Islington, both still surviving.

Mr. Ireland Jones was for over thirty years a leading spirit in the Ceylon Mission; and he took prominent part in the work among the Singhalese population, both educational and evangelistic, his original post being the Principalship of the School at Kandy, now developed into Trinity College. He had his part in the great Ceylon Controversy of 1876-80; him Bishop Copleston generously appointed to officiate at the Communion Service that opened the Synod of 1879, in order that no one might be offended by unwelcome ritual; and he was afterwards an active member of the committee that drew up the Constitution for the disestablished Church. It is interesting to read in the papers, since the telegraphic news of his death was received, that he read one of the Lessons at the enthronement of the new Bishop, Dr. E. A. Copleston, only a few weeks ago.

Mr. Jones's son, the Rev. Philip Ireland Jones, was Vice-Principal of Ridley Hall in the early eighties, went out to India in 1885, became Secretary at home in charge of the India Missions in 1894, went back to India in 1897, and was for a short time Secretary of the Punjab Mission, as he had before been of the Bengal Mission. We trust that his health, which has long been frail, may by the goodness of God be restored, to enable him to render as lengthened service to the great cause as his father did. Service more valuable he could not render.

WE mourn with our sister Society, the C.E.Z.M.S., the loss of two of its missionaries: Miss F. C. Brown, of the Nadiya Village Mission, Bengal; and Miss F. W. Lamb, of Lo-ngwong, Fuh-Kien. The latter of the two was drowned while bathing. Under "The Mission-Field" will be found particulars of a native pastor of Travancore who has just been called to his rest, and whose life-story recalls some honoured names. The late Rev. J. Tharien was one of four Syrian clergy whom Bishop Dealtry ordained in John Thomas's beautiful church at Mengnanapuram in 1856, nearly half a century ago, some 1,800 people being present. Among those admitted with him to the diaconate was the remarkable Tamil preacher, Paul David, long since departed, also the late Archdeacon Koshi Koshi, presented with Lambeth D.D. by Archbishop Benson as the translator of the *Pilgrim's*

Progress, and Archdeacon Oomen Mamen, who still survives. The Rev. W. Knight, one of the Secretaries of the Society, was on a visit to India and was present at the service. Previously Mr. Tharien had worked with Joseph Peet, and later he worked with Henry Baker, Junior; at Madras he had studied under the Rev. J. H. Gray, and his wife was instructed by Anna Devasagayam, who became Mrs. W. T. Sathianadhan. Since 1883 Mr. Tharien has been on the retired list.

ANOTHER item of news under "The Mission-Field" we must allow ourselves to refer to. In our June number (page 468) we reported with sadness the death of Mwanga, ex-King of Uganda, while a political prisoner in the Seychelles. Our sadness was caused by the reflection that in all probability he, who had been the subject of many and fervent prayers, had died as he had lived, impenitent. Now, however, we learn that his widow has returned with their infant daughter to Mengo, and she reports that Mwanga gave signs of sincere change of heart during his exile and that he was baptized, taking the name of Daniel. Henry Wright Duta, one of the first to be baptized in 1882, and one of the senior native clergymen in Uganda, made a touching reference in one of his sermons at the cathedral to his former king's conversion. He pictured his arrival in heaven and his meeting with Bishop Hannington, the latter welcoming him with the greeting, "How do you do, my friend? Have you come here, you who hurried me here and have now joined me?" The pathos of this story is enhanced by the fact that Henry Wright Duta's wife, Sarah, and their child, were involuntary witnesses of the martyrdom, on January 31st, 1885, of the three youths who were reported to have sung a hymn while in the flames, a report which the Rev. R. P. Ashe has given reasons for calling in question. Mr. Ashe's own "boy" was one of the noble three.

A LETTER from Mr. Ashe is just to hand conveying a reproach to which we can only cry "peccavimus." As British Chaplain at Smyrna he sees something and hears much more of the oppression and injustice of the Turkish rule over the Christians, and he has looked in vain through our pages during the past few months for any appeal for prayer in behalf of the Macedonian Christians "undergoing," as he says, "that vile treatment which seems to characterize exclusively the dealings of Mohammedans with the victims of their horrible depravity." He encloses a prayer which the Bishop of Gibraltar has authorized for use in his diocese. It is very beautiful, and we cannot rectify our omission better than by quoting it in full, and commending it for use at family prayer:—

"A PRAYER FOR OUR CHRISTIAN BRETHREN IN MACEDONIA.

"O Almighty God, Who art a most strong tower to all that put their trust in Thee, behold, we beseech Thee, the afflictions of our brethren in Macedonia. Deliver them from injustice and misrule, and from the many other miseries by which they are compassed. Heal their divisions. Keep them from the spirit of revenge, and from whatsoever else is contrary to the Christian name and profession. Especially we commend to Thy merciful care and protection their wives, daughters, and children: preserve them from cruelty, outrage, and dishonour: comfort the mourners: succour the widows, the orphans, the homeless: restore plenty, quietness, and the voice of joy into their dwellings. In this hour of their sore need, wrong, and peril, be Thou their Saviour and Mighty Deliverer, because there is none other to succour them, but only Thou, O God. Give ear, Lord, to the cry of Thy suffering people, and save them for Jesus Christ's sake. Amen."

A VERY merciful escape was experienced on October 12th by Bishop

Tucker, Dr. A. R. Cook, and Miss A. H. Robinson. A temporary dispensary at Koki, in which they were, fell upon them and all were entombed for a short time. One Native was badly hurt, but the Europeans on being rescued from the *débris* were found to be little the worse. A service of thanksgiving was held in the church, at which the King of Koki and many of his people were present.

REFERENCE has been made above to the enthronement of the Right Rev. E. A. Copleston, which took place at Colombo on September 25th, during the Session of the Diocesan Synod. He was consecrated on August 20th, at Calcutta, by his brother the Bishop of Calcutta (whom he succeeds in the diocese of Colombo). We must also mention a new missionary diocese which has been created in China. On St. Simon and St. Jude's Day, October 28th, the Rev. Geoffrey Durnford Iliff, D.D., formerly S.P.G. missionary at Tien-tsin, was consecrated first Bishop of Shan-Tung in Lambeth Palace Chapel by the Archbishop of Canterbury. Bishop Montgomery's sermon on the latter occasion, from St. John xviii. 36, was very opportune, in view of articles in the *Times*, to which we have drawn attention in our last two numbers. He said:—

"There has been one great movement at least which may be called purely unselfish; there has been a strong current from England to China which has given, and has desired nothing in return—nothing at least which is not holy and spiritual to be dictated by gratitude. I believe I can speak with absolute certainty upon this point on behalf of all distinctly English Missions, whether in communion with us or not. It is not for me to refer to any others. No English Mission has desired aught but the purest object in China. Persons there must be in every Mission who are tactless or narrow or ignorant, but the aim of English Missions in China has been above reproach. If you doubt us, then in the fullest sense we welcome, nay, we claim the closest investigation, whether by the Government of China or by that of England. We have nothing to conceal, but everything to bring into the light of day."

SINCE the first edition of the Society's Monthly Cycle of Prayer appeared in 1885 many and striking have been the testimonies received to definite blessings vouchsafed on behalf of particular Missions and stations. A new edition is now in the press, substantially the same as the first and subsequent ones, but one or two alterations have been made, called for by the expanding character of the Society's work. The first of these relates to the "Near East." Instead of the 7th day being devoted to Mohammedan lands generally, it is now given exclusively to Persia and Turkish Arabia. The Mohammedan lands of North Africa and Central Asia are remembered on the 2nd and 16th days. The second alteration relates to the "Far East," two days, the 21st and 22nd, being allotted to Japan instead of only one. The third alteration has reference to the "Far West," and is consequent on the second. Three days instead of four are now given to the continents of North and South America: the 24th to America generally, the 25th to C.M.S. Missions on this side of the Rockies, and the 26th to those (namely, British Columbia and Selkirk Diocese) on the west of those mountains. An interleaved edition of this *Cycle* is issued to enable friends to note down events from the monthly publications for intercession on the proper days. And, we rejoice to add, a new edition of Missionary Collects is also ready, prepared by Prebendary Fox, and suited for use in family prayer.

THE Honorary Secretary of the Rochester Diocesan Board of Foreign Missions, the Rev. S. Bickersteth, informs us that the Board at its quarterly

meeting on October 20th passed a resolution expressing their "cordial good wishes" for the success of the C.M.S. Missionary Exhibition which is to be held in South London in the autumn of next year, under the presidentship of the Bishop of Rochester. The resolution proceeded:—"The Board trusts this Exhibition may be the means of making Churchmen realize that still at least half the world has not yet heard the Name of Jesus Christ, and may result in not only instructing the Church at home, but inspiring her with more zeal for the extension of Christ's Kingdom abroad."

THE Bishop of Durham has written a letter to his clergy in which he expresses satisfaction that every parish in his diocese now makes some contribution to one or more missionary societies. He also refers with approval to a suggestion that has been made that incumbents should arrange that during one month of each year the missionary subject should be particularly introduced in the normal course of services, classes, &c., and that November would probably prove most convenient as the "missionary month."

THE Sydney, New South Wales, Diocesan Synod, during its autumn session, on the motion of the Rev. T. Claydon, the Hon. Clerical Secretary of the New South Wales C.M. Association, unanimously passed a resolution "recognizing that the evangelization of the world is the paramount work of the Church on earth," and "strongly recommending that the third Sunday in Lent in each year be set apart throughout the diocese as "Missionary Sunday," on which day information should be given by the clergy and appeals for help made for the furtherance of the Redeemer's Kingdom amongst non-Christian races."

THE Committee have accepted offers of service from Mr. Arthur William Scatliff, L.R.C.P. & S., Edin., Medical Officer of Health at Margate; and the Rev. Henry Raymond Wansey, M.A., University College, Oxford, Assistant Chaplain at Hartlepool in connexion with the Missions to Seamen. Dr. Scatliff has been located to the Fuh-Kien province of China, and Mr. Wansey to Japan. The Committee have also accepted a renewed offer of service from the Rev. Charles William Thorne, M.A., University College, Dublin, formerly of the Western India Mission.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the progress and development of the Society's work in recent years; prayer for such a material increase in the financial resources that there may be no check in the progress of the Society's share in the Evangelization of the World. (Pp. 881—888, 926—928, 935, 936.)

Thanksgiving (with prayer) for the Niger Delta Pastorate. (Pp. 897—900.)

Thanksgiving for open doors in the Hu-Nan province of China; prayer for all the Societies that they may be enabled to take full advantage of the present opportunity. (Pp. 900—902.)

Thanksgiving for the unity of aim amongst the missionaries in China; prayer for an outpouring of blessing on the proposed "Three Years' Enterprise." (Pp. 902, 903.)

Thanksgiving for the converts among the Eskimo of Blacklead Island; prayer that they may follow God's Word and grow in grace. (Pp. 903—909.)

Thank-giving for the part the missionaries have been enabled to take in the relief of the distressed in Kashmir and in the Kwang-Si province of China. Pp. 909—911, 922.)

Prayer for those appointed to new offices at the C.M. House. (Pp. 937, 938.)

Prayer for the Macedonian Christians. (P. 940.)

HOME DEPARTMENT.

Notes and Comments.

IT is a matter for thankfulness that some provision is now made for the young at local anniversaries besides the arrangement of children's services. There are, however, disadvantages connected with mass meetings, as well as difficulties in organizing them by reason of the distance of many parishes from the centre in large towns. The plan adopted at Islington, Bristol, &c., is therefore worthy of imitation, viz., to hold meetings on the same day at several centres. It is easier for the young people to be present, and the gatherings are more manageable than if they were larger. The *ideal* is a meeting for the young in each parish, but the lack of good speakers makes it difficult, if not impossible, of attainment.

While speaking of Islington and work among the young, there is one point to be noticed. It is the novel missionary service for boys belonging to the Church Lads' Brigade which was held some months ago. The attendance was hardly so good as was hoped, but a beginning was made, and probably the numbers will be greater another year. The Church Lads' Brigade does not help the Society so much as the Boys' Brigade, and perhaps would repay attention.

Of late years something has been done to enlist the sympathy of the children attending day-schools in behalf of Foreign Missions, but not much effort is put forth to obtain their practical help in the form of gifts. It would be advantageous if a missionary-box were made an institution in every day-school. Possibly the Sunday-school boxes might suffer a little, but it must be remembered that many children attend the day-schools who do not go to any school on Sunday. One Islington school obtained more than £8 in its box in 1902-03.

The passage from *Do Not Say* quoted on page 712 of the *Intelligencer* of September suggests another way of putting the matter concerning the provision of missionaries as distinguished from that of funds for their support. Some few years ago it was stated by the deputation, at a certain anniversary in the provinces, that if all associations were like that whose meeting was then being held missionary societies would have thousands of pounds in hand but *no missionary work whatever* would be carried on. What was true of that association is true also of many others.

There are several children's sales of work on a considerable scale in the country. That at Jesmond, which was held in May last, realized £66. There can be no doubt of the usefulness of this form of raising money, and it seems a pity that in country parishes where sales cannot well be held greater use is not made of missionary-baskets.

Some of the gifts made to the C.M.S. are of a most touching nature. Three in particular were referred to by the Dean of Peterborough when speaking at Huddersfield in May. The one was of a friend who had the courage to send sixpence to the Dean's fund for the removal of the deficit; another was the savings of a *lifetime*; and the third was the salary of an archdeacon in the mission-field.

C. D. S.

Church Missionary House.

THE C.M.S. Call in its spiritual and practical aspects." Such was the announcement of the subject for the monthly meeting of the London Lay Workers' Union on November 9th. Two earnest papers bearing on the matter were given, one by Dr. C. F. Harford and the other by Mr. C. E. Caesar, and both aroused a deep sense of responsibility in the minds of the hearers. In view of this it was felt desirable to spend the time allotted for discussion in prayer and meditation, and a period of much solemnity ensued.

Self-support among Native Christians is a topic always full of interest and meaning, and the Rev. H. J. Schaffter, at the Ladies' C.M. Union meeting on November 19th, was attentively listened to as he told of "Christian Living and Christian Giving in Tinnevely."

The Clergy Union.

THE Annual Meeting of the London Branch of the Union was held at Sion College on October 19th, the large Committee Room of the C.M. House being in use for the special Day of Prayer. The newly-elected President, the Rev. E. J. Palmer, presided, and gave his inaugural address, and the retiring President, the Rev. S. A. Johnston, also spoke. The Annual Report was read and adopted, and after a statement by the Rev. Preb. Fox as to the Day of Prayer and the Society's needs, the Rev. Canon Roberts gave an account of the work he has been connected with in Western India.

On the invitation of the Committee of the Bath Clergy Union, a special meeting was held recently in St. Andrew's Church House, Walcot, to take leave of the Rev. W. P. Low, Curate of that parish, shortly proceeding to Hausaland. In addition to the members of the Union, a number of other friends were present, including the Archdeacon of Bath, who presided. In the course of a very happy address, the chairman warmly commended the work of Foreign Missions, and spoke of the value of a term of parochial experience for a young missionary before entering upon his distant sphere of work. At the close of his remarks he presented Mr. Low in appropriate terms with a pocket communion service, subscribed for by the members of the Union. In replying Mr. Low expressed his appreciation of all the kindness he had received during his sojourn at Bath, and gave a short account of the country and people of Hausaland.

Women's Work.

THE Women's Missionary Conference which was held at Lincoln—initiated by Miss Leslie-Melville and Mrs. Philip Wright—might fitly be called the grandchild of a similar Conference held at Birmingham in November, 1902, for to that one came several women workers from Nottingham, bent on finding out the procedure and value of such a Conference, with the result that a daughter Conference was initiated at Nottingham last spring. There were then present one or two ladies from Lincoln who gained the inspiration for a like effort, resulting in the Conference which was recently held under the shadow of Lincoln Cathedral, at St. Nicholas's Lodge, from October 27th to 29th. The Cathedral chimes marked the sessions as they passed—varied sessions, beginning with a devotional meeting and followed by addresses, papers, and discussion, bearing on the manifold aspects of home work with the ever-recurring burthen as to how further interest can be infused and greater efficiency ensured. Discussion elicited, as it ever does, ideas which were fresh to some, and encouragement which was enriching to all. In the afternoon of the first day a meeting for intercessory prayer was held, which was particularly valued by those present. In the evening a reception was given by Miss Leslie-Melville, when Miss Gollock and Mrs. Birkett gave addresses and the Rev. Canon Leslie-Melville presided. On the following day the threads of conference were again taken up in the morning. In the afternoon there was a public missionary meeting for women, followed by social intercourse during the tea hour, and at seven o'clock a lantern lecture was given by Miss Gollock on "Problems, Possibilities, and Pleas." The Rev. A. C. Rice acted as chairman. On

Thursday, the 29th, the closing service with Holy Communion was held in St. Nicholas's Church. This had been most kindly arranged for members of Conference by the Rev. Sub-Dean Leeke, who also gave a short address.

F. M. R.

At the meeting of the Funds and Home Organization Committee on November 27th, Mrs. Green was appointed Lady Correspondent for the Archdeaconry of Bucks, and Miss Patteson for Norwich. Mrs. Miller was also re-appointed for the Archdeaconry of Winchester.

Local Associations and Unions.

IN view of the Society's great need both of men and means it is cheering to read in the accounts that reach us from the provinces that these facts are increasingly realized, and that steps are being taken to keep them well to the front. At the Blackburn anniversary, for instance, held on October 12th, Bishop Thornton, who presided, strongly emphasized the financial needs of the Society. The report presented showed an advance of £84 for the year, which, he said, in view of the stress and difficulty in the town, was very creditable, but, he urged, a strong united effort was necessary to keep up, and if possible increase the contributions during the current financial year. He then proceeded to review the Society's operations at home and abroad, bringing out the causes for rejoicing at answered prayer. Accounts of work at the front from two eye-witnesses followed—the Rev. H. J. Schaffter, of Tinnevely, South India, and the Rev. A. R. Blackett, of Persia,—and the Rev. A. Bentley, the Association Secretary, pointed out some strong and weak points in the support given in Lancashire.

The autumn C.M.S. Day held in Reading on October 12th was an occasion of much interest. The Rev. J. Bates, formerly of Ningpo, now Vicar of Bourton, preached at the Communion service held in St. John's Church in the morning, and at the afternoon gathering the Rev. Dr. Richards, of Travancore, gave an interesting account of the work in that Mission, and of the ancient Syrian Church there. At the evening meeting Dr. Watney presided, and pressed home the need of every effort being made to reach young Englishmen destined for foreign service, pointing out what might be done by their lives abroad, and also by their testimony on returning home as to the needs of Heathendom, instead of looking on all systems of religion as equal, and repeating, as was so often done, the cry of "Leave them alone." The Rev. G. T. Manley gave a strong defence of Indian Native Christians, and Dr. Richards again spoke on the work in Travancore.

Accepting the kind and hearty invitation of the Vicar of Amesbury, several of the Honorary District Secretaries of the County of Wilts met at the Vicarage on Monday, October 19th, where they were hospitably entertained by the Rev. and Mrs. Reginald Fawkes. Owing to serious indisposition, the Association Secretary, the Rev. Walter Clayton, was unable to attend. There was a public meeting on the evening of the 19th, which, in spite of the downpour of rain, was well attended, the principal speaker being the Rev. Edgar Thwaites. On Tuesday the Secretaries, after meeting around the Lord's Table in the Parish Church, returned to the Vicarage, and, after earnest prayer, consulted together over the condition and prospects of missionary enterprise in the several rural deaneries. It is hoped that this may prove the commencement of a fresh effort which, with the Lord's blessing, may tend to promote an increase of missionary zeal in the county.

A. G. L.

The Rev. Prebendary M. D. Dimond-Churchward presided over a crowded afternoon meeting in connexion with the anniversary of the Barnstaple Archdeaconry Association on October 23rd. The principal speaker was the Bishop of Crediton, and after referring to the recent satisfactory re-arrangement of the Association, proceeded to appeal for stronger support for the Society. The Bishop of Exeter had said that every county might supply £1,000 in addition to what it already gave, which, proceeded the speaker, in the Diocese of Exeter,

where there are 500 parishes, would mean that each parish should contribute £2 more than was ordinarily given. There were as many as sixty-eight parishes in the Archdeaconry which never made any contribution to the Society, and this in view of the great need was to be regretted. A strong appeal was also made for reaching children and the younger clergy. Prebendary Dimond-Churchward presided again at the evening meeting, when addresses were given by the Rev. A. Bentley, Association Secretary, and the Rev. J. D. W. Worden.

The first gathering in connexion with the Ipswich anniversary was one for prayer, held in the Gainsborough Hall on Saturday, October 24th, the Rev. A. B. G. Lillingston presiding. The Rev. Prebendary Fox, Honorary Secretary of the Society, gave an address on Romans xii. 1 and 2. On the following day sermons were preached in many of the churches, and the ninetieth anniversary meetings were held in the Town Hall and the Public Hall in the afternoon and evening of October 26th. The Rev. the Earl of Chichester presided at the afternoon gathering, and spoke on the encouragements and discouragements which the Society had experienced. He dwelt on the misunderstandings arising from a wrong conception of the missionary's duty, and pointed out how that the idea of the missionary being a spy appointed by the State often arose through the lack of sympathy shown towards missionaries by Government officials. The Rev. H. J. Schaffter followed with an interesting account of work in South India, and the Rev. Prebendary Fox detailed the possibilities before the Society, and its great needs in view of meeting those possibilities. At the evening meeting the Dean of Norwich presided, and having spoken words of encouragement at the hopefulness of the report presented, proceeded to "place a wreath of cypress" (as he termed it) "on the still green grave" of the late Archbishop Temple, testifying to his never-failing readiness to advocate the cause of Missions. He further spoke of the reflex benefit to home spiritual life accruing from an active interest in Foreign Missions. Addresses were also given by Mr. Schaffter and Prebendary Fox. The closing meeting took the form of a breakfast in the Lecture Hall, Tower Street, on Tuesday morning, when Mr. Fox gave a detailed account of the Society's methods of work, and of the results of the same.

On Sunday, October 25th, thirty-nine sermons were preached for the Society in fifteen Birkenhead churches. The deputation was the Rev. G. E. A. Pargiter, St. Paul's, Leamington, the Rev. Ellis G. Roberts (Masulipatam), the Rev. W. M. Roberts, the Rev. J. R. Smith, and the Rev. C. F. Jones, Association Secretary. The workers and clergy met for tea by kind invitation from certain lay friends at 6 p.m., when an address on the home efforts necessary for C.M.S. was given by the Rev. G. E. A. Pargiter. The annual meeting was well attended, and the Mayor presided. His opening address was one of great power, and stirred all hearts, and, although a Nonconformist, he spoke most kindly of the deep need of increased efforts in support of C.M.S. The Rev. Ellis Roberts spoke of the influence of the scholastic work of the Noble College on the life and feelings of the Brahmans. The Rev. G. E. A. Pargiter spoke of the need of self-sacrifice and greater self-denial in support of missionary effort. A good report was read by the treasurer. C. F. J.

C.M.S. Ladies' Union Work Depot.

A SPECIAL sale of foreign work, &c., will (p.v.) be held at the Dépôt, 44, St. Petersburg Place (five minutes' walk from Queen's Road (Met.) Station, Bayswater), on December 1st, 2nd, and 3rd, from 11.30 a.m. to 5 p.m. Gifts of English plain and fancy work are much needed for sending to country sales; also materials, remnants, &c., of all sorts for cutting out at the Dépôt and supplying friends, who can only give their *time*, with work. Will Gleaners and all friends who are taking part in Sales of Work kindly remember that Miss Wood at our Dépôt will thankfully receive parcels of unsold work? The demands upon our Dépôt have greatly increased of late and the need of work is great. The sale will be opened on December 1st, at 11.30 a.m., by Mrs. G. F. Whidborne, supported by the Archdeacon of Southwark.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, October 20th, 1903.—An offer of service from the Rev. Henry Raymond Wansey, M.A., University College, Oxford, Assistant Chaplain at Hartlepool in connexion with the Missions to Seamen, for missionary work in Japan was accepted.

The Committee received with deep regret the news of the death of the Rev. Preb. L. B. White, D.D., a valued member of the Committee and a warm supporter of the Society. His long experience as a Secretary of the Colonial and Continental Church Society, and afterwards of the Religious Tract Society, was constantly placed at the service of the Society. The Committee desired that an expression of their deep sympathy be conveyed to the bereaved relatives.

The Secretaries reported the receipt of a telegram on October 9th, 1903, reporting the death on that day, at Harrogate, of Dr. A. C. Hall, of the Egypt Mission. They also reported the receipt of a cablegram announcing the death, on October 7th, 1903, of Miss A. M. Finney, of the South China Mission. The Committee received the news of the loss of two such promising workers with much sorrow, and directed that their deep sympathy be conveyed to the bereaved relatives.

The Committee had an interview with the following Missionaries on their return from the mission-field:—the Rev. H. W. Moule (Mid China), the Rev. F. E. Bland (Fuh-Kien), the Rev. C. B. Clarke (Bengal), Miss E. B. Boulton (Japan), and the Rev. S. M. Simmons (Ceylon).

Mr. Moule gratefully recognized God's mercy in preserving himself and his wife, when in personal danger, and granting to them almost unbroken good health. He testified to the happy influence which Native Christians exercised on the Heathen, and pointed out that he felt specially called to strive to raise the spiritual tone of the Chinese Christians with a view to their evangelizing the Heathen.

Mr. Bland, of Fuh-chow, pointed out that the great aim of the educational work, in which he had had a share, was to raise up native agents who should subsequently teach their fellow-countrymen; and that the Theological students had for two years previously been engaged in evangelistic work. He expressed the opinion that anxious problems had to be faced in connexion with the development of the Native Church; self-support was gaining ground; self-control was a matter which required prayerful consideration.

Mr. Clarke spoke of the present position of the Christian Boys' Boarding-school, Calcutta, of which he had been Principal for the last nine years. He referred to the plans which had been successfully made to put the school into a thoroughly efficient condition, and made suggestions as to how the work might be strengthened and consolidated.

Miss Boulton, of Osaka, with respect to (1) the Bible-women's Home, stated that of all the eleven women who have passed through the institution, nine were now doing really good work, but that the difficulty of obtaining suitable candidates was very real. (2) Of work among Christian women, in connexion with the Church of the Saviour, she was able to speak hopefully, many of these women striving to reach their heathen sisters. (3) Of evangelistic work among heathen women, Miss Boulton stated that, owing to her now residing in the heart of the city, she was able to reach ladies who had hitherto been untouched, and she entertained good hope that some among them would, ere long, be won to Christ.

Mr. Simmons referred to the apparent lack of sympathy and confidence exhibited by many of the Native Christians of Ceylon with respect to the European Missionary. While the same feeling may exist regarding Government officials and other Europeans, it is not as freely expressed. The result of this distrust is seen in the dearth of native workers; the Native Christians desire more responsibility, financial and administrative, to be granted to them. They desire that some of them should be regarded as assistant Native Missionaries.

It was resolved to invite the Rev. R. MacInnes, on his return to Egypt, to pay a short visit to Khartoum, provided that the exigencies of the work at Cairo permit; and to accept the kind offer of Mr. J. B. Braddon to help in the Secretariat during his proposed stay in Egypt.

The Committee adopted a series of Resolutions regarding a draft Constitution for the Diocese of Western Equatorial Africa.

On the recommendation of the Committees in charge of the Missions in Uganda, Persia, Bengal, United Provinces, Punjab and Sindh, Western India, South India, Travancore and Cochin, Fuh-Kien, and British Columbia, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, November 3rd.—The Committee had interviews with the following Missionaries on their return from the mission-field:—the Rev. and Mrs. A. I. Birkett (United Provinces), the Rev. W. Spendlove (Mackenzie River), and Mr. E. W. Greenshield (Cumberland Sound).

Mr. Birkett spoke of his educational work in Lucknow, more especially in connexion with the Training College, and urged the need of a separate school for Christian boys. He also alluded briefly to his own and Mrs. Birkett's work during their temporary residence in the Bhil Mission.

Mr. Spendlove stated that he returned seven years ago from the field thoroughly discouraged, but on this occasion he came home gratefully acknowledging that God had surrounded his work with tokens of His blessing. He stated (a) that during twenty-four years' service he had only spent twenty-two months in England; (b) that when he first went out there were only four Missionaries working in a district of about one million square miles, now there are forty; (c) that—except the Eskimo—there are no Heathen in the diocese; (d) that the truths and facts of the Gospel are well understood and practised by many; and (e) that he believed in a few years the Church in Canada would be strong enough to provide men and means to carry on the work inaugurated by the Church Missionary Society.

Mr. Greenshield referred to the various trials and temptations to which a young Missionary in the Arctic wilds was exposed. He testified to the abundant blessing which in recent years God had bestowed upon the Mission at Blacklead Island, stating that heathen rites were no longer publicly practised in the neighbourhood; that during the last twelve months the work among the men had been distinctly encouraging, and he entertained hopes that two of them would ultimately prove suitable to become teachers of their fellow-countrymen. He spoke of the work at Signia and Kikkerton as being very hopeful.

It was resolved to call the section of the Eastern Equatorial Africa Mission administered from Mombasa the British East Africa Mission.

It was resolved to request the Society for Promoting Christian Knowledge to publish a Swahili edition of a book on Christian Evidences prepared by the Revs. J. E. Hamshere and H. K. Binns; also a Swahili Arithmetic Book and Key.

On the recommendation of the Committee in charge of the Missions in Sierra Leone, Western and Eastern Equatorial Africa, Uganda, Egypt, Palestine, and New Zealand, various arrangements were agreed to with regard to those Missions.

General Committee, November 10th.—Three important Reports dealing with the home organization and the financial prospects of the Society were presented to this Committee. The action taken thereon and the Resolutions adopted will be found at pp. 935, 936.

In view of the Society's great need of men and means at the present time it was decided to issue an invitation to all official workers connected with the Society throughout the country to take part in a day of humiliation and prayer to be held in London on January 13th, 1904.

The Secretaries reported the death of Major-General W. Hatt Noble, R.E., a member of this Committee. The news was received with deep sorrow and a sense of great personal loss, he having, by his devotion to every effort for the extension of Christ's Kingdom, endeared himself to all with whom he came in contact. The Committee expressed their respectful sympathy with Mrs. Hatt Noble and the family of their late brother.

The Rev. G. F. Whidborne was appointed a member of the Committee of Correspondence, in succession to the late Rev. Preb. L. B. White.

FINANCIAL NOTES.

The Estimates for 1904-05.

AS usual at this time, the Estimates Committee have had under consideration the Estimates for the various Missions of the Society for the coming year.

The figures for the coming year were shown to be as follows:—For the Missions: European missionaries, £125,557; all other heads of expenditure, £123,574; total, £249,131. To this was added provision for new missionaries for part of the year, £2,000; difference in exchange, £2,000; passages, £23,000; for missionaries at home, &c., £43,000; home expenditure (including cost of collection of funds and administration), £40,000; disabled missionaries, £5,000; superannuation and retiring allowances, £4,000; and contingencies, £5,000, making a grand total of £373,131—an increase of £1,425 on the revised Estimate for the current year, and of £22,472 on the actual expenditure for the year 1902-03.

A forecast of the estimated expenditure for the current year, ending March 31st next, was presented, showing a total of £371,706, which, with the remainder of the Adverse Balance (£35,000, less £3,828 already received towards it), £31,172, makes a total of £402,878. To meet that estimated total a sum was shown to be required of £86,091 more than the available receipts of last year, those receipts being:—General Receipts, £247,438, and amount drawn from Appropriated Contributions, £69,349; total, £316,787.

It was pointed out that whilst the foreign estimates for 1904 will, of course, not come into operation until that year, the total expenditure estimated for 1904-05 exceeded the General Receipts and Appropriated Contributions available for the last completed year by a sum of more than £56,000.

A statement relating to the European missionaries was presented, showing the present number on the roll as 981—43 in excess of the number at this date last year. Of this number 555 are men and 426 women; 108 are wholly or partly honorary; 40 are supported by Colonial Associations; 302 are supported wholly or in part, so far as stipend is concerned, by Associations and other bodies, and 110 by individual friends; thus making a total wholly or in part provided for, so far as stipend is concerned, outside the General Fund of 452, viz., 282 men and 170 women.

The Committee's conclusions and Resolutions on the figures of the forecast for the current year and of the Estimates for the coming year are given on another page.

Seven Months' Receipts.

The receipts to the end of October were disappointing. Compared with the figures of the previous year they were in all nearly £10,000 less. About £7,000 of this diminution is accounted for by much smaller receipts from legacies, leaving £3,000 due to other heads of receipts. It is earnestly hoped that as the year goes on this present deficiency in receipts may be turned into a large increase, otherwise the expenditure cannot possibly be covered.

Gifts in answer to Bishop Peel's appeal still continue to come in, making the amount traceable to that appeal about £220. The total received towards the Adverse Balance of last year to the date of going to press amounts, as stated above, to £3,828.

"The Sacrifice and Service of your Faith."

A lady sending £10 says:—"We are all praying especially for the Society now, and I think we ought to give something extra as well."

"A Friend" sends £500 "in hope and faith that retrenchment will not be needed."

An annual subscriber writes:—"Having read yesterday the November Letter to Leaders and the urgent need of the C.M.S. for funds if their work is to continue, I have determined to double my subscription. Last March I sent £8 10s., I therefore now enclose a cheque for £8 10s. to make it double for this year."

A friend and his wife, in paying their annual subscription of £10, send also a donation of £10, an extra gift for 1903 ("Forward") of £100, and contents of a missionary-box, £45.

E. P. writes:—"When we were first asked to contribute 10d. a month I greatly

feared I should be unable to do so, and then God showed me a way. I have been fortunate enough to sell some things for a friend and have had $1\frac{1}{2}d.$ on every 2s. for my missionary work. In all that made nearly 2s., and I have since then saved enough to make it up to 5s."

The Director of the C.M. Children's Home at Limpsfield writes:—"Our collection in chapel on Prize Day amounted to £13 5s. 7d., and our sale of work to over £46, or £10 better than last year. I am very glad to send on a cheque for £65 18s. on account of our year's contributions to the C.M.S."

A retired C.M.S. missionary, writing from South Africa, sends £17 from a lady—£7 for support of a native agent and £10 for the Society's most pressing present need." He adds, "As this is money which has been conscientiously set aside out of a limited income, I trust it may come as an encouragement to the Society in their decision to 'go forward.'"

A C.M.S. local Secretary writes:—"It seems a terrible thing when hungry souls are crying aloud for the Bread of Life that we Christian people should say, 'No, you cannot have it; there is plenty for all the world; but we don't want to make the necessary sacrifice to send it to you.'"

How to support a Missionary.

A friend writes:—

"Seeing in the *Gleaner* the heading of 'Gifts and Givers,' I thought I might write and tell you what we have done, in hope that it might be an idea for some one else. In the year 1895, after having prayed earnestly to know how best to use our money for charity, the thought came to me that if I gave £40 a year for three years to a clergyman (who was interested in foreign missionary work), if he could collect the remaining £60 each year for a missionary it would help the work on. That missionary has been for several years supported entirely by the congregation, and I have undertaken to give £40 a year each for the support of two other missionaries at two other churches on the same terms. The advantage of this is, the missionaries get the prayers of many of the congregations. When I wrote making the offer, I did not know any of the clergymen who accepted it. I tell you this that any one else need not hesitate if they are not acquainted with the clergyman when they write making the suggestion. If one cannot undertake to accept, another may do so. Often, if you promise £8 a year to maintain two children at school in India if a clergyman will collect enough for another child, he will agree to do so. In supporting beds at the mission hospitals, it can often be accomplished in the same manner."

The Gospel for Nigeria.

F. S. writes:—"I have been thinking about Nigeria. It would be sad, now that the door is opened for the Gospel, if the work should be hindered for lack of means. We shall be pleased to be responsible for £500 for this special work, and we trust the right men may be raised up, called by the Holy Spirit to the work"

NOTES OF THE MONTH.

ORDINATIONS.

South China.—On Sunday, Sept. 20, 1903, at the Cathedral, Hong Kong, by the Right Rev. Bishop of Victoria, the Rev. F. Child to Priests' Orders.

Fuh-Kien.—On Sunday, Sept. 20, at the Cathedral, Hong Kong, by the Right Rev. Bishop of Victoria, the Revs. J. Hind and Dr. M. Mackenzie to Priests' Orders.

Japan.—On Sunday, Sept. 20, in the Divinity School Chapel, Osaka, by the Right Rev. Bishop of Kiu-Shiu, the Rev. O. H. Knight to Priests' Orders.

DEPARTURES.

Western Equatorial Africa.—The Revs. J. D. Aitken, G. P. Bargery, F. H. Lacy, and W. P. Low left Liverpool for Forcados on Nov. 7.

Uganda.—The Rev. J. E. M. Hannington and Mr. H. Mathers left Marseilles for Mombasa on Nov. 17.

British East Africa.—Miss S. Dixon (Victoria Assoc.) left Melbourne for Mombasa on Oct. 6.

Egypt.—The Rev. and Mrs. R. MacInnes, Miss L. E. D. Braine-Hartnell, the Lady Hilda Clements, and Miss A. E. Rowan left Marseilles for Alexandria on Oct. 29.

Palestine.—The Rev. and Mrs. C. A. Manley left Marseilles for Beyrout on Nov. 12.

Bengal.—The Rev. Canon and Mrs. F. T. Cole for Barhawa, the Rev. and Mrs.

W. V. B. Kamké for Burdwan, Mrs. H. J. Jackson for Taljhari, and Mrs. L. K. Morton for Calcutta, left London on Nov. 7.

United Provinces.—Miss M. S. Lawson left London for Benares on Oct. 23.—The Rev. and Mrs. C. G. Mylrea for Lucknow, and Miss Major for Muttra, left London on Oct. 28.

Punjab and Sindh.—The Rev. and Mrs. R. H. A. Haslam for Amritsar, the Rev. W. P. Hares and Mr. S. Gillespie for Lahore, left London on Oct. 23.—The Rev. and Mrs. W. F. Cobb and Dr. Muriel C. Scott for Multan, and Miss V. Dewey for the Punjab, left London on Nov. 6.—The Rev. and Mrs. H. F. Rowlands left London for Kangra on Nov. 19.

South India.—The Rev. and Mrs. N. C. Miller left London for Hyderabad (Deccan) on Oct. 23.—Mr. E. Keyworth left London for Palamcottah on Oct. 28.

Travancore and Cochin.—The Rev. Dr. and Mrs. W. J. Richards left London for Allepie on Nov. 6.—The Rev. J. J. B. Palmer for Cottayam, and the Rev. and Mrs. F. Bower for Kunnankulam, left London on Nov. 14.

Mauritius.—The Ven. Archdeacon Buswell left London for Mauritius on Oct. 28.

Fuh-Kien.—The Rev. and Mrs. L. Lloyd for Fuh-chow, and the Rev. J. J. Butler for Kien-ning, left Genoa on Oct. 28.

Mid China.—Miss M. E. Turnbull for Ningpo, Miss E. Onyon and Miss H. Wood (*fiancée* to Mr. T. Gaunt) for Shanghai, left Southampton on Nov. 3.

West China.—Miss A. Wied left Genoa for Si-Chuan on Oct. 14.

Japan.—Miss L. Boddington (*fiancée* to the Rev. G. W. Rawlings) left Genoa for Osaka on Oct. 28.—Miss O. M. Crawford and Miss B. Nottidge for Kiu-Shiu, the Rev. and Mrs. W. B. Gray for Matsuy, Miss E. Ritson for Tokushima, and Miss E. M. Walter for Gifu, left Southampton on Nov. 3.

ARRIVALS.

Western Equatorial Africa.—Mrs. J. L. Macintyre, Miss F. M. Dennis, and Miss M. E. Elms left Onitsha on Sept. 24, and arrived at Plymouth on Oct. 26.

Persia.—Miss M. E. S. Bird left Kirman on Sept. 22, and arrived in London on Nov. 5.

Bengal.—The Rev. and Mrs. F. Etheridge left Calcutta on Sept. 19, and arrived in London on Oct. 22.

United Provinces.—The Rev. C. C. Petch left Gorakhpur on Oct. 13, and arrived in London on Nov. 1.

Punjab and Sindh.—The Rev. H. J. Hoare left Bombay on Oct. 31, and arrived in London on Nov. 16.

North-West Canada.—The Rev. and Mrs. W. Spendlove left Fort Norman on July 20, and arrived in England on Oct. 17.—Mr. E. W. Greenshield left Blacklead Island on Sept. 12, and arrived at Peterhead on Oct. 26.—The Right Rev. Bishop of Athabasca left Athabasca Landing on Sept. 27, and arrived in England on Oct. 15.

BIRTHS.

Sierra Leone.—On Oct. 14, at Manchester, to Mr. and Mrs. J. Denton, a daughter.

Egypt.—On Nov. 8, at Cairo, to the Rev. and Mrs. W. H. T. Gairdner, a son.

United Provinces.—On Oct. 8, at Allahabad, to the Rev. and Mrs. C. H. Gill, a daughter.—On Nov. 9, at Allahabad, to the Rev. and Mrs. W. E. S. Holland, a daughter.

Punjab and Sindh.—On Sept. 2, to the Rev. and Mrs. A. H. Abigail, a son (Robert Alfred).

Fuh-Kien.—On Sept. 24, to Dr. and Mrs. H. R. Pakenham, of Kien-ning, a son.

West China.—On Aug. 26, to the Rev. and Mrs. D. A. Callum, a son (Eric Noel).—On Aug. 27, at Teh-yang, Si-Chuan, to Mr. and Mrs. W. Hope Gill, a daughter.—On Sept. 19, at Mien-cheo, to Mr. and Mrs. P. J. Turner, a daughter (Olive Mary.)

MARRIAGE.

United Provinces.—On Nov. 7, at Bombay, the Rev. W. Hodgkinson to Miss Margaret Maria Thomas.

DEATHS.

Ceylon.—On Nov. 12, the Rev. J. Ireland Jones. (By Cable.)

North-West Canada.—The Rev. T. H. Pritchard (date not given).

On Oct. 23, at Crescent City, Florida, U.S.A., in his eighty-first year, Mr. David W. Burton, formerly of the *Sierra Leone Mission*.

On Nov. 2, at Nazareth, Julia, widow of the late Rev. J. J. Huber, formerly of the *Palestine Mission*.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice :—

The Mackenzie River Diocese. Notes by the Right Rev. Bishop Reeve, with Illustrations and a Map. This is one of the handbooks on the Society's Missions. Price 2d., post free.

Sunday-School Missionary Lesson, No. 20. A special Lesson for use on Christmas Day, entitled "A Day of Good Tidings," by the Rev. T. Turner. Free of charge to S.S. Teachers in Schools supporting the C.M.S.

Young People's Missionary Leaflets, Nos. 1 to 4. These are the first of a new series which will be added to from time to time. Free of charge to C.M.S. workers; specimens on application. These Leaflets will be found specially useful by S.S. Teachers and other workers among the young.

Medical Mission Leaflets, Nos. 12 and 13, entitled respectively "Medical Work in Egyptian Villages," by the Rev. R. MacInnes, and "The Rubbish Heap of the World," by Dr. and Mrs. J. O. Summerhayes, giving particulars of the work at Quetta. Free of charge in small numbers.

Possibilities of Missionary Work in Rural Districts. A Paper by Miss M. Maude, reprinted from the *C.M. Intelligencer* for July. Free of charge.

Gleaners' Union Booklets (Series B). No. 19, entitled "Thou art Mine" (the G.U. Address for 1904). No. 20, entitled "So she gleaned in the Field." Price 4d. per dozen, or 2s. 6d. per 100.

Special attention is called to the Handbill inserted in this number of the *Intelligencer*, giving particulars of the new books published by the Society, and other information regarding the Society's Publications. Copies of the Handbill will be supplied to any friends who will undertake to distribute them.

"Half as many again."

If the desired sum of £400,000 is to be in our hands by March 31st, our friends should begin without delay to seek out the "Half as many again" home workers asked for in the "Call." To help them in this a new "O.O.M. Paper" has been brought out, and a new "Promise Paper," for putting into pews or seats. A new "Canvass Paper," ready for the Vicar's signature, for sending round to houses to be called for in a day or two, is also ready. These can be supplied in any quantity free on application to the Publication Department. Already some 200,000 copies of the "Call" and about 60,000 Promise Papers have gone out.

We desire to call the attention of C.M.S. friends generally to the Magazine issued annually by the Students of the Church Missionary College, Islington, entitled **The Islingtonian**. The issue for 1903 will be ready early in December, and will contain illustrated articles on the College Work in its various Departments, and other interesting information. A feature of the Magazine is a supplement containing photographs of all the men who have gone out from the College to the Mission-field during the year. Copies will be on sale in the Publishing Department, C.M. House, or can be obtained direct from the Editor at the C.M. College, Upper Street, Islington, N. Price 6d. net (7d. post free).

The series of **Helps to Missionary Reading**, published by the C.M.S. Circulating Missionary Library, has been added to by the issue of No. 3, "A Study on West Africa." Price 3d. (post free, 3½d.). Can be obtained from the Publishing Department of the C.M.S. or from the Hon. Librarian, Bracken Lodge, Hampstead, N.W.

Four **Missionary Stories** have been added to the stock of books kept by the Publishing Department for the convenience of friends, and can also be supplied to C.M.S. Sales of Work on sale or return, viz.:—

He died for me, by the Rev. A. Le Feuvre, C.M.S. missionary, dealing mainly with work in Ceylon. (Reduced price, 2s. 6d.) Supplied only by C.M.S., 2s. 3d., post free. Specially suitable for Public Schoolboys.

On the Winning Side. A story of pioneer work in South Africa, the Author being a well-known friend of the Society, writing under a *nom de plume*. (Shaw and Co., 2s. 6d.) 2s. 3d., post free.

Adaora. A Story of West Africa, by Miss Mary E. Bird, of the C.M.S. Niger Mission. (R.T.S.) Price 1s., post free.

Noni Chatterji. By a Lady Missionary. A Story of Zenana Work in Simla. (S.P.C.K.) 1s., post free.

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